“JUDAS’ KISS”

THE EXPERIENCE OF BETRAYAL: A KLEINIAN APPROACH

by

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Dedicated

to my parents

The Betrayal

Spewing lies, you are spirited away
In a chariot of secrecy and sharpened cunning;
Whilst you spill the promise of dry tears
And spawn a legacy of splintered healing.

Then, as the sun bathes a silent earth in virgin light,
My unyielding thoughts start to labour restlessly,
Until they return calloused, and seduced
in blazing orange.

Later, hushed shadows stealthily
Creep in on the retiring day;
And I welcome the silence of deafening walls
Which mock my dwindling grasp on an inhospitable reality.
Slowly, I look up and anticipate the native comfort
Of a glimmering sky.

(*Alexandra St Clair, 2005*)

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SUMMARY

The purpose of this study was to discover and describe the structure and essential meaning of the experience of betrayal in intimate relationships. Previous and current research has directed much attention to the consequences and effects of betrayal in relationships; however the essential experience of the phenomenon of betrayal has received less attention.

The experience of betrayal was approached from a Kleinian perspective. A review of the literature revealed that betrayal *per se* is less frequently found in psychological texts although extensive reference to the construct is found in the field of sociology, in texts on deviance (Ben-Yehuda, 2001). However, inherent aspects of the phenomenon may be recalled for the purposes of this study, notably trust and loyalty. Trust is considered to be an intrinsic variable in the phenomenon of betrayal. Loyalty appears to be an interchangeable variable and is briefly included in this study.

Trust as a significant aspect in the establishment of human relationships was discussed with reference to relevant psychological paradigms. The bridge to Kleinian theory was formed using trust as a fundamental aspect of the primary mother-infant relationship. Further exploration of core Kleinian constructs and Klein's developmental positions were also integrated in elucidating the phenomenon of betrayal in intimate relationships.

Being qualitative in nature, the experience of betrayal was explored using research principles of grounded theory (Strauss & Corbin, 1990/1998) for the purposes of data reduction, analysis and generation of theory. In addition, the qualitative research interview, proposed by Kvale (1996), was used to collect the data. In-depth interviews with five participants and a second interview with one of the participants were conducted.

The participants were unknown to myself as the researcher, prior to commencing the study and they were formally approached by three fellow practising psychologists. Furthermore, the study of the experience of betrayal included verification of the transcribed interviews by the participants, prior to data reduction and analysis. In this manner, opportunities for further reflection and an enhanced understanding of the experience of betrayal were provided.

The core category which emerges from this inquiry is a sense of alienation which individuals experience as a result of betrayal in intimate relationships. Therefore, contrary to Klein's extensive emphasis on intrapsychic processes, the interpersonal nature of individuals cannot be excluded or underestimated. These findings specifically contribute to Kleinian theory, social psychology, sociology, theology and psychotherapy.

In this study the participants' experience of betrayal, the consequences for the participants themselves and the outcome of the relationships were addressed. Furthermore, the significance of cognitive processes in adulthood and the theoretical implications of the relational phenomenon of betrayal for further research were mentioned. Contributions to Klein's theory as well as a critical review of the research methodology and a critique of the strengths and limitations of this study were also included.

Key terms

Betrayal
Society
Infidelity
Object relations
Melanie Klein
Grounded theory
Qualitative research
Cognitive processes
Intrapsychic processes
A sense of alienation
Trust
Loneliness

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CHAPTER ONE

INTRODUCTION

Reticent and artfully veiled, betrayal as a social phenomenon is something we give little consideration to on an ongoing basis, particularly if we are content in believing that our intimate relationships are not in any significantly grave danger of coming under threat. Under these circumstances the possibility for the occurrence of acts of betrayal such as infidelity, therefore, seldom inhabit our uppermost conscious awareness for any length of time, if at all. Furthermore, in the event that thoughts of betrayal by our partners do stealthily creep into our awareness, we may expel them rapidly as a collective of the larger group may remind us of the danger of sowing seeds of suspicion into our relationships. Therefore, the possibility that we will set aside time on a daily basis to contemplate whether our partners have committed or will commit infidelity, is as slim as the possibility that what we would spend time considering whether our feet will respond to our wish to walk or that our friends will greet us with recognition. Consequently, it is in the inherent component of unexpectedness, characteristic of most acts of betrayal, that intense pain, shock, trauma and even death lie dormant until the betrayal has been disclosed or exposed.

The notion of betrayal under most circumstances presents significant challenges to individuals, and we may be seduced into externalising this persistent and insidious social predator of relationships. In addition, we may endeavour to rationalize or deny lesser and greater acts of betrayal whether we are the betrayers, or the betrayed. On the other hand, should we allow ourselves to reflect on the implicit nature of acts of betrayal, we would most likely prefer not to dwell on the conceptualisation of the phenomenon, since betrayal speaks to our inherent potential and ability as human beings to inflict irrevocable harm on others and to destroy relationships, a potential we may prefer to ignore and displace.

In this study, by attempting to explore and elucidate the essential meaning of the lived experience of betrayal in intimate relationships within a Kleinian framework, I have attempted to contribute to a greater understanding of the phenomenon.

1.1. Motivation for the study.

People mostly engage in intimate relationships in the hope that they will be long-term and mutually rewarding experiences. Expectations of a partner, whom at the outset of the relationship appears to be attentive, committed and reliable and is likely to remain that way, are often well founded. Frequently, however, these expectations are short-lived as echoed in the disillusionment of individuals who suggest their partners have changed over time (Couch, Jones & Moore, 1999). Furthermore, hopes that a partner will remain honest and faithful may be permanently crushed by a single act of betrayal that violates and destroys the aspects of trust and loyalty, which are inherent characteristics of intimate relationships.

Engaging in relationships requires a large degree of risk as well as a willingness to explore depths of fragile individual and relational vulnerabilities. As will be examined during the course of the next chapter, belonging or membership of a dyad or collective is a prerequisite for the potential risk of betrayal. Furthermore, belonging as an antithesis of loneliness implies the need for trust in relationships As a result the lingering possibility of rejection and betrayal needs to be trumped by an unfaltering trust in significant others, that one's identity and vulnerabilities will be embraced and sheltered rather than exploited and abused. Trust is a pre-requisite for group living and indicates greater levels of adjustment and happiness in individuals (Jones, Couch & Scott, 1997).

The lexical definition of betrayal reveals specific emphasis on the violation of trust and loyalty in relationships (see 2.2). While much research regarding betrayal includes these relational violations as inherent to the phenomenon of betrayal, psychological studies appear to focus on the consequences and effects of the phenomenon of betrayal across a wide spectrum of interpersonal relationships, at both micro and macro levels (see 4.1). However, it appears as if little work has been directed at developing a psychology of betrayal and few existing theoretical frameworks in the field of psychology include betrayal as a phenomenon. One reason may be that betrayal is generally considered to belong to classifications of socially deviant behaviour (Ben-Yehuda, 2001) and therefore forms a strong alliance specifically with the field of sociology. However, considering the pivotal role it plays in relationships, betrayal as an aspect of daily relational occurrence requires further exploration in the field of psychology.

Klein's theory as the theoretical framework for this study was specifically chosen for two reasons. Firstly, Klein introduced a shift in her well known emphasis on intrapsychic processes in her theory to interpersonal processes, towards the end of her life in her writings on loneliness (Likierman, 2001). Consequently in terms of identifying an opportunity in Klein's theory to make an original contribution to the field of psychology, I considered this relatively unknown Kleinian space of interpersonal processes, appropriate within which to explore the experience of betrayal in intimate relationships.

Secondly, relevant literature in the field of psychology reveals very little attention to betrayal *per se* as a phenomenon on both an intrapersonal and interpersonal level. This limitation is also echoed in Kleinian theory. Consequently, I was afforded a further opportunity to contribute an alternative and unexplored perspective to Klein's intrapsychic theoretical framework which could enhance my contribution of new knowledge to the field of psychology and in particular, psychoanalytic psychology. Lastly, although the focus of the study is based on betrayal as an *interpersonal* phenomenon, a number of opportunities appear to be facilitated by this study for future research into the phenomenon of betrayal at an *intrapsychic* level.

Boundary violations or risks inherent to relationships are mirrored against trust and loyalty in determining their essential structure, and betrayal consequently acquires meaning as an antithesis of trust. Therefore the theoretical fibres of trust amongst others also serve as a bridge to Kleinian theory as Kleinian literature whilst placing less emphasis on betrayal and infidelity *per se* due to its focus on intrapsyhic rather than interpersonal processes however, does include trust during the course of human development. In this manner, an attempt is made to move beyond predefined structures to include concepts usually excluded from Kleinian theoretical constructs specifically within the context of infidelity.

My increasing interest in betrayal as a prominent theme in human relationships evolved as a result of my work as a psychotherapist, working mainly with couples in intimate relationships. In sharing their narratives of shattered assumptions, mistrust, deception and brokenness, I was constantly reminded of the essential fragility of relationships. Committed individuals and couples who favour my consulting-room had earlier shared the mysticism of mutually exclusive intimacy with a significant other. However acts of betrayal in various forms and degrees of depth and

intensity had in many instances permanently ruined any opportunity of restoring this aspect of mysticism to their relationship. In addition, their vulnerabilities which were initially cautiously and willingly ceded to a significant other appeared to be irreconcilably withdrawn and concealed, making their current- as well as potential future relationships problematic.

Essentially, I wanted to understand the nature of the experience of betrayal in intimate relationships- what it is, what it entails and how it could be contained within a Kleininan framework. In attempting to understand the lived experience of betrayal, I did not enter the relationship as an expert but rather as a collaborator in pursuit of the participants' meaning afforded to the experience of betrayal. Consequently, I felt I needed to explore the experience of betrayal in order to gain a greater understanding of this interminable social phenomenon as a facet of intimate relationships as well as attempting to place it within a psychological context (Sciarra, 1999).

1.2. Aim of the study.

The aim of the study is to extensively examine, explore and interpret the individual's lived experience of the relational phenomenon of betrayal in intimate relationships. When reviewing the theoretical paradigm for this study, it became apparent that Klein's conceptualisation of object relations placed a strong emphasis specifically on the intrapsychic processes of individuals with less consideration for their interpersonal processes. Consequently, I identified an opportunity whereby existing theoretical constructs within a Kleinian framework could be elaborated upon and modified. In so doing, new knowledge may be contributed to an existing psychological body of knowledge regarding the experience of the phenomenon of betrayal.

1.3. Overview of the study.

In discovering and describing the essence of the experience of betrayal, a dialogue between the world of experience and the world of psychological fact was required rather than an external view or external validation of the experience. Therefore this study reflects data, which were acquired from descriptions regarding a conscious awareness of the experience of betrayal, represented in the

realities of the participants. Strauss and Corbin's (1990/1998) grounded theory approach was applied to the reduction and analysis of data as well as employed in the generation of new theory.

The study was introduced by asking the participants: **"What was your experience of betrayal in intimate relationships?"** However, within a Kleinian framework, it was also necessary to consider how individuals' intrapsychic processes in an intimate relationship may be reflected in the study. Two further questions were also posed namely, **"What was your experience of yourself before, during and after this process?"** and **"What was the outcome of your relationship with the other party?"**

After much deliberation, however, it became apparent that the present study accommodates interpersonal processes between couples to a larger degree than the intrapsychic processes of individuals. Reasons for this are that in order to do justice to the findings, the length of time spent with the participants as well as the limited scope of the study is unlikely to enable myself as the researcher to reflect an accurate representation of intrapsychic processes of individuals in intimate relationships. However where appropriate, intrapsychic processes have been included in the discussion.

While exploring the phenomenon of betrayal, what is most apparent is that it is interminable and exists by virtue of the fact that human relationships exist. Betrayal is therefore never static as relationships are constantly in motion and this phenomenon will therefore always be an infinite part of human existence. In addition, the potential omnipotence of betrayal resides in the continuous relationship we have with ourselves as well as the social context within which high value is placed on relationships. Therefore, as both betrayers of others and ourselves, we bear the inherent potential for inflicting irreparable harm within a relational context.

1.4. Structure of the study.

The present thesis comprises seven chapters including this introductory chapter. In Chapter Two, betrayal as a relational phenomenon is explored. Specific emphasis is placed on the social nature and construction of betrayal, which also includes latest research in the field of betrayal namely,

betrayal trauma. In addition, infidelity serves as an illustration of an act of betrayal. Prior to the concluding comments of the chapter, trust as an inextricable aspect of betrayal is discussed with particular reference to relevant theoretical frameworks regarding this concept.

Chapter Three examines and explores Klein's development of relevant concepts as well as her contribution of developmental positions are highlighted. Specifically, trust and loneliness, are mirrored against betrayal as a relational phenomenon in the exploration of Klein's theory.

In Chapter Four, the focus turns to the methodological orientation of the study, outlining the rationale for the research and contains a description of Strauss and Corbin's (1990/1998) grounded theory research methodology for data collection, data reduction and generating theory. According to this approach, theory may either be generated initially from the data, or if "existing (grounded) theories seem appropriate to the area of investigation, then these may be elaborated and modified as incoming data are meticulously played against them" (Strauss & Corbin, 1994, p.273).

The five participants who participated in the research were assigned letters of the alphabet as pseudonyms and were consequently known as Participants A, B, C, D and E. These participants were previously unknown to myself as the researcher and were requested to participate in the research by my colleagues, via a formal letter stating the nature of the study (see Appendix A).

In addition, the participants were asked to contact myself as the researcher, directly after deciding to participate in the study. Further details regarding the interviews were arranged between the participants and myself as the researcher unless otherwise requested by the participants. The data obtained involved one 90-minute audiotaped interview for each of the participants and Participant E requested a second interview of 90 minutes. During these interviews, one main research question was posed (see 4.1). Two additional research questions were included in the event of the data not being spontaneously revealed by the participants during the course of the interview (4.1).

The interviews were subsequently transcribed verbatim, edited with the view to deleting any data which would identify the participants and sent to each of the participants for verification. Once verified, empirical principles of Strauss and Corbin's (1990/1998) grounded theory were applied with the view to data reduction, analysis and generation of theory.

Chapter Five consists of a presentation of the data analysis and findings for each of the participants. Categories derived from the data were divided into further categories, which facilitated generation of additional theory. Illustrative vignettes taken from the transcribed data were included in some instances to emphasize the findings that were generated during the course of data reduction and analysis. Journal entries made by myself as the researcher, were also included in this chapter to support the findings.

A discussion of the phenomenon of betrayal in intimate relationships from a Kleinian perspective, is presented in Chapter Six with the view to elucidating the essential meaning of the experience of betrayal. The discussion focuses on an amalgamation of the literature survey concerning the phenomenon of betrayal in a psychological context as well as on the findings of the present study. In this manner a comprehensive understanding of the meaning of the experience of betrayal in intimate relationships is facilitated.

Lastly, Chapter Seven includes contributions made to a Kleinian paradigm as a result of this study. In addition, a critical review of the methodology as well as a critique of the strengths and limitations of this study are presented. Concluding comments regarding the participants' experience of betrayal are also presented.

1.5. Conclusion.

This study focuses on and describes the multifaceted aspects of the experience of betrayal in intimate relationships as viewed through a Kleinian lens. The nature of the experience of betrayal unfolded within an authentic encounter with the participants and myself as the researcher, who entered the participant's world, "not as a person who knows everything, but as a person who has come to learn; not as a person who wants to be like them, but as a person who wants to know what it is like to be them" (Bogdan & Bilken 1992, p. 79).

Regarding writing style, the first person has been used extensively during the course of this thesis. The motivation for this is that as the researcher, I wish to remain present in the dialogue. Furthermore, in an attempt to remain gender sensitive throughout the study, the term "mother" is used to identify the primary caregiver in the infant's life. The infant is referred to as masculine in

this study with the intention of facilitating ease of editorial style rather than implying sexism. However, when referring to the male and female research participants, both the masculine and feminine genders will be used. In addition, when examining and describing the participants' experience of betrayal, the term "significant other" refers to the partner in the intimate dyad. The "affairee" refers to the third party in the intimate dyad, also considered to be the rival object.

Lastly, human behaviour across a vast spectrum may be branded as "betrayal" attesting to the versatility of the phenomenon as well as its unyielding nature in the realm of human interaction. Consequently in order to narrow down the vast spectrum of betrayal in human interaction and to meet the requirements of this study of limited scope, I have chosen to focus on the participants' experience of infidelity as a form of betrayal (see Chapter Two) for reasons mentioned in 1.1 of this chapter. In addition, the terms "infidelity" and "betrayal" are used interchangeably as only infidelity as a manifestation of betrayal will be considered for the purposes of this study.

CHAPTER TWO

BETRAYAL

2.1. Introduction.

When engaging in relationships, most people expect they will be treated fairly and cared for by their partner. Furthermore they expect that their partner will live up to the expectations of his or her role and display loyalty, attentiveness and support on a daily basis. Contained in these expectations is an element of hope and a large degree of relational trust that their partners will remain committed and faithful (Jones, Couch & Scott, 1997).

In addition, people come to trust that their partner will *continue* to cherish exclusive and long-lasting feelings of love and respect. Should these expectations not be met, people experience disappointment and may wonder and question what their partners' motives are for failing to meet these expectations (Couch, Jones & Moore, 1999). Consequently, interpersonal transgressions such as infidelity, are precisely the type of events people fear when they risk trusting a partner in an intimate relationship. Even their attempts at reducing the risk of being disappointed and hurt by a partner by relying on their predictability and dependability assumptions of the partner prior to engaging in a relationship, offers no guarantee of lasting commitment and faithfulness as infidelity remains rife (Jones & Burdette, 1994).

A single act of betrayal has the capacity to shatter every expectation that a person has of the partner as being truthful, honest and faithful as it undermines the trust, commitment and love one had in one's partner (Jones & Burdette, 1994). Research shows that when betrayal has occurred, the consequences frequently include a reduction in relationship satisfaction, weakened commitment, inhibition of trust and stunted interpersonal growth. A sense of alienation and threats to the psychological well-being of the individual are also indicated. Furthermore, in many cases the relationship is abandoned (Jones, Couch & Scott, 1997).

As we embark on this discussion, it is important to emphasise that although this study is defined within a psychological context, the inherent nature of the betrayal *per se* is a socially constructed phenomenon. Therefore, the relational context requires that this aspect of betrayal which is addressed in 2.3, be afforded some attention.

This chapter will focus on the conceptualisation of betrayal as a social phenomenon followed by a discussion on the social nature of betrayal as well as the various dimensions of betrayal. Following these two points of discussion, we turn our attention to betrayal in the field of psychology as well as some reference to betrayal trauma. Due to its pivotal role in determining whether an act of betrayal has occurred, the concept of trust (see 2.8) as well as relevant theoretical perspectives within the broader psychological spectrum will be afforded greater attention during the course of this chapter.

2.2. The conceptualisation of betrayal.

At this point I firstly wish to divorce the *construct* of betrayal from an *act of* betrayal. Whilst they may be symbiotically related, to date the inherent significance of the construct "betrayal" has received far less attention. Much literature has emphasised the effects, outcomes, prognosis and forms of betrayal. Why would it therefore seem that the attention has been constantly diverted off the significance of the inherent meaning of the construct to rest on an act of behaviour? One explanation may be that an *understanding* of the *manifestation* of betrayal is more tolerable to our human natures than reflecting on what it entails.

As human beings we seldom reflect or wish to reflect on the darker side of our natures, our potential to cause damage and pain to others. We don't like to consider ourselves as cruel human beings, capable of destroying relationships. Should this occur, to appease guilt-riddled consciences and make life more endurable, we rationalise and find numerous explanations and justifications for our acts of betrayal, from the less dramatic to the more dramatic. Should reflection occur, by the very nature of the act of betrayal, it occurs retrospectively, and then we as betrayers focus on aspects such as the losses we experience or inevitably being snatched out of our comfort zones. In addition, we manage crises in order to cope with the consequences of our acts of betrayal. Therefore, the consequences are emphasised rather than our inherent *potential* to betray others.

Acts of betrayal such as infidelity, whilst ongoing and often devastating to the parties involved, follow a process and reach an ultimate end. Betrayal as a phenomenon however, has no end, its life is inextricably rooted in the lives of humans and in their interaction. It also has an elusive quality because it is *potentially* hazardous and in all instances possible, but not necessarily probable. It can never be eradicated, merely managed retrospectively. That awareness in itself, like an incurable illness, can be frightening and overwhelming. Furthermore, the word "betrayal" may also appear too evocative and seen as something that lies *external* to our potential. However it is deemed appropriate to this study as an attempt to understand as accurately as possible an individual's experience of the impact of betrayal specifically in intimate relationships.

In pursuit of the meaning of the term, derivative roots may be found in the Latin concept of "*tradere*", "to give away or to reveal treacherously" (Olivier, 1970, p. 59). Contemporary language embraces words such as "to cheat on, mislead, be disloyal to" (Ferguson, 2001, p.50), as synonyms for betrayal. However, these appear to be somewhat superficial in representing the true nature of the meaning of the word. According to Kirkpatrick (2003) the word "betrayal" or an "act of betrayal" is "to deliver up a person or thing treacherously; deceive; a treacherous violation of trust, disloyal or a breach of faith" (p.70). Implicit in the word therefore is the element of treacherous violation of trust and loyalty as well as deceit or secrecy.

2.3. The social nature of betrayal.

Betrayal as an ongoing, universal phenomenon has been recognised for centuries and has been widely described and portrayed in mythology, folklore, legends, and history (Bedier; 1965; Campbell, 1979; Cottle, 1980; Elkins; 1992; Everly & Lating, 2004; Hogan & Jones, 1994; Hurst, 2003; Kolakowski, 1999; Kovach; 1999; Lawson, 1988; Vice, 1992; Weber & Harvey, 1994; Yablonsky, 1979). Shrouded in secrecy, corrupt and callous acts of double dealings, violations of trust and disrespect for human life and relationships, are often skilfully planned and accomplished with calculated intention, resulting in traumatic and even fatal consequences. Judas Iscariot and Brutus are archetypal betrayers (Akerstrom, 1991) and Hamlet, Emma Bovary and Anna Karenina are but a few of the numerous literary characters whom tragically assume celebrity status as the betrayed or the betrayer (Brothers, 1995).

Furthermore, betrayal is a complex socially constructed phenomenon and is a prominent aspect of social life[1]. Social life occurs within cultures and societies that human beings orient themselves towards and construct through language. In any one culture, most of the people would reach consensus about specific features of their lives such as facts, which are generally taken for granted.

When trying to establish the way these facts are interpreted and contextualised, the dilemma of a social construction of reality occurs (Ben-Yehuda, 2001). Consequently, various people, reference groups and experts create an intricate and complex spectrum of different constructions and definitions of reality. When examining an act of betrayal for instance, this form of behaviour as a reality in social life is constructed by individuals and given meaning and may be seen as involving the violation of trust and loyalty (Mills, 1970). As indicated in 2.8, trust is a fixed inherent requirement of committed relationships. Loyalty is the product of a relationship over time and is less fixed in the sense that one may exercise choice. When choosing a medical aid scheme for example, the choice of one implies less loyalty to the others. Ormerod (1997) suggests "loyalty is….faithfulness to commitments or obligations, or an adherence to a sovereign, a government, a cause, or the like. It connotes sentiment and the feeling of devotion that one holds for one's country, creed, family and friends" (p. 55).

In addition, these violations may be objectively described and measured. However, their content and meaning are always contextual. In his classical work on deviance, Becker (1963) suggests that as a result of this tendency, "betrayal lies in the eyes of the beholder" (p.8). This may be the case to some degree, but as Ben-Yehuda (2001) points out, the essential construction of betrayal is restricted by a general structure of violations.

In particular, violations of trust and loyalty invoke some very profound and compelling emotions individuals have about the moral nature of their society and how violators should be treated. Generally both individuals and groups take violations of trust and loyalty seriously. At a group

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[1.] This interpretation does not refer to the social constructivist paradigm.

level, betraying one's country as in an act of treason for instance is punishable by death in countries such as the United Kingdom and Israel. However, at a more personal level, for instance betraying one's partner, family or friend is not regarded as "criminal" violations of trust and are therefore not subject to punitive measures by the group (Ben-Yehuda, 2001).

When examining betrayal on a personal level, within a cultural context, two requirements need to be met. Firstly the ability to deceive or lie or manipulate and secondly the particular motivation to do so. These two criteria are quite easily met but most people are not continually involved in what would be called "treacherous" behaviour by their various cultures. However, should the two criteria be met, the question people ask is the "cultural why" (Ben-Yehuda, 2001, p. 8), which extends beyond personal motivation. One answer may be found in a cultural aspect comprised of both morality and power namely, socially constructed moral boundaries.

Ben-Yehuda (1989) states that culture may be conceptualised as consisting of numerous symbolic moral universes, each competing with the other for symbolic resources (recognition, influence, support) as well economic resources. In essence this organisation is inherent to a pluralistic society. However, within such an arrangement, morality tends to be a complex and collaborative issue. In addition, further complications arise once various, sometimes antagonistic societies, are accommodated in this conceptualisation. However, cultural structure seen from this perspective facilitates a greater understanding of betrayal at both a personal and a group level (Ben-Yehuda, 2001).

2.4. Dimensions of betrayal.

In spite of the universal structure that differentiates betrayal from other forms of behaviour, betrayal is fundamental to human existence. Numerous dimensions supplement the fundamental construction of betrayal and have the ability to change its structure (Ben-Yehuda, 2001). Dimensions, which are inherent to the structure of betrayal, are secrecy, deception, motivation and group membership. These dimensions are discussed in the following section.

2.4.1. Secrecy.

Secrecy refers to an act of deceptive omission where a person intentionally conceals something from others that the person knows to be true (Kelly & McKillop, 1996). Wegner, Lane and Dimitri (1994) state that "..a secret relationship occurs when at least one member of a pair intends that knowledge of some link between the pair is hidden from one or more people" (p.287). As a result they are often obliged to engage in deceptive practices to maintain the secrecy. In addition, the allure of a secret relationship is fuelled by the element of secrecy and is usually socially targeted. This suggests that secrets involve the interests of those who are excluded and should the secret be disclosed, the target would be at least minimally offended by the existence of the secret (Wegner et al., 1994). In the following section, a discussion of the cognitive and behavioural challenges of secret-keeping is presented.

2.4.1.1. The cognitive burden of the secret bearer.

Why are certain betrayals, which are expertly executed and hidden, at some point disclosed or discovered? The answer may well lie in the cognitive pressure experienced in acts of secrecy and deception. In this regard, Ryle, (1949) states:

> "People tend to identify their minds with the 'place' where they conduct their secret thoughts. They even come to suppose that there is a special mystery about how we publish our thoughts instead of realizing that we employ a special artifice to keep them to ourselves" (p. 27).

Keeping track of secrets appears to be quite stressful. Intentionally suppressing a secret thought involves much cognitive energy and may in some instances result in an obsessive preoccupation with the secret. Therefore, maintaining the silence requires daily cognitive efforts and resources to meet the continual need imposed on the rigorous mental control of inescapable and persistent thoughts (Wegner, 1994). A cycle of thought suppression and thought intrusion develops around the secret which at some stage proves to be overwhelming for the secret bearer, resulting in disclosure or exposure (Wegner et al., 1994).

When harbouring a secret, the bearer has to continually screen information consistent with the state of mind he or she wishes to maintain as well as screen the information the bearer wishes to hide from others. Wegner (1994) suggests it is a considerable challenge for persons to engage in these dual cognitive processes. The burden for the secret-bearer lies firstly in the vital importance of the secret being continually remembered so as to prevent it from being verbally expressed and secondly, it cannot be thought about for fear of it being leaked (Wegner et al., 1994).

In addition, guilt and anxiety are often part and parcel of keeping secrets. As the mind constantly returns to the secret thought, physiological responses associated with guilt and anxiety have been found to resurface (Wegner et al., 1994). In acts of betrayal such as infidelity where one partner has had a clandestine affair and experiences significant guilt as a result, disclosing the betrayal to his or her partner may grant a significant sense of relief to the person. In theory, this sense of relief may be experienced regardless of whether the relationship is terminated as a result of the affair (Pennebaker, 1990). However, intentionally disclosing a forbidden relationship frequently has adverse group consequences for other people and is a complex decision (Kelly & McKillop, 1996).

2.4.1.2. The behavioural burden of the secret bearer.

Deception of any kind involves a behavioural endeavour from its participants (DePaulo, 1992). Therefore, bearers of the secret must labour strategically to ensure that their verbal and nonverbal behaviours do not disclose the concealed information. Furthermore, there is no guarantee of success in thinking that the amount of effort put into keeping the secret is directly proportional to its safekeeping (Lane & Wegner, 1995). Paradoxically at times it may seem that the greater the effort one puts into hiding information, the more likely one is to reveal the information. This effect has been termed the hyper-accessibility of suppressed information (Wegner & Erber, 1992).

The main reason that persons carry the burden of a secret is for fear of the actual or imagined ramifications the concealed information would bring with disclosure or exposure, not realizing the psychological distress which they place themselves under (Pennebaker, 1990; Wegner, 1989). Motivated by fear of the repercussions, the secret-bearer is constantly on edge whenever there is

the potential for disclosure. Often a slip of the tongue or body in relation to the secret may require some creativity and improvisation in containing possible damage done in unintentionally disclosing information that could alert the uninformed party to the secret (Greene, O'Hair, Cody & Yen, 1985).

Referring to the nature of betrayal discussed in the previous paragraphs, the impact of an act of betrayal is contained in the moment when the kept secret can no longer be concealed by the secret-bearer and is therefore discovered or disclosed. One may say therefore that when pertaining to infidelity as an act of betrayal, this requires a stringent behavioural performance both by the persons involved in the extra-dyadic relationship, who carry the burden of the secret, as well as from any other person who may know of the forbidden relationship.

2.4.1.3. The burden of exclusivity.

Besides the considerable cognitive and behavioural challenge involved in the burden of harbouring a secret between the secret-bearer and the uninformed partner, an additional challenge to the relationship develops as a result of the anxiety and tension brought about by having to keep a secret. Karpel (1980) states:

> "The unaware are likely to experience anxiety in relation to seemingly inexplicable tension that develops when areas relevant to the secret are discussed with the secret holders. They may also experience confusion and a variety of negative feelings in relation to the 'explanations' they formulate in an attempt to understand this anxiety….Secrets may contribute to a vague but tenacious sense of shame or guilt in the unaware" (p.300).

From this perspective, secrecy creates a circle of insiders and outsiders. In a relationship which houses a clandestine affair, the uninformed partner becomes the outsider and may react by looking for explanations during introspection, becoming more pleasing and accommodating. As these endeavours fail, resentment insidiously grows. Shortly, the effort to gain or regain insider status results in an erratic scramble as the outsider's attempts fail and his or her sense of worth decreases. On the other hand, the outsider may cope through denial until the ultimate crisis blazes through the denial (Brown, 1991).

If the risk of betrayal exists and is potentially traumatic and dangerous, why then are secrets and confidences shared? Simmel (1950) suggests that secrecy is one of the "great social phenomena peculiar to human beings" (p.330). Without secrets numerous facets of social existence would be impossible. Confidences form social bonds between the confiders and societies and groups they represent. In this manner collusion is created which need not necessarily include direct secrets but rather an exchange of experiences and ideas that others in a group are excluded from but which may well involve them (Akerstrom, 1991). In this form, betrayal of others is used to emphasise the exclusivity or importance of two people or a few members of a group that they feel towards one another. Goffman (1972) states:

> "Collusion is a normal and no doubt desirable part of social life…it is probably impossible for interaction to continue among three persons for any length of time without collusion occurring, for the tacit betrayal of the third person is one of the main ways in which two persons express the specialness of their own relation to each other" (p.340).

2.4.2. Deception.

Deception or its synonym, dishonesty, is related to the definitions of moral commitment and interest and is regarded as a manipulation of reality. Violations of trust and loyalty whether conducted in secrecy or publicly essentially involve manipulations of this nature. Simmel (1950) asserts:

> "Existence rests on a thousand premises which the single individual cannot trace and verify….but must take on faith. Our modern life is based …..upon the faith in the honesty of the other…. If the few persons closest to us lie, life becomes unbearable" (p.313).

Furthermore, Ekman (1992) developed a definition of lies and deception that suggests that a lie or deceit occurs when "one person intends to mislead another, doing so deliberately, without prior notification of this purpose, and without having been explicitly asked to do so by the target" (p.28). He also differentiates between two forms of lying namely, concealment and falsification. Concealment occurs when a "liar withholds some information without actually saying anything

untrue" and falsification occurs when the liar not only withholds information but "presents false information as if it were true" (p.28). While concealment may appear to be less dishonourable, because no false information is fabricated, it has the power to mislead an audience to believe in a reality that is founded on untrue information and suppositions (Robinson, 1996). As Ekman (1992) indicates, given a choice, liars will choose concealment rather than falsification every time. This is done mainly because concealment is much easier to execute and liars are inclined to presume that it is more reputable than falsification.

Within the context of infidelity, deception is regarded as a key element that fuels future distrust between partners. When partners are dishonest with one another, the situation becomes disorienting and bewildering and may destroy the relationship. The extra dyadic sexual relationship itself appears to be less destructive than the deliberate attempt to disorient one's partner in order to avoid an inevitable altercation over a breach of trust in the relationship agreement (Pittman & Wagers, 1995).

However, in relationships threatened by infidelity, some people consider dishonesty necessary in order to protect a partner from getting hurt. In addition, some partners are of the opinion that the true danger of infidelity lies in being found out rather than being dishonest: "What they don't know won't hurt them". Being dishonest or lying to one's partner decreases any opportunity of enjoying intimacy, closeness or understanding in a relationship. Telling lies gives one partner a perplexing power over the other that disturbs the balance of the relationship (Pittman & Wagers, 1995). In this manner alarm is created in the partner that may result in frantic efforts to move increasingly closer. Furthermore, Wegner et al., (1994), note that an inherent danger of infidelity exists in that when an established relationship is interrupted, infidelity may well be given an additional boost not necessarily because it is an improvement on the existing one, but rather because it is secret.

2.4.3. Motivation.

An important aspect in understanding betrayal is the motivation of the betrayer. How is one to deduce the motivation behind an act of betrayal? From behaviour? From statements given by the

accused or from both? And then, what if the information provided by the betrayer is incongruent (Ben-Yehuda, 2001). An important issue influencing an explanation of betrayal is the source of information regarding the motivation. Autobiographies, and confessions during arrest and trials are for example regarded as problematic sources of information as the former is perceived as an expression of an unresolved bone of contention and the latter is in all likelihood coerced (Ben-Yehuda, 2001).

One solution to determining the motivation behind the betrayal is to ask whose trust and loyalty were violated? This route inevitably leads to discussions around morality and symbolic moral universes followed by questions regarding power issues in betrayal. However it is also valuable to emphasise and understand the "why" within a cultural context in which it is formed (Ben-Yehuda, 2001).

When considering infidelity in a committed intimate relationship, motivations for these acts of betrayal are often blurred. One may consider for instance why people who accept and abide to societal regulations and rules and who don't generally take risks, will risk compromising important aspects of their lives for a secret sexual encounter? (Pittman, 1989). Some motivations for infidelity include "accidental infidelity" ("it just happened") and the episode is treated as a careless mistake, sexual innocence (men or women who did not have sexual experience prior to marriage may distrust the quality of their sexual relationship and may question what may be missing from it), curiosity (even if the relationship is sexually rewarding, the individual may become preoccupied with the notion that there is something better, external to the quality of the current sexual relationship) and loneliness (Pittman, 1989).

2.4.4. Membership.

Betrayers present themselves in many guises. From the respected diplomat turned spy who leaks classified information to an adversary, to the scabs who refuse to join other workers in the strike, the informer or snitch in prisons or gangs, to the trusted colleague at work, the unfaithful partner, the gossipmongers and the tattletale in school (Akerstrom, 1991).

In addition, intentionally (such as in the instance of infidelity) or unintentionally (a slip of the tongue), every act of betrayal committed by a betrayer in some instances has the added dimension of self-betrayal (Josephs, 2001).

What distinguishes these classes of betrayers? One significant differentiation is the division between "Personal" betrayal (self-betrayal, infidelity) and "Group or Collective" betrayal (whistle-blowing, human rights violations). On a "Personal" level, instances of infidelity for example, regularly make headline news. Betrayal occurs here due to the assumption of sexual exclusivity being violated as well as trust being violated. Therefore in this category, betrayal suggests that a characteristic intrinsic to key relationships has been violated, often in an intentionally deceitful manner (Ben-Yehuda, 2001).

On the other hand, categories included in the "Group or Collective" classification specifically pose questions of morality, power and motivation. In the case of whistle-blowing, for example, two analytical issues come into play namely, a moral issue which concerns trust, loyalty and concealment and a second issue which concerns power. A moral choice made by a whistle-blower is often seen as threatening and a mark of disloyalty to the organisation. The inevitable happens however and research indicates that power often surpasses morality, exposing whistle-blowers to psychological, social and legal attempts to assassinate their character (Robinson, 1996).

Although this differentiation may not in each instance be easily recognisable, it remains remarkably significant. Furthermore, whilst the classification of betrayal employs the dimension of membership as a main decisive factor, it is important to also bear in mind, that the particular content of membership in groups has a complex nature and meaning is based on the level of perception and construction within a specific culture and context (Ben-Yehuda, 2001).

2.4.4.1. Membership of a dyad or group.

Membership in a dyad or a group is a powerful and significant variable. Firstly members acquire a dyad or group identity and as a result, experience a keen sense of belonging. Secondly by being part of a small or large group, a distinction is made between those in the in-group and those in the out-group. This is directly related to the element of trust in relationship. By definition, members in the in-group are most likely to be trusted rather than members of the out-group.

Information that holds a special value to dyads or groups of people, socially binds them and distinguishes them from groups who do not share that information (Akerstorm, 1991). In this manner, dyads and groups are created such as "Us" and "Them". Members of these groups may have alternative interpretations of the shared information but only they know the significance and nuances of that information.

The rules and boundaries around "Us" and "Them" groups are determined by mutual backgrounds and knowledge. Once these dyads and groups have been formed, the boundaries around them dictate what is appropriate to share with those outside the dyad or group.

Due to the complexity of modern society, an individual may be a member of many "Us" or "Them" dyads or groups simultaneously. Therefore, the potential for betrayal due to involvement in a dyad or various groups having differing and sometimes conflicting values is characteristic of modern societies (Akerstrom, 1991). The issue of membership however, is of vital importance in determining whether an act of betrayal has occurred. In addition, betrayal is fundamental to the process of socialization. Berger and Luckmann propose:

> "…the problem of which "self" is being betrayed at any particular moment, a problem posited as soon as identification with different significant others includes different generalized others. The child is betraying his …….peer group by being a "square" young scholar and his parents by stealing an automobile, with each betrayal concomitant with 'treason to himself' in so far as he has identified with the two discrepant worlds" (cited in Akerstrom, 1991, p. 4).

This aspect brings us to the morals and values of a dyad or a group acquired during the process of socialisation. An important aspect should be noted here. At the dyad or group level, the social nature and structure of betrayal in every instance means that crucial violations of both trust and loyalty have occurred (Ben-Yehuda, 2001). Therefore, the morals of members of a dyad or a group are in most instances questioned when betrayal occurs. This may be due to the fact that betrayal is usually associated with intent and purposefulness. Although, justifying themselves by suggesting for example "it was beyond my control" or "I fell in love", people make deliberate choices regarding their behaviour, even if it means that they succumb to the pressure they are placed under, whether externally or internally.

It is also relevant to briefly refer to an individual's membership of a small or large group from a psychoanalytic perspective, given the Kleinian framework chosen for this study (see chapter three). This aspect is addressed in the ensuing paragraphs.

2.4.4.2. Membership of groups: a psychoanalytic perspective.

Within the field of psychoanalysis emphasis has also been directed towards the significance of groups in the formation of an individuals' personality and functioning. In this regard Freud's theory, particularly regarding the Oedipus complex indicates the major significance of the family group in the development of the human being (Brown & Zinkin, 1994).

Alternatively, Melanie Klein's theory places little emphasis on the significance of groups in an individual's functioning and within society. However, her hypotheses specifically regarding early object relations, psychotic anxieties and primitive defence mechanisms, lend understanding to the fact that the infant belongs to a family group from the beginning of his life, and that his initial contacts with his mother and other persons in his environment are of profound importance for his ultimate development (Brown & Zinkin, 1994).

Bion in his seminal work on groups, suggests that human beings are inherently gregarious, therefore they cannot avoid belonging to a group. Even in isolation, no individual can be considered marginal to a group, when belonging to a group consists of behaving in such a way as to give the impression of not belonging to any group. However, in extending Klein's work, he also did not place much emphasis on the significance of society in an individuals' functioning within a group (Brown & Zinkin, 1994).

However, Foulkes who pioneered group analysis as a method to extend psychoanalysis emphasised the significance of society's influence on the individual's functioning (Brown & Zinkin, 1994). Whilst a detailed consideration of Foulkes' theory or any of the other theorists mentioned in this section with the exception of Klein, does not fall within the scope of this study, it is relevant to briefly include some of their ideas, as betrayal is regarded as a social phenomenon. Whereas the focus of attention with the field of psychoanalysis was on the internal world of the individual,

Foulkes suggested that the individual is in a constant, dynamic interplay with others in various kinds of social groupings. Therefore, the individual and society are inextricably interrelated as the individual occupies a nodal place in the social network (Brown & Zinkin, 1994). Furthermore, Foulkes (1964) developed the universally acknowledged concept of the matrix. The matrix, derived from the Latin word "mater" meaning mother, is a metaphor of nurture and growth. According to Foulkes:

> " The matrix is the hypothetical web of communication and relationship in a given group. It is the common shared ground which ultimately determines the meaning and significance of all events and upon which all communications and interpretations, verbal and non-verbal rest" (cited in Brown & Zinkin, p. 292).

Furthermore, he suggested that the matrix is within us and outside us, extending from the microcosm of the individual psyche to the macrocosm of the social world and beyond. Foulkes (1975) suggested that the workings of the individual mind could be described as a personal matrix, as opposed to the group, which represented the dynamic matrix. In his later work, Foulkes gestured towards the foundation matrix, which he suggested was "based on the biological properties of the species but also on the culturally firmly embedded values and reactions" (Brown & Zinkin, 1994).

Society for Foulkes does not lie outside the person but rather is internal and penetrates to the innermost being of the individual. Thus within a given culture, individuals are rooted together in a foundation matrix, sharing not only a common language but also unconsciously holding common assumptions regarding the most basic of life processes such as sleeping, feeding and assumptions as to the nature of their world (Pines, 1994).

In particular, Foulkes (1975) asserted that each individual has a need for communication and for reception. Therefore language is a shared property of the group and originates in our needs for communication, survival and adaptation. This suggests that the individual is embedded at the deepest level in the culture into which he or she is born and remains unconscious of the immense social forces that have shaped and moulded him or her (Pines, 1994).

Culture is present before a person is born. An individual's identity develops within a cultural framework and cannot be separated from it. It is within a culture that a person will develop their identity, defined by symbolic marks conferred on them inside the primary family group and subsequent social groups. In addition, four major psychic functions for culture are emphasised: 1) maintaining the individually undifferentiated basis of psychic structures necessary for belonging to a social whole; 2) guaranteeing a set of common defences; 3) giving points for identification and differentiations which guarantee the continuity of the distinction between the sexes and the generations; and 4) constituting an area of psychic transformation by providing signifiers, representations and modalities for treating and organising psychic reality (Pines, 1994).

Consequently, the double dimension of culture, which defines and contains an individual is transmitted in the family group and socially organised groups or institutions. Cultural models are transmitted during the first months of life through holding, nursing, songs, rhythms, bodily contact and games and are incorporated in the communication of mother and infant. This establishes a state of "sameness" and of fusion with others in the unit, which will bind the infant and the later, individuated person with the group to whom he belongs. As indicated in chapter five of this study, the significance of belonging is a central phenomenon, which emerged as a result of the participants' experience of betrayal.

2.4.4.3. Betrayal of the dyad or the group.

Betrayal occurs when one member of a dyad or a group in some manner violates the boundaries of that dyad or group. However recognising the context within which betrayal occurs is imperative. What was the motivation behind the betrayal? Was the betrayal a discrete incident or ongoing? In some instances, such violations have greater impact than others however, in essence whether resulting in major repercussions or exerting an impact to a lesser degree, the behaviour remains the same in that a boundary violation of the dyad or the group has occurred (Akerstrom, 1991).

Violation of "Us" boundaries may occur in several ways. Verbally passing on information or not passing information on verbally may be an act of betrayal. Furthermore, a person may expose or embarrass the other member of the dyad or members of the group by revealing secrets to outsiders (Goffman, 1959). Also, a person may behave in such a way as to hurt a partner or member of the

dyad or the group, which will then be regarded as betrayal. Should an element of secrecy feature in such a betrayal, this is in some instances regarded as "back stabbing". Rejecting the dyad or the group thereby undermining its value, may be the ultimate betrayal. Betrayals of this sort include infidelity and divorce (against the dyad) and maintaining a position of neutrality in the face of conflict (against the group).

In addition, revealing secrets of a member of a group, or a group as a whole, ridicules the sacredness of commonality. Violating a boundary in this manner often does much damage to the exposed party and destroys the uniqueness shared in interpersonal relations. Privacy is seen as a sacred symbol of a dyadic or group. Richardson (1988) in his study of women involved in extramarital affairs found that when it is not possible to indicate a sense of belonging through external validation, an indication of belonging to an "Us" may be invested in possessions or rituals. Each woman in the study had a way in which she established an "Us" such as private language, phone codes, special jokes, time slots and shared objects. The objects could also take on a semi-sacred quality and although they were not necessarily hidden, their symbolic meaning was concealed. If for example, one of these women overheard her partner derisively ridiculing these objects, this violation of the "Us" would have the potential to destroy the relationship.

2.5. Betrayal within the field of psychology.

Empirical work in the field of psychology and in particular psychotherapy, has paid some attention to manifestations of betrayal in human relationships such as the emotional effects of child abuse (Godbey & Hutchinson, 1996), infidelity in intimate relationships (Milholland & Harris, 2004), retrenchment (Morrison & Robinson, 1997), abuse of power in religion (Gartner, 2004), degenerative and terminal diseases (Imes, Clance & Gailis, 2002), deliberate sabotage of reputations in organisations (Hogan & Jones, 1994) bribery in politics (Everly & Lating, 2004), at government level (Markstrom & Charley, 2002) and international level (Wadley, 2003).

Also, much psychodynamic thought around the stages of pre-Oedipal and Oedipal development are located in the legend of Oedipus Rex which tells of hatred and betrayal leading to torment, abandonment and deprivation of human companionship (S. Freud, 1923). It appears however as if

the concept of betrayal as a critical relational occurrence as well as the experience of betrayal as a lived phenomenon within the field of psychology remains less explored. In addition a review of psychological literature reveals no specific theory regarding the concept of betrayal at present and an understanding of the term appears to be somewhat limited (Finkel, Rusbult, Kumashiro & Hannon, 2002).

In recent years some research on betrayal has focused on the trauma associated with various forms of betrayal such as physical, emotional or sexual abuse in children. Freyd (1996) introduced the terms "betrayal trauma" and "betrayal trauma theory" in order to explain the significant implications and psychic pain at the heart of betrayal. Now we turn our attention briefly to the occurrence of trauma as a result of betrayal, in the ensuing paragraphs, in order to gain an increased understanding into the essential nature of this phenomenon.

2.6. Betrayal trauma.

Victims of rape, torture, and childhood sexual abuse have the additional burden of coping with intense experiences of distrust and human betrayal (Davies & Frawley, 1994; Freyd, 1991; 1996). Referred to as malignant trauma, these experiences at the hands of other human beings instil shock, horror, powerlessness and overwhelming anxiety linked to death. Cooper describes this kind of trauma as a "….psychological event which abruptly overwhelms the ego's capacity to provide a minimal sense of safety and integrative intactness" (cited in Shapiro, 1995, p. 43) and frequently occurs in relationships of dependency or power. Freud's earliest formulations include the notion that the basic "feature of trauma entailed the condition that the psyche is flooded by stimuli, the consequences of which were disorganizing effects on cognition, irritability, psychological confusion and disruption of such physiologic cycles of sleep" (Shapiro, 1995 p. 43). Here the violation of a fundamental sense of trust is noteworthy. This sense of trust that is betrayed in malignant trauma shatters the belief that "I am cared for" and "I am of value". Amery in his essay on torture suggests:

> "With the very first blow that descends on him he loses something we will perhaps temporarily call 'trust in the world'. Trust in the world includes all sorts of things….But

> more important as an element of trust in the world….is the certainty that by reason of written or unwritten social contracts the other person will spare me" (cited in LaMothe, 1999, p.1201).

In addition, the absence of trust in malignant trauma is intimately linked to the absence of faithfulness of fidelity. During the course of human development, the infant's ability for faithfulness is dependent on the initial fidelity of the parent. Constancy of respect, response, recognition and commitment to the infant's self, desires and needs is the environment in which human trust is cultivated. In this manner, the child's sense of self and identity are formed leading to the capacity for intersubjectivity or shared reality (LaMothe, 1999).

Infidelity as opposed to fidelity in marriage or committed relationships for example may be very painful experiences creating mistrust but may not necessarily be traumatic (LaMothe, 1999). However, an unfaithful person is at some level aware that he or she has betrayed someone, another self, suggesting that both fidelity and infidelity presuppose an awareness of selves. In malignant

trauma, the core relationship between faithfulness and unfaithfulness as manifested in human relationships is lacking. In this regard Amery writes, "Frail in the face of violence, yelling out in pain, awaiting no help, capable of no resistance, the tortured person is only a body, there is no self, no person, only a thing without power and control who …..can no longer feel at home in the world because he has experienced the absence of faithfulness and trust in human relations" (cited in LaMothe, 1999).

Freyd (1996, 1999) also proposed the concept of "betrayal blindness" which occurs in betrayals, which are not usually considered "traumas". This would apply for example to instances of infidelity in romantic relationships as well as inequities in organisations. Betrayal blindness is the unawareness, "not-knowing" and "forgetting" displayed by individuals towards betrayal and manifests in order to preserve relationships, institutions and social systems upon which they depend. In this regard, infidelity is discussed in the following paragraphs as an example of an act of betrayal.

2.7. Infidelity: an act of betrayal.

The pursuit of love has been regarded as "noble" for many centuries and much support and interest is offered to those who are prepared to experience life's greatest joys and tragedies in the name of passion. Faithfulness, whilst commendable is depicted as lacklustre and bland. Faithlessness on the other hand appears to suggest energy, vibrancy, and excitement in the endeavour to feel "alive again". The added promise of brokenness and possible tragedy as a result of forbidden passion does not deter from the attraction or willingness to take immense risks or be prepared to make equally immeasurable sacrifices should these acts be exposed.

A wealth of clinical literature has addressed the treatment of infidelity in marital and intimate relationships (Atwood & Seifer, 1997; Brown, 1991; Glass & Wright, 1992; Gordon & Baucom, 1998; Humphrey, 1983; Kell, 1992; Lusterman, 1998; McCullough, Worthington & Rachal, 1997; Pittman, 1989; Silverstein, 1998), however few of these approaches have been grounded in empirical research. Rather, therapists have offered insights based on their clinical experiences. In addition, very little research has explored the aftermath of infidelity in relationships, the process of disclosure of an affair or the resulting emotional reaction, the process of interaction between the couple dealing with an affair or the healing between couples after an affair (Olson, Russel, Higgins-Kessler & Miller, 2002).

Although many views regarding the inherent meaning and essence of infidelity have been offered, the depth and complexity of this act of betrayal is exacerbated by the unique experience of the individual. One may for example debate the exact moment in time when infidelity may have occurred: Is it the silence on the other end of the line when answering the phone, the first late homecoming, an "anonymous" short message on a cellular phone, or is it the first sexual encounter which occurs outside a relationship? Could one alternatively argue that it was in fact the moment of original fantasy, which facilitated the seed of intention and eventual manifestation of this act of betrayal? Similarly, one may debate the process of infidelity: Is it the first twinge of anxiety and new-found neediness in reaction to increasingly absent and emotionally vacant responses from a previously attentive partner? Or is it the continual indiscreet and obvious interest and open admiration for a close friend who shares family gatherings?

Infidelity is widely defined across various disciplines, between marital partners and unmarried couples. Seen from the perspective of an act of betrayal, infidelity speaks of "treachery, adultery, and unfaithfulness, especially to the marriage vow" (Kirkpatrick, 2003, p.70). However primary to this definition, infidelity invites a breach of trust specifically with regard to the contract between couples regarding sexual exclusivity in their relationship (Pittman & Wagers, 1995). Furthermore, infidelity fuels an individual's fear of abandonment…. "a feeling so basic and primitive it goes to the core of our being" (Brown, 1991, p.1).

By definition, infidelity or an affair is a sexual involvement with someone other than the spouse or committed partner (Brown, 1991). The key elements are extramarital or extra dyadic, sexual and secret. An affair may be seen as a symptom of problems in the couple's relationship. Exposing or disclosing the affair results in a crisis in the relationship. The most threatening aspect to the dissolution of the relationship is not the act of betrayal in other words, the affair itself. Rather the feelings of betrayal and helplessness are seen to be greater causes of breakdown of the relationship (Brown, 1991). Notwithstanding, betrayals are often the main motivation for couples seeking therapy or divorce (Gottman, 1994).

Infidelity passes through six stages (Brown, 1991). Firstly a climate needs to be created in which an affair may develop. Differences, issues, hurts and dissatisfactions are denied, ignored or unresolved facilitating an appropriate climate. The second stage of infidelity is the actual betrayal, when the dissatisfied partner gradually engages in an affair through a series of small choices. Denial is a central feature of this stage with the betrayer denying the affair and the partner initially ignoring the signs of the affair. Thirdly, the affair is revealed either by exposure or disclosure and the couple are confronted with a turning point in their relationship because their perception of themselves and their relationship has changed irrevocably. A crises in the relationship heralds the fourth stage, marked by the partner's obsession with the affair as the central problem to the relationship. At this stage the couple is faced with the decision to address or bury the underlying issues. Should they address these issues, rebuilding of the relationship may commence leading to the final stage, which may involve forgiveness and reconciliation (Brown, 1991; Gottman, 1994).

Terminology used when referring to infidelity indicates the betrayer as the "infidel" (the person committing the affair). The term's dual meaning also refers to a "non-believer" or "one who does

not keep the faith". Terms in literature used to refer to the betrayed partner tend to be negative, for example "cuckold". For the purposes of this study, the betrayed partner will be referred to as the "partner". The affair partner is referred to as the unmarried other where appropriate or the affairee. This term suggests unreality, impermanence, illusion and enchantment, rather than "lover", since "love" is considered to be irrelevant in the dynamics of infidelity (Brown, 1991; Glass & Wright, 1992; Pittman, 1989; Pittman & Wagers, 1995).

In addition, although affairs generally involve sex, they also have little to do with sex. Rather, they are in some instances regarded as having much to do with keeping fear, emptiness and anger at bay (Brown, 1991). In Pittman's words, the "essence of an affair…is in establishing a secret intimacy with someone…..Infidelity isn't about whom you lie with. It's whom you lie to" (cited in Ben-Yehuda, 2001, p. 47).

Infidelity embodies an element of fantasy, of making a dream come true, often overriding reasons for resisting engagement in an affair such as fear of AIDS, guilt and the anticipation of the partner's pain, rage and termination of the relationship. Sexual behaviour is generally high risk as few precautionary measures are taken against sexually transmitted diseases or pregnancy. It appears as if the fantasy of the affair offers protection against reality. Partners of infidels are consequently also at greater risk for contracting sexually transmitted diseases or AIDS, particularly in instances where the affair continues for a lengthy period of time (Brown, 1991).

A further element that sustains an affair is that it is considered to be a protected relationship. Inevitably the affairee protects the infidel in both their interests and vice versa. In addition, the affair does not have the daily concerns and chores of a marital relationship for example, nor the pressures of living intimately with another person over time. It is a secret relationship which may be sustained by one or two other confidantes who are selected for their ability to act supportively and to bear the secret. Secrecy shields the relationship against external pressures.

Notwithstanding attempts to shield the secret relationship, the partner unknowingly intrudes on the affair. Priority still needs to be given to the partner with regard to public appearances, celebrations, finances and family crises. The infidel is therefore constantly pursued by the shadow of the marriage or relationship and is divided between meeting the demands of the partner and the

affairee in his or her allocation of free time. The very notion that the infidel has a secret relationship implies some reference to the partner. Should infidelity in a relationship continue over time, changes such as illness, death, a child leaving home, a grandparent coming to stay, or a new home or job will also have a significant influence on the affair (Brown, 1991).

As the affair progresses, dissatisfactions at home become more evident. However, the infidel still attempts to conceal the affair but may not be able to maintain the increased cognitive and behavioural energy levels required in keeping the secret (2.4.1.1). Those with a greater degree of guilt about their infidelity and/or greater ambivalence about their existing relationship, generally offer their partners many clues about their affair, which the partner addresses or chooses to ignore (Brown, 1991).

Infidelity may be very brief or it may continue until either the infidel or the affairee dies. Generally, short-lived affairs are ended by the infidel. Others may come to an end or continue when they are discovered by the partner. The greatest number of affairs may last from a few months to a year or two. Beyond that time period, the infidel and partner terminate their relationship or in very few instances, the infidelity becomes an accepted arrangement contained within the existing relationship. Sometimes the infidel is overcome by guilt and confesses to the affair. Alternatively, the partner is informed by a friend or acquaintance of the affair and the infidel is exposed. Lastly, the partner may find indisputable evidence against the infidel such as credit card charges or hotel receipts and the affair is revealed (Brown, 1991).

Importantly enough, revelation of infidelity frequently results in validation of information rather than learning new information. Although Lawson (1988) suggests that very few partners who were told of an affair denied ever suspecting their partner or recognising clues to the effect, clinical experience suggests that the partner has subliminal knowledge of an affair, often being able to name the affairee when the infidelity is exposed, although before the affair was exposed, that knowledge was not conscious (Brown, 1991; Glass & Wright, 1992; Moultrup, 1990; Richardson, 1988).

The phenomenon of betrayal is by definition not a linear relationship. Although often referred to as “love-triangles”, instances of infidelity do reflect a triangular arrangement. However, betrayal

may also occur between individuals without the involvement of a third party. Expectations, which are not met, for example may be seen as forms of betrayal and may exist between friends as well as couples. In addition, the roles of the betrayed and the betrayer are complex. In certain instances an individual may feel responsible for both roles. Warren (1986) conducted a study of female mental patients and found that in many instances both they and their spouses saw themselves and their partners as betrayers. The men felt they had betrayed their wives by having them committed whilst simultaneously feeling that their wives had betrayed them by becoming ill. Their experiences were emulated by their wives who felt they had disappointed their husbands by becoming ill while intermittently blaming them for committing them to hospital.

Not all affairs end in the termination of the relationship between the betrayed and the betrayer. In these instances, once the affair has been revealed and the partner's obsession contained and redirected, the couple may wish to start the process of reconstruction. Difficulties facing this stage of the process include the recurrence of the affair, resolving issues by deciding prematurely about the future of the relationship, enduring denial and the avoidance of underlying problems and the partner's limited perception that the significant problems lie with the infidel (Brown, 1991). Should this process evolve successfully, a stage is reached where both the infidel and the partner forgive one another for their mutual iniquities and betrayals. On the other hand, should this process be less successful, forgiveness and closure may occur much later during the course of reconstruction. An important window period occurs directly after the affair is revealed which significantly influences the outcome for the individuals and the relationship (Brown, 1991; Humphrey, 1983; Whisman, Dixon & Johnson, 1997).

The following section addresses an antithesis of betrayal namely, trust. Trust is introduced into this section for two reasons. Firstly, as discussed in the ensuing paragraphs trust is tightly woven into the tapestry of human relationships and plays a crucial role in determining whether an act of betrayal has occurred. Secondly, as will be discussed in chapter three of this thesis, a fundamental premise of Kleinian theory is that the mother-infant relationship lays the foundation for all future relationships. Consequently, the development of trust in childhood and in adult intimate relationships is implied by definition. Furthermore, in the absence of a Kleinian theory of betrayal, the development of trust in a Kleinian context in the primary mother-infant relationship speaks to the inherent structure of betrayal.

Theories, which specifically focus on the development of trust in the primary mother-infant relationship, are also included in this section and serve to emphasise the significance of trust in interpersonal relationships. In this regard, reference is made to the theories of Ferenczi, Erikson, Suttie, Mahler, and Winnicott in order to create a psychological context against which the inherent nature of betrayal may be considered. Furthermore, as Klein's mentor, Ferenczi's theory of the development of trust is most likely to have had some influence on her epistemological and ontological thought (see chapter three). Some theoretical reference is also made to trust within a Kleinian framework however, this aspect of her theory is addressed in greater detail in chapter three of this thesis.

2.8. Trust.

Whilst the experience of betrayal remains the subjective property of an individual, one main element inherent in interpersonal relations speaks to an antithesis of betrayal, namely trust. Trust is emphasised in the interpersonal nature of relationships and may be regarded as the sine qua non in functional human relationships (Jones, Couch & Scott, 1997). Specifically in intimate relationships, should this trust be violated, devastating consequences and even tragedy may occur. In this regard Rich states:

> "When we discover that someone we trusted can be trusted no longer, it forces us to re-examine the universe, to question the whole instinct and concept of trust. For a while, we are thrust back onto some bleak jutting ledge, in a dark pierced by sheets of fire, swept by sheets of rain, in a world before kinship, or naming, or tenderness existed, we are brought close to formlessness" (cited in Brothers, 1995, p.3).

Consequently, an act of betrayal destroys the essential element of trust, which is required to hold relationships together (Misztal, 1996).

Defined as a behaviour or attitude that permits risk-taking behaviour (Luhmann, 1988), trusting another person involves allowing oneself to become vulnerable in order to experience intimacy (Gambetta, 1988; Rempel, Holmes & Zanna, 1985). Also referred to as relational trust (Jones et al., 1997), this form of trust is derived from an individual's participation in specific relationships

and interpersonal exchanges such as intimate relationships. However accepting such a position and then experiencing a negative outcome is likely to reduce an individual's willingness to risk trusting the same partner in future. In addition, this may also influence an individual's willingness to trust other people.

Therefore, by allowing oneself to become vulnerable in a relationship with another human being, the potential for harm to one's well-being increases. However, regardless of the potential risks and resulting damage should an act of betrayal occur, human beings continue to engage in relationships and seek intimacy, suggesting a fundamental need for human connectedness (Jones et al., 1997). In close and intimate relationships, trust has been tied to relationship satisfaction (Jones, 1991), conflict and conflict resolution in relationships (Collins & Read, 1990), attachment (Simpson, 1990), love (Rempel et al., 1985) and commitment (Fichman & Levinthal, 1991).

Seligman (1997) distinguishes between confidence and trust. He suggests that confidence is displayed when expectations are clear and roles have been clarified. Trust on the other hand is required when one does not have confidence. Furthermore, Coleman (1990) asserts that trust involves expressions of confidence within a particular set of relations. Establishing this confidence specifically in close and intimate relationships needs time and is subjected to sets of behaviour and verbal expressions that can increase or decrease the element of trust. Consequently, "…the trustee may engage in actions explicitly designed to lead the potential trustor to place trust" (p. 96). Earlier Durkheim (1933) and Simmel (1950) inferred that social exchanges involving trust range from intimate relations to monetary loan, trade, law, science and politics amongst others. They suggest that trustless societies will experience their existence as highly problematic.

2.8.1. The concept of trust and psychoanalytic theory.

In the field of psychology, the concept of trust remains central to personality development. Research and the literature on trust have not focused extensively on violations of trust per se and a gap appears. Rather, research regarding trust has primarily emphasised its importance as a necessary precursor to social interaction and the development of particular relationships. In addition, research on trust has emphasised its role in greater adjustment and happiness of individuals (Deutsch, 1958; Erikson, 1950/1963; Rotter, 1967; Wrightsman, 1974).

2.8.1.1. Sandor Ferenczi: The confusion of tongues.

Within the psychoanalytic domain, Sandor Ferenczi, (see chapter three) one of Freud's most devoted and loyal disciples first referred to the betrayal of trust by adults of children. In a speech entitled, "Confusion of tongues between adults and the child: the language of tenderness and of passion" in 1933, Ferenczi introduced the idea that "….people thought to be trustworthy such as relatives….governesses or servants…misuse the ignorance and innocence of the child" (1933/1955, p. 161). In so doing, Ferenczi challenged Freud's rejection of his own "seduction theory" in favour of his "Oedipal theory" and argued that neuroses were caused by the mistreatment of children by trusted adults However, sexual abuse of children was not according to Ferenczi the only cause of psychopathology. Psychopathology could also develop as a result of rejection or the withdrawal of love (Brothers, 1995).

The element of trust per se in individual development was not of crucial importance to Ferenczi. His major contribution lay in addressing the gap in Freudian theory, regarding the betrayal of trust, emphasising the importance of the patient being able to develop a "confidence in the analyst" (Ferenczi, 1933/1955, p.160). He appealed to therapists to recognise the vital importance of betrayal and trust in the relationship between trauma and trust disturbance and the uses of trust in psychoanalytic treatment.

Although Ferenczi's findings regarding trust and betrayal were fervently rejected by most of the leading contemporary analysts of his time, Michael Balint, one of Ferenczi's analysands succeeded in publishing Ferenczi's speech posthumously as a paper in The International Journal of Psycho-Analysis. Like Ferenczi, Balint did not focus his energy on the concept of trust per se. Rather, he developed Ferenczi's understanding of sexual abuse in childhood and proposed that the resulting trauma has a "three-phasic structure" (1969, p. 432). In addition, he concurred with Ferenczi regarding the nature of the relationship between a child and an adult. Balint (1969) suggested: "Although frustrations in their relationship may lead to irritation and even to rages at times, the relationship between the child and the adult is mainly trusting" (p. 432).

Further major theoretical contributions describing the development and importance of trust in human personality and relationships have been recognised. Among these, theorists such as Erik

Erikson, Ian Suttie, Margaret Mahler and Donald Winnicott have placed special emphasis on trust in their theoretical formulations (Brothers, 1995). Due to the pivotal role trust plays in the conceptualisation of betrayal, it is significant to briefly refer to the core tenets of these theories. It does not lie within the purpose or scope of this study to critically evaluate these theoretical formulations on trust. Consequently the core tenets of these theories may be seen as being presented somewhat puristically. The aim of this section however, is to emphasise the significance of trust in human relationships from a brief psychoanalytic perspective as trust in Klein's theory is not afforded extensive attention.

2.8.1.2. Erik Erikson: Basic Trust.

> "The general state of trust….implies not only that one has learned to rely on the sameness and continuity of the outer providers but also that one may trust oneself and the capacity of one's own organs to cope with the urges; that one is able to consider oneself trustworthy enough so that the providers will not need to be on guard or to leave" (Erikson, 1968, p. 102).

Erikson was possibly the most influential theorist in establishing trust in the psychoanalytic domain with his conceptualisation of basic trust. As the "first component of a healthy personality" (1964, p. 50) and "the most fundamental prerequisite of mental vitality" (1968, p.96), Erikson suggested that psychosocial development follows an eight-stage process ranging from infancy to old age. At each of these stages a crisis evolves which requires that the individual masters a specific developmental task. The first of these crises is basic trust versus basic mistrust (Brothers, 1995). A sense of basic trust is experienced in the infant's first year of life and is more dependent on the quality of the relationship with the mother than on the amount of nurturance provided (Erikson, 1968). Trust is not innate in human beings. Instead, trust is instilled in children by mothers who are sensitive to their needs and who more importantly, convey a "firm sense of personal trustworthiness within the trusted framework of their community's life-style" (Erikson, 1968, p. 103).

Furthermore, Erikson (1968) emphasised the significant contribution of basic trust to a "sense of identity" (p. 208). According to Erikson identity is "a conscious sense of individual

uniqueness…an unconscious striving for a continuity of experience, and…a solidarity with a group's ideals" (1968, p.208). The trustworthiness and mutually trusting experiences experienced in the mother-infant relationship gives rise to the earliest sense of identity. However, should there be disturbances in these experiences, the ability to integrate a sense of identity in adolescence is hampered (Brothers, 1995).

In addition, Erikson (1968) suggests that the absence of basic trust is responsible for the most severe forms of psychopathology, including infantile schizophrenia and schizoid and depressive states in adults. The re-establishment of trust therefore is a fundamental requirement in the therapeutic relationship. Furthermore, Erikson (1964) suggested that in ontological terms, basic trust is the source of hope and faith of which religion is the rite de passage to serve the ritual restoration of a sense of trust in the form of faith.

2.8.1.3. Ian Suttie: The Love-relationship of trust.

Although until recently largely ignored by the psychoanalytic community, Suttie's deep understanding of the significance of trust in psychological life and its role in the therapeutic relationship deserves acclaim. In addition his theoretical formulations around many of the central concepts of object relations theory and self-psychology are seen as a major contribution to the field of psychology (Brothers, 1995).

Rejecting Freudian drive theory, Suttie argued that the need for human companionship is innate and central to an individual's development and that "mind is social and society is mental" (1935/1988, p. 13). He recognized love and affection as opposed to Freud's view of sublimated sexuality and Freud's conceptualisations of anger and hate as expressions of a primary destructive drive were understood by Suttie as functions of self-preservation (Brothers, 1995). The mother's responsiveness to the infant's love is crucial for the preservation of self-experience. When reaching adulthood, the child's self-preservative dependency on the responsiveness of others has undergone a developmental change but persists in the form of the need for companionship (Bacal & Newman, 1990).

Suttie (1935/1988) did not frequently refer to betrayal of trust in his writings of normal and pathological development although his acknowledgement of the significant role it plays in preserving self-experience is evident. In describing the emotion of fear as "an appeal to the mother", Suttie (1935/1988) noted: "Where the child is afraid, it is reassured by her confidence and serenity and not by her indifference and neglect, which is perhaps the worst of all for the child. Neglect of the fear-appeal is extremely traumatic" (p.24).

In addition, Suttie (1935/1988) observed: "The mother-child relationship…..is a true, 'balanced' symbiosis; and the need to give is as vital, therefore, as the need to get" (p. 53). Distrust is likely to occur when the child's needs are met reluctantly. "One of the most grievous of possible experiences is that of having to accept grudging service, since the unwilling servant shows no satisfaction in our pleasure- rejects our love responses and manifestly refuses to love us. A natural outcome of such an experience is a distrust of love-relationships" (Brothers, 1995, p. 15).

Suttie was one of the first psychoanalysts to recognize the centrality of trust in the therapeutic relationship and in human life (Brothers, 1995). He regarded psychopathology as a "disturbance in the love of life" which could be treated successfully only when the patient enters "the love-relationship of trust" (Suttie, 1935/1988, p. 211). Here, Suttie provided specific therapeutic techniques for creating trust, specifically warning against passivity and neutrality of analysts as well as "authoritarian" measures such hypnosis, suggestion and persuasion which compelled the patient into "normal" ways of thinking and behaving. In this manner he indicated his perceptiveness regarding the "intersubjective" nature of the therapeutic relationship (Brothers, 1995, p. 16).

2.8.1.4. Margaret Mahler: Trust as the "Midwife" of Psychological Birth.

Margaret Mahler's work had a significant influence on American psychoanalysis. Although she did not offer an original conceptualisation of trust, her theoretical formulation of an individual's "psychological birth" (Mahler, Pine & Bergman, 1975) includes concepts of "confidence" (Benedek, 1952) as well as Erikson's concept of basic trust (see 2.8.1.2).

In describing the development of the child, Mahler (1967/1986) proposes phases leading to differentiation of self and others. The first weeks of life are marked by "a normal autistic phase"

followed by a “twilight stage of still primary narcissism” or a symbiotic phase characterized by a “need-satisfying object relationship” (p.219). She asserted that successful symbiosis is dependent on the mother’s genuine availability and predictability rendering her trustworthy. Flagrant failures in providing trustworthy maternal symbiotic satisfaction may lead to relentless pathology for example, autism or symbiotic psychosis (pervasive developmental disorder). However, less significant failures in symbiosis could lead to major difficulties in the child’s development of confidence and trust as well as in later development.

Specifically during the onset of the separation-individuation phase, which coincides, with the peak of the symbiotic phase in the third quarter of the first year of life, the first steps toward breaking away from psychological unity with the mother are taken. This phase is subdivided into phases of differentiation, practicing, rapprochement and object constancy. Initially, reactions to strangers greatly mirror the quality of the infant’s confidence and trust that develop during symbiosis. Mahler (1972/1986) asserts:

> “In children for whom the symbiotic phase has been optimal and “confident expectation” has prevailed, curiosity and wonderment are the predominant elements of their inspection of strangers. By contrast, among children whose basic trust has been less than optimal, an abrupt change to acute stranger anxiety may make its appearance; or there may be a prolonged period of mild stranger reaction, which transiently interferes with pleasurable inspective behaviour” (p. 225).

Later sub phases such as the infant’s increased motor abilities appeal to the mother’s availability as a “home base” for “emotional refuelling” (Brothers, 1995, p. 24). The importance of the mother’s self-confidence is also stressed during this period and the infant becomes increasingly aware of physical separateness from the mother, leading to increased separation anxiety. In reaching the final sub phase of object constancy, the infant needs to achieve individuality and some measure of object constancy, which is greatly dependent on his previous integration of trust and confidence in his mother’s ability to gratify needs and relieve anxiety (Brothers, 1995).

2.8.1.5. Donald W. Winnicott: The psychological locale of trust.

> "The potential space between baby and mother, between child and family, between individual and society or the world, depends on experience which leads to trust. It can be looked upon as sacred to the individual in that it is here that the individual experiences creative living" (1967/1992, p. 96).

Winnicott's contribution to an understanding of the realm of psychological life known as the potential or transitional space in which trust has its origin is invaluable (Brothers, 1995). His discovery of the potential or transitional space elucidates a source of cultural experience, creative living and play, which reflects the inner world of the psychological experience and the environment (Winnicott, 1967/1992). He notes: "From the beginning the baby has maximally intense experiences in the potential space between the subjective object and the object objectively perceived, between me-extensions and the not–me" (1967/1992, p.100).

Trustworthiness, which is the dependability and reliability of the mother's ability to effectively meet her infant's needs was of central importance to Winnicott to such an extent that he suggested that the mother's love is "displayed or made manifest as human reliability". Furthermore, "..the potential space happens only in relation to a feeling of confidence on the part of the baby" (1967/1992, p.100), and in turn the baby's confidence develops as a result of the trustworthiness of the mother and the environment (Brothers, 1995).

According to Winnicott (1967/1992), a further important aspect associated with development is the establishment of an autonomous self. Prior to reaching this stage, the baby needs to be able to distinguish between the "not-me" and the "me" (p. 109), brought about by the mother's trustworthiness in being able to adapt to changes in her developing baby's needs.

Furthermore, Winnicott was acutely aware of the vital importance of trust in the therapeutic relationship as well as in the setting in which therapy would be conducted. Therefore, he extended his formulation of the "holding environment" which reflected all the ministrations of the "good-enough" mother, to include the analytic setting (Brothers, 1995). In his view, relaxation belonging

to trust and the professional reliability of the therapeutic setting were seen as paramount to free association in the treatment of adults or to spontaneous play in the treatment of children. He advised against premature interpretations that could interfere with "the natural evolution of the transference arising out of the patient's growing trust in the psychoanalytic technique and setting" (Winnicott, 1960, p.86).

2.8.1.6. Melanie Klein.

In the Kleinian theoretical framework chosen for this study, Melanie Klein's focus was not devoted to the development of trust in the human personality. However there is some evidence of recognition of the importance of trust in her work (Klein, 1952a/1997). As an analysand and mentee of Ferenczi (see chapter three), Klein is also likely to have benefited from his emphasis on trust (Ferenczi, 1933/1955), in the formulation of her theory.

According to Klein developing trust in the good object as a result of good or positive experiences, facilitates integration of the ego and synthesis of the object (Klein, 1952a/1997). Within the internal world of the developing infant therefore, the experience of good internalised objects allows the infant to experience trust, confidence and security (Klein, 1952b/1997).

Furthermore, in her conceptualisation of the idealisation of the primary good object, Klein suggests: "…the breast in its good aspect is the prototype of maternal goodness, inexhaustible patience and generosity as well as of creativeness. It is these phantasies and instinctual needs that so enrich the primal object that it remains the foundation of hope, trust and belief in goodness" (Likierman, 2001, p. 96). Klein's contribution to personality development is discussed in greater detail in Chapter Three of this thesis.

2.9. Conclusion.

This chapter focused on the relational phenomenon of betrayal. However as indicated, a discussion of limited scope was required as betrayals have numerous guises which they relentlessly employ in shadowing human interaction on a daily basis. By emphasizing the vast spectrum across which prominent and less prominent role players are lured to participate in dramatic and less dramatic

acts of betrayal, the centrality and disturbing frequency of this relational phenomenon in human relationships was highlighted. Notwithstanding infrequent or frequent occurrences, simple or complex, severe or less severe acts of betrayal share a universal structure in that they involve social interaction presumed or directly observed of persons who are considered as sharing similar cultural backgrounds and the same cultural goals.

Betrayal occurs when two significant violations of expectations take place namely violations or breaches of trust and of loyalty. Furthermore, although betrayal comprises multiple dimensions, the violation of both these variables of intersubjectivity differentiates betrayal from other forms of human behaviour. Betrayal also implies that group boundaries have been violated due to persons from the in-group disregarding their moral obligations and commitments to the dyad or the group (Ben-Yehuda, 2001).

Classes of betrayal distinguish whether betrayal is personal or representative of group behaviour, which in turn, are subjected to finer levels of analysis. Motivation and context are important aspects to be considered when refining the analysis of betrayal. A further crucial variable to be considered is the existence of secrecy, which by implication suggests deceit. Issues such as deception, lying and making others believe in a false reality are considered to be secondary variables in betrayal (Akerstrom, 1991).

The threat potential of betrayal is also considered significant. Betrayal on both the personal level and group level elicits intense emotional reactions, particular if such relationships are already in the throes of conflict. At a personal level, infidelity for instance seriously challenges and threatens the identities and sense of belonging of individuals within the dyad. Betrayal of the group, for example in cases involving treason, usually carries severe punishments due to its threat potential (Bakeless, 1959/1998).

Furthermore, betrayal poses fundamental questions of boundaries and power. In particular, moral boundaries are highlighted as trust and loyalty are basic moral issues. On the other hand, morality is significantly influenced by power. Particular moral claims and the resulting reactions of society depend on power and its usage. The threat of betrayal therefore, entails an exploration of challenges to morality as well as power. Furthermore, when secrecy is involved in the act of betrayal, an element of deceit compounds the existing moral issue.

Current emphasis on betrayal specifically focuses on the resulting trauma and indicates the abuse of power in relationships (Freyd, 1996; 2003). The severity of traumatic betrayals spans a wide spectrum from childhood abuse, rape to holocaust survivors amongst others. Betrayals such as infidelity however are not conventionally regarded as traumatic but carry much psychic pain and pose many challenges to individuals' functioning and in particular, to their psychological well being (De Prince, 2005; Jones et al., 1997). Extensive research on infidelity in intimate relationships however appears to focus on models for treatment in particular as well as on the emotional consequences of betrayal such as atonement, revenge, reunion, mistrust and hate (Lawson, 1988). Greater detail regarding the consequences of infidelity is provided in the discussion and integration of the research findings in chapter six of this thesis.

In addition, much emphasis has been placed on acts of betrayal such as deception (Couch, Jones & Moore, 1999) and organisational delinquency (Giacalone & Knouse, 1990), yet the focus on conceptual and definitional aspects of betrayal as a universal construct has only recently been afforded greater attention (Baumeister, Stillwell & Wotman, 1990; Leary, Springer, Negel, Ansell & Evans, 1998; Metts, 1994).

In order to establish a context for the lived experience of betrayal in intimate relationships, an overview of the seminal work of Melanie Klein will be given in the following chapter of this thesis.

CHAPTER THREE

MELANIE KLEIN: INNOVATIVE THEORIST

3.1.Introduction.

Melanie Klein was the founder of an object-relations theory of the mind and the first theorist to provide a complete model of early psychical life (Bacal & Newman, 1990; Likierman, 2001; St Clair, 1986). However, her entry into the psychoanalytic community was fraught with challenges and opposition which continued throughout much of her professional career. She had no formal medical or psychiatric training which questioned her creditability as an evolving theorist and Klein had to initially rely on her commitment to Freudian theory, her own analysis and her maternal, clinical observations of amongst others, her youngest son Erich (Grosskurth, 1986; Schwartz, 1999; Segal, 1992).

After moving from Berlin to London in the autumn of 1926, a divorced mother of three children, her most productive and creative years still lay ahead. She established a new theoretical school, pioneered a psychoanalytic treatment for children, had a significant and lasting influence on her most creative British colleagues and motivated the first psychoanalytic work with individuals suffering from psychotic and borderline conditions (Likierman, 2001; Spillius, 1988).

Ironically, during a time, which could have been considered as the height of Klein's professional career in London, she was subjected to amongst others her daughter Melitta's public criticisms of her work. A further source of confrontation occurred in 1942-1943 with Anna Freud, who was generally regarded as Freud's intellectual prodigy and "voice". In an arranged series called the "Controversial Discussions", regular confrontations were held between Klein and Anna Freud, which had the potential to seriously compromise and eradicate Klein's work and her ability to train students (King & Steiner, 1991; Likierman, 2001, Mitchell, 1986; Segal, 1992).

Late 1960 heralded Klein's final contribution, "Narrative of a Child Analysis". She had become ill earlier that year and was diagnosed with operable cancer. Whilst recuperating in hospital she

sustained a hip fracture, suffered complications and died. Her legacy as "one of the most creative thinkers of the twentieth century" (Segal, 1992, p. 134) permitted new insights and challenges to accustomed ways of relating to children in particular and to behaviour in society in general (Grosskurth, 1986; Segal, 1992; Spillius, 1988).

In the discussion that follows, we track the chronological development of Melanie Klein's theory. Detailed descriptions of Klein's theoretical constructs are also provided during the course of this chapter. It is relevant to note that for the purpose of this study, a conscious decision was made to retain Melanie Klein's theoretical framework as the main Kleinian framework against which to mirror and explore the findings. However, during the course of this chapter, relevant, brief references are made to some of the subsequent developments of Klein's theory. The decision to retain Klein's original theoretical framework was made mainly for pragmatic reasons as this study is of limited scope. In addition, due to the nature of this study, Klein's keen emphasis on the intrapsychic processes within individuals rather than on the interpersonal processes between them, provided some opportunity for contributing further knowledge to the interpersonal facet of human functioning.

3.2. Klein's encounter with Ferenczi, Freud, and psychoanalysis: an overview.

It was in Budapest during 1910-1921 that Klein first discovered psychoanalysis. As a result of compounding personal difficulties, she decided to go into analysis with Sandor Ferenczi, a brilliant and charming Hungarian doctor who had accepted and contributed much to the psychoanalytical domain (Likierman, 2001; Schwartz, 1999). These sessions were very important to her and encouraged by Ferenczi who considered Klein to have a particular talent and giftedness for psychoanalytical understanding as a result of her shared observations with him on her youngest son Erich aged 4 years, she was motivated and inspired to sustain her growing interest in the discipline. However with much experience behind her in later years, Klein was to lament that Ferenczi had been "too kind and so had shied away from interpreting the negative transference, leaving her treatment incomplete" (Likierman, 2001, p. 14).

It was also during this association with Ferenczi that she discovered Freud's works and became completely enthralled by psychoanalysis (Schwartz, 1999). In particular, his article, "On Dreams" relieved a long period of personal intellectual starvation and her marked enthusiasm for

the subject was captured in the intense accounts in early papers of her psychoanalytic work with young children (S. Freud, 1901; Segal, 1992).

Klein's earliest work in 1919 was entitled "The development of a child" (Schwartz, 1999). Inspired by Ferenczi's encouragement, this paper was a brief study of her son Erich, later masked as "Fritz". Approximately a year later, Klein was granted admission to the Hungarian Psychoanalytic Society on the grounds of her findings in her conversations with Erich (Grosskurth, 1986; Spillius, 1988). She was inspired to write a sequel in 1921 entitled "The child's resistance to enlightenment" in which she described her analysis of Erich during sessions that were structured around his most primitive fantasies and anxieties. Her interpretations were fed by his unrefined responses and in this manner, the foundation for Klein's innovative and pioneering play technique had been laid (Fordham, 1995; Likierman, 2001).

Ferenczi's apparent impact on Klein's pioneering paper in 1919, was as a result of a multi-faceted context. Firstly, he was her psychoanalyst and mentor. Secondly, Ferenczi's own professional development during his analysis of Klein was important particularly through his correspondence with Freud (Grosskurth, 1986; Schwartz, 1999). Thirdly, his personal theoretical persuasion resulted in a distinctly Freudian influence in her analysis and ensured that he was able to provide her with an original psychoanalytic encounter. These three components made a lasting impression on Klein's future work in the field of psychoanalysis (Likierman, 2001; Segal, 1992).

Freud's role in their relationship was pivotal and Klein perceived herself as a faithful follower of his theoretical orientation although she never had direct or written contact with him. Ferenczi on the other hand, had meaningful communication with Freud on a daily basis and was also a prominent though corresponding member of Freud's exclusive Wednesday Evening Circle later known as the International Psychoanalytic Association (IPA) (Haynal, 1993; Schwartz, 1999; Spillius, 1988). However in the 1920's Ferenczi's friendship with Freud was subjected to unmet expectations and disillusionments and gradually deteriorated (Monte, 1999; Segal, 1992).

As an original and enthusiastic thinker, Ferenczi naturally introduced some of his own insights and ideas into his analytic relationship with Klein (Grosskurth, 1986; Schwartz, 1999). His

thinking formed the basis of the well known and respected British object relations school which produced gifted persons such as Winnicott, Balint and Fairbairn in addition to inspiring many other theorists such as Bion and Bowlby (Scharff, 1992; Schwartz, 1999; St Clair, 1986). Klein built on Ferenczi's insights which facilitated her own thoughts and ideas on the intricacy of the primary mother-infant relationship, the infant's ability to introject the core of this relationship and the significance of this occurrence to the development of a healthy ego (Bacal & Newman, 1990; Fordham, 1995).

In addition, Ferenczi's theorizing also provided Klein with the conceptualisation of the primary relationship between mother and infant as source for the later formation of symbolic thought and therefore the ability to make sense of the world (St Clair, 1986; Schwartz, 1999). However, it was not merely Ferenczi's unambiguous thinking which inspired Klein but also his unique psychoanalytic awareness and personality which added to her growth as a theorist and which would in due course enable her to bravely and without reservation, explore raw mental states (Segal, 1992 ; Stanton, 1990). Throughout their relationship, both Ferenczi and Klein were able to keep a professional distance and she largely profited by his mentorship (Grosskurth, 1986; Schwartz, 1999). During the course of her analysis, she had the freedom to criticize and decline some of his findings and in so doing was permitted to engage in an independent intellectual stance (Likierman, 2001; Segal, 1992).

Despite Ferenczi's significant influence on Klein, it was overlooked for nearly a century partly because of his diversion from Freudian thinking in pursuit of his own innovation. Consequently in 1933, towards the end of his life, Ferenczi was effectually ostracised from the psychoanalytic community who at all costs demanded a unified professional distinctiveness (Likierman, 2001; Schwartz, 1999; Segal, 1992). This turn of events had serious inferences for Klein who, in the face of professional complications was inadvertently obliged to succumb to a recommitment to Freudian thinking for fear of her own expulsion (Grosskurth, 1986; Segal, 1992).

Klein presented her observations to astounded colleagues shortly after her arrival in Berlin in 1921 who were unaccustomed to raw and liberal portrayals of infantile mental life as opposed to scientific decorum and propriety as depicted by amongst others, Freud (Grosskurth, 1986; Schwartz, 1999). Interpretations of his work paled by comparison in both emotive style and content, which did little to endear Klein's acceptance into the psychoanalytic community. On

the contrary, this placed her at the centre of controversies both within and outside this circle for many years (Likierman, 2001).

As her professional difficulties increased and confrontations with amongst others Anna Freud proved particular threatening to her work, Klein severed all ties with Ferenczi which immediately had future implications for her initial and subsequent groups of followers (Spillius, 1988; Schwartz, 1999). In like manner, they looked to Freud rather than Ferenczi to recognize her work and major contribution in the field of psychoanalysis (Likierman, 2001).

Paralleling the harsh rejection of the Berlin psychoanalytic community, Klein experienced the support of a tolerant British Psychoanalytical Society which gave her a much needed morale boost and for the first fourteen years of her life in London, she enjoyed increased material, scientific and personal prospects (Likierman, 2001; Segal, 1992).

In particular, the period between 1926 to 1938 before the arrival of the Freuds were very productive years for Klein. In 1930, “The importance of symbolism in the development of the ego” was published which described the analysis of a 4-year-old Dick who had shown signs of psychosis. This was unfamiliar territory at the time and consequently provided unique opportunities for the psychoanalysis of psychotic adults (Likierman 2001; Schwartz, 1999).

After battling with a period of depression as a result of compounding personal difficulties and losses, Klein resumed her writing and in 1935 published “ A contribution to the psychogenesis of manic-depressive states” which expressed her ideas regarding depression (Segal, 1992). In 1940, “Mourning and its relation to manic-depressive states” was published which furthered Klein’s ideas regarding loss as a result of the death of her eldest son (Likierman, 2001). These two papers described Klein’s perspective on the inner world of individuals with particular reference to the chaos death can bring to bear on their inner landscapes (Schwartz, 1999; Segal, 1978).

Writing from 1921 until her death in 1960, Klein added a new dimension to the understanding of very young mental operations and human suffering. In these and other papers such as “Notes on

some schizoid mechanisms" published in (1946), Klein considerably extended and fundamentally departed from the concepts of object and object relations initiated by Freud (Grosskurth, 1986; Likierman, 2001; Segal, 1992; Spillius, 1988). An overview of Klein's theoretical departure from Freud is provided in 3.6, as part of the discussion on Kleinian theory.

At this point however, we turn to early beginnings in the innovative and transitional work of Melanie Klein. Our initial focus will fall on her pioneering paper: "The development of a child" (Klein, 1921/1975).

3.3. Early beginnings.

3.3.1."The development of a child" - Part One (1919).

Drawing on both Ferenczi's mentorship and Freud's psychoanalytic theoretical acumen, Klein chose and integrated themes from Freud's theory of drives and Ferenczi's emergent object relations model (Likierman, 2001; Schwartz, 1999). She found in Freud's (1909) account of his pioneering psychoanalysis of "Little Hans", a working model which she could apply to her own psychoanalytic intervention with her son Erich. Similarly to Freud, Klein's case study of Erich, includes verbatim accounts which mirror the child's unreserved style of questioning and pre-school language (Monte, 1999; Spillius, 1988).

In later years, Klein (1921/1975) with hindsight proposed that Erich's actual problem was inhibited due to the covert, deeply rooted and unconscious anxieties of infancy and early childhood. Although Klein did not mention this notion in her paper at the time, Klein's focus in child analysis was not on treating symptoms as Freud had been practising but rather on preventing an escalation of behaviour which may indicate future pathology. Consequently it was quite possible for her to ignore the importance of presenting symptoms in children (Greenberg & Mitchell, 1983; Likierman, 2001).

In observing her own child, Klein expressed personal concern for Erich's apparent delayed development. He was extremely reserved in his behaviour as well as intellectually inhibited

particularly when compared to his older siblings. However, Klein would not accept these symptoms as indicative of arrested intelligence as he appeared to be "….both in looks and behaviour ..an alert and intelligent child" (Klein, 1921/1975, p.2).

Furthermore, his memory and attention to detail was superior once attained and he would obliviously escape into invincible phantasies where he could "cook, read, write and speak French perfectly" (Klein, 1921/1975, p.3). His accumulative symptoms however concerned her sufficiently that she felt steps should be taken to prevent subsequent pathology. In this manner, Klein wanted to liberate Erich from his evident learning difficulties prior to them becoming too embedded in his personality (Klein, 1921/1975).

Klein used Erich's analysis in order to draw universal conclusions regarding all children. In reading Freud's account of "Little Hans", she realised that unlike Hans, numerous children also laboured under nervous problems but were restricted in spontaneously asking their parents questions because of their highly conservative backgrounds. As a result, they were denied open and direct answers to their curiosity (Klein, 1921/1975). Rather, adults tended to burden children with moral guilt instead of helping them understand their primitive impulses. Even in the case of non-neurotic children, Klein felt that they too could in all probability also be suppressing impulses in numerous ways which remained unobserved by their parents (Klein, 1921/1975).

By extrapolating individual conclusions based on her study of Erich to the therapeutic requirements of the rest of young children in the community at large, Klein extended her vested interest in personal mothering to elaborate on Freud's view of the individual. In this manner, Klein initiates two journeys of exploration namely, an external one that points to the child's social surroundings and an internal one which points to the child's unconscious world (Klein, 1921/1975).

When considering the external, social environment, Klein suggested that the direct spontaneous verbal exchange between parent and child as described in "Little Hans" should be followed in society as a permanent aspect of childrearing (S. Freud, 1909). In this regard she stated: " Honesty towards children, frank answering of all their questions and the inner freedom which

this brings about, influence mental development profoundly and beneficially" (Klein, 1921/1975, p.19). Should such spontaneous conversations therefore occur between parents and children, parents would not flinch from the innate sexual curiosity of their child and would be able to guide them towards an informed awareness of their sexual development. By responding in this way parents would "…safeguard thought from the tendency to repression" and therefore prevent an additional "… withdrawal of instinctual energy…" (Klein, 1921/1975, p.19) pursued by increasingly destructive repressions, given that every associated connection to the unacceptable thought would likewise be suppressed. However, should sexuality be liberated from its "dense veils of secrecy…" so that the innate "..wishes, thoughts and feelings.." of the child are not suppressed and do not become a "….. burden of false shame and nervous suffering…" (Klein, 1921/1975, p.19), destructive repressions could be prevented (Likierman, 2001).

Furthermore, Klein considered her proposal to have additional benefits other than preventing sexual repression. She elaborated on Freud's concept of sexual curiosity as the initial step towards the specific desire for knowledge and emphasised the definite intellectual advantage which children have who are allowed to spontaneously question sexuality (Klein, 1921/1975). This aspect of Kleinian thinking was a decisive factor in her pursuit of generalising openness with all children (Schwartz, 1999).

Klein was inspired to attempt additional new ground. Her role as a mother made her aware of some of the essential milestones in the development of children which parents were not always able to share, as they took place in the nursery school. She argued that in order to extend psychoanalytic knowledge, analytically trained women could be introduced into nursery schools in order to observe and if needs be manage developmental problems of children (Klein, 1921/1975). This pioneering idea would afford children the right to autonomously develop their natural curiosity and intellectual independence instead of unquestioningly accepting adult opinions. She suggested that robbing a child of his own intellectual development could result in an "intellectual injury" which could have damaging and permanent implications for the child (Klein, 1921/1975, p.19)

Resonating Ferenczi's thoughts in this paper, Klein (1921/1975) attributes healthy childhood development to the freedom of sexual curiosity and intellectual autonomy. In addition, as in

Frenczi's theorizing, she considers religion and moral emphasis as barriers to this vision. Klein suggested that religion could be used by parents to sustain their personal authority so that "…at a time when the child is intellectually unprepared for, and powerless against authority, his attitude is so much influenced that he can never again, or only at the cost of great struggles and expense of energy, free himself from it" (Young-Bruehl, 1988, p. 16).

Treating her own son was not an easy task for Klein and she proceeded with considerable caution. His questions: "Where was I before I was born?" (Klein, 1921/1975, p. 19) and "How is a person made?" (Klein, 1921/1975, p.19) challenged her view on the sexual enlightenment of children as she was concerned that this information may be unsuitable and overpowering (Likierman, 2001). She consequently told Erich (contrary to the governess' version of a baby-bearing stork) that babies came from the mother's body but deferred information regarding adult sexual intercourse. Klein felt in this way, Erich could gradually take in the information and should he show any untoward responses, she could address them timeously (Klein, 1921/1975).

In addition, her first accounts only reflected the relationship between mother and baby. What Klein did not know, was that her superficial responses were insufficient for Erich's persistent, enquiring mind and in a covert manner he gathered alternative versions of information from adults in the household and eventually confronted her with "the baby-bearing stork" and other mystical animals and beings such as angels (Klein, 1921/1975 p.19; Likierman, 2001). She rejected them all as "only a story" (Klein, 1921/1975, p.19) which led to explosive reactions by her son who determinedly held on to his mythical world (Spillius, 1988).

Klein realised that additional discussions regarding sexual enlightenment were being hampered by mystical beings and angels and Erich continued to act out his objections by relentless repetition of questions, and by asking her permission to leave and live with the neighbours when he didn't like her answers (Klein, 1921/1975). Although there was conflict between them, Erich continued his persistent questioning and appeared to accept certain aspects of the information she provided (Klein, 1921/1975). However, he insisted that Klein provide adequate support for her version of reality as opposed to his mystical world and if she rejected the notion of angels, given the amazing world around him, what about the existence of God? In addition, Erich rallied the support of his father in the debate, who believed in God (Klein, 1921/1975).

Confronted with a turning point in her work with her son, Klein realized on the one hand to support Erich's conviction that there was a God would be contrary to her personal beliefs and detrimental to the educational programme which she was suggesting and on the other, to dissuade Erich regarding his faith in God would be to oppose his father and in so doing, discredit the issue of adult discretion in general. This could not be understood by a young child (Klein, 1921/1975).

Although having to face these challenges Klein was not discouraged. Once again, she drew from Ferenczi and Freud (Grosskurth, 1986; Schwartz, 1999). Ferenczi sufficiently liberated her to explain from a religious perspective that some people, including his father opted to believe in God although from a scientific perspective, nobody had tangible proof that He existed (Likierman, 2001). From Freud, Klein experienced a growing awareness that despite conflicts which occurred as a result of Erich's distinct line of questioning, this did not indicate regression but rather that questions on sexuality once answered, opened up a much wider spectrum for further exploration and inquiry (Klein, 1921/1975).

Erich's line of questioning enabled Klein to realise that the inexplicable territory of religion was a necessity for the child because it reflected a further intangible territory later conceived "….as the inner world of the unconscious mind" (Likierman, 2001, p. 35). Klein was to learn that as in the case of religion, this unconscious dominion holds omnipotent mystical entities or primitive inner images which exert a magnitude of power over the self (Greenberg & Mitchell, 1983; Likierman, 2001; Schwartz, 1999).

Through her interactions with Erich, Klein (1921/1975) discovered that sexual enlightenment is the underlying process for something far more profound. It facilitated intellectual growth because of the important fundamental intrapsychic process in individuals, which is exclusive to a psychoanalytic context. In addition, this was the prerequisite for Freud's concept of "infantile omnipotence" which Ferenczi extended (Ferenczi, 1909).

During the elaboration of the concept, Ferenczi also became aware of the decrease of "infantile omnipotence" with development which then makes " … way for a developing sense of reality"

(Ferenczi, 1913/1952). The development towards a sense of reality away from infantile omnipotence was not what Klein had predicted. In working with Erich, his emerging reality sense befriended a level of unhappiness which afforded Klein subject matter for the second part of her paper (Grosskurth, 1986; Likierman, 2001).

3.3.2."A child's resistance to enlightenment" - Part Two (1921).

Eventually published as a single paper in 1921, as: "The development of a child", Klein's analysis of Erich yielded an occasion to consider her oversight of the father figure in procreation. In trying to remedy this omission, Klein experienced strong resistance from Erich himself and subsequently proposed that inherent features exist which determine the child's ability to endure reality (1921/1975).

Simultaneously, there seemed to be a marked improvement in Erich's progress paralleled by the introduction of play in their exchanges. Being able to play enabled Erich to finally liberate his pent up reticence and express his most distressing thoughts to Klein. Her interpretation of Erich's Oedipal and other phantasies expressed in play, led to the introduction of her innovative play technique which would launch her into further ground-breaking territories (Klein, 1921/1975; Likierman, 2001; Segal, 1992).

Klein cautiously tracked Erich's play as a mode of symbolism and investigated his intricate games and phantasies in the utmost detail, absorbing their unconscious importance which led her to the most primitive Oedipal phantasies. It was during these sessions that she first conceived of the significance of the mother in the mother-infant relationship and also of the maternal body as the primary location of the infant's extremely powerful psychical activity (1921/1975). The maternal body, symbolized in play appeared to be an abundantly occupied hub of unconscious psychical energy which mirrored the infant's most primitive conceptualisation of his human surroundings. The maternal body in this instance, was perceived as a form of totality and experienced by the infant as the whole of existence (Likierman, 2001; Schwartz, 1999).

This material which was slavishly and accurately noted and captured by Klein the mother, had extensive inferences for her future work as it opened the door to the sphere of infantile phantasy

life (Greenberg & Mitchell, 1986). Furthermore, this had significant implications for Klein's work as she would finally decide to distinguish child psychoanalysis from the pressure of moral education - in essence, from all pressures associated with a child's education and socialisation (Likierman, 2001; Schwartz, 1999; Spillius, 1988).

3.3.3. "Fritz", the neighbour's son.

Klein's paper on "Fritz" alias Erich was seen to accurately represent the earliest stages of her psychoanalytic technique instead of being just a study or observation of psychoanalytically oriented parenting. She had decided to mask Erich's identity because her departure in style from Freud and "Little Hans" necessitated a representation of the child's intellectual freedom to function independently rather than being subjected to parental persuasion and educative pressures (Klein, 1921/1975).

Consequently, should she as a mother analyse her child (a perfectly acceptable phenomenon of the psychoanalytic technique at that time), Klein initially felt the authority of parental influence would contaminate the psychoanalytic process. Secondly, as advocator of a pioneering psychoanalytic play technique, it would be contrary to the future interest and following of her model should the psychoanalytic community at large of which she was at that time a full member, become aware of her duel role as both mother and analyst, as this was the perception she was wanting to move away from. Thus, "Fritz" was born and disguised as a neighbour's son (Klein, 1921/1975).

The period 1919-1941 saw Klein facilitating significant progress in psychoanalytic insights. The latter part of her second paper on "Fritz" in 1921 suggested that both parents and society should share the responsibility for a child's mental well-being and that child psychoanalysis could be made available at the time of general pre-school education by psychoanalytically trained nurses, in the mother's absence (Klein, 1921/1975). In deciding to present "Fritz", Klein was not only separating her ideas from Freud but was in addition considering the work of Hermine Hug-Hellmuth, a Berlin psychoanalyst, who was also of the conviction that child psychoanalysis could be conducted within an educational setting (Likierman, 2001).

Therefore, by allowing her child to be analysed by a professional, the mother recognises the fact that the path of child development possibly does not lie solely in the dominion of parental influence (Klein, 1921/1975). For Klein herself, the reconciliation of the two roles of mother and psychoanalyst was a challenging one but one she could integrate as she continued to work with Erich in an unbiased and psychoanalytic way. Later joined by an authentic patient Felix, Klein was afforded the opportunity to shift her psychoanalytic observation "from working as a mother, to working with the child of another" (Likierman, 2001, p. 41).

3.3.4. Instinctual riots in the playroom.

Klein may not have envisaged the chaos she would encounter when her first child patients were given free expression. The behaviours of Peter, Grete, Rita, Felix, Trude, Ruth and Ernst amongst others whilst overwhelming their parents were contained, diligently recorded and interpreted in the instinctually primitive manner that they were offered (Grosskurth, 1986; Schwartz, 1999; Spillius, 1988). Wreaking havoc on and around the furniture and attempting to inflict some pain on Klein herself were seen to be more than haphazard vandalism since they were interpreted as the communication of the inner subjective exponents of the child's anxiety (Klein, 1921/1975).

Her portrayal of Erna, a six-year old girl in particular was regarded as Klein's most detailed case study during her first years as child analyst and was extrapolated to her unique mode of interpretations with all other child patients (Frank & Weib, 1996; Petot, 1990). The account given of Erna is most noted for revealing in an intense and unrestrained manner the primitive psychical life already identified in her analysis of other child patients (Frank & Weib, 1996; Klein, 1921/1975; Petot, 1990). Themes of sadism, cannibalism, deprivation, hatred, punishment and cruelty were common. Klein used these opportunities to reinforce the symbolism provided by the child's play as the reality of inner landscapes being portrayed rather than expressions of merely distressed play phantasies (Grosskurth, 1986; Likierman, 2001; Petot, 1990).

3.3.5. Early criticisms of Klein's work.

Greenberg and Mitchell (1983) suggest that Klein's earliest interpretations ruminated exclusively

around libidinal contexts lending her work the flavour of Freudian psychoanalysis. However, Klein's direct peers were less concerned about the sexual emphasis she placed on her interpretations given the Freudian influence and mode of thinking which prevailed at the time (Schwartz, 1999). Extreme and unusual interpretations were considered appropriate due to the nature of the disturbed, unconscious mind being addressed. Rather, they were particularly concerned with Klein's direct and open technique in working with a child patient, specifically regarding hidden sexual symbolism expressed in his play (1921/1975).

Given these criticisms however, Klein (1927a/1975) was afforded the opportunity to clarify their misgivings with the presentation of "Symposium on child analysis" in 1927, where she publicly defended her work. She stated:

> "…Supposing that a child gives expression to the same psychic material in various repetitions- often actually through media, i.e. toys, water, by cutting-out, drawing etc – and supposing that, besides, I can observe that these particular activities are accompanied at the time by a sense of guilt, manifesting itself either as anxiety or in representations which imply over-compensation, which are the expression of reaction formations – supposing, then, that I arrive at an insight into certain connections; then I interpret these phenomena" (Likierman, 2001, p. 49).

This was in direct response to Anna Freud's earlier, public criticism of her work in which she appealed to a greater following by emphasising the "shortcomings" and "eccentricities" in Klein's approach and interpretations (Likierman, 2001; Segal, 1992).

Anna Freud relentlessly challenged Klein's evolving theory on many levels (Young-Bruehl, 1988). Specifically she questioned Klein's persuasion that like the adult patient, the child patient has the capability to form a significant transference in the psychoanalytic relationship. In addition Anna Freud objected to Klein's orientation that a "primitive version" of love relationships exist in the form of an internalised and integrated reality in a child's mind. This version Klein believed impacts on the child's relationships with every adult including parental objects (Klein, 1921/1975; Schwartz, 1999; Spillius, 1988; Young-Bruehl, 1988).

Furthermore, Anna Freud questioned Klein's intuitive approach to free association (A. Freud, 1946). Klein (1932/1975) firmly asserted that lying on a couch and free-associating was not a prerequisite for the discovery of inner lives. Instead, play was the appropriate alternative and equivalent of the adult individual's freedom to free association in which the child's hidden unconscious was made accessible to the analyst. As in the case of adult dreams, components of phantasy exposed through play were derived from the same primitive source consequently housing a "royal road to the unconscious" (Young-Bruehl, 1988, p.165).

3.3.6. Klein's theoretical departure from Freud.

During the period 1927 –35, Klein had continuously attempted to apply Freudian concepts to her clinical observations and conclusions in order for her to become associated with the main body of Freudian thought (Likierman, 2001; Petot, 1990). Specifically, there were central elements of Freud's theory that Klein wanted to apply to her observations. In particular, the area of infantile sexuality was of interest to Klein. Although Freud had recognised infantile sexuality he did not explore it exhaustively, which allowed Klein the opportunity to extend the concept (Likierman, 2001). Drawing on her observations and the influence of Freud and other psychoanalytic mentors, Klein eventually found herself diverging significantly from classical Freudian theory and her work began to take on a unique nature of its own (Greenberg & Mitchell, 1983; Petot, 1990; Schwartz, 1999).

Boldly working directly with troubled children, developing compelling, new techniques as well as original ways of thinking about the inner landscapes of very young infants were but some of Klein's theoretical elaborations that turned Freudian theory upside down (Likierman, 2001; Schwartz, 1999; Segal, 1992; St Clair, 1986).

In the following paragraphs, key differences between Freud and Klein's theories are summarised. We turn firstly to the difference in time frames in which Freudian and Kleinian theory is respectively located (Segal, 1992). Other differences which are indicated are childhood developmental processes; the neuroses and the psychoses (Bacal & Newman, 1990); the death drive (Bacal & Newman, 1990); the unconscious (Segal, 1992); phantasy and repression (Mitchell, 1986); the development of sexuality (Segal, 1992); the Oedipal complex (Likierman, 2001); fathers (Segal, 1992) and lastly, babies (Segal, 1992).

3.3.6.1. On time: past and present.

Whereas Sigmund Freud's theory centred on the role of the recreated past in the individual's current well-being, Klein's theory does not distinguish between the past and the present but rather suggests they are both always current in the individual's functioning (Fordham, 1995). Consequently the absence of historical time is apparent in Klein's work . This is particularly emphasised in Klein's perceptions of ego regression, infantile amnesia, the castration complex, the Oedipal complex and anxiety (Mitchell, 1986). Consequently, in Kleinian theory, ego regression is omitted (Bacal & Newman, 1990). Freud in contrast suggested that the ego could regress back to its earliest origins. Furthermore, Klein takes no account of infantile amnesia and a Kleinian following of the castration complex posited by Freud has received continual waning interest (Mitchell, 1986).

Klein's suggestions regarding a primitive Oedipal situation is object related and accepted via processes and phantasies of the depressive position (St Clair, 1986). Her significant conceptualisation of the "positions", infers timelessness, as position implies "a mental space in which one is sometimes lodged" (Mitchell, 1986, p. 28).

In her view of anxiety, Klein initially agreed with Freud in concluding that anxiety symbolized a frustrated desire, however later she suggested that it was in essence an expression of the death drive (Klein, 1933/1975). Klein places this aspect of individual functioning at the core of the clinical manifestation and emphasises anxiety as part of the present and therefore a continuous reality (Klein, 1931/1975; Mitchell, 1986; Segal, 1992).

Particularly in the psychotherapeutic setting, the anxiety, character and contents of the phantasies, as well as their underlying mechanisms are brought to the current situation with the analyst. Therefore, transference and counter-transference are not seen as symbolizing the past but rather speak to a current psychotherapeutic relationship (Klein, 1927a/1975; Mitchell, 1986).

3.3.6.2. On childhood development processes.

Klein, like Freud emphasised an instinctual drive in explaining motivation and the development of personality, however, she rejected the belief of childhood innocence and facilitated a growing awareness of the infant's precarious vulnerability (Klein, 1933/1975). Furthermore, she firmly insisted that children are also emotionally dependent on adults for the regulations of their states and not as previously suggested, dependent solely on them in a material and educational manner (Klein, 1933/1975; Mitchell, 1986).

Whilst Freud in exploring the complexity of childhood development processes concluded a dependence on prior, gradual mental growth which enabled a developing accommodation of the reality principle and therefore a greater recognition of the world, Klein hypothesised sophisticated and highly complex mental operations in very young children and highlighted infantile purposefulness of behaviour that appeared to be peculiar in nature (Likierman, 2001; Spillius, 1988).

In particular, Klein challenged and criticised Freud's idea of "object" (Greenberg & Mitchell, 1982; St Clair, 1986). She suggested that drives are inherently directed toward objects and not as Freud indicated, initially objectless because gratification is paramount (S. Freud, 1953; St Clair, 1986). According to Freudian theory, the form the object takes is immaterial. Furthermore, Klein criticised Freud's conceptualisation of instincts being objectless as she believed that every instinct is bound to an object (Bacal & Newman, 1990; Klein, 1927a/1975).

With regard to Freud's view of a child's change in his intense initial preoccupation with each progressive stage of childhood development, Klein felt this perspective as being too restricting. Instead, she found there was a continual, fluid mutual interaction between these stages rather than a fixed tendency towards crystallised progression through them, as identified by Freud (Mitchell, 1986).

In addition, Klein discovered specific mechanisms and clusters of attitudes which operated collectively and acted upon the child's primary interest with these stages. Whereas Freud

conceptualised “stages”, Klein described “positions”, namely the paranoid-schizoid- and depressive position (Klein, 1935/1975). These positions are representative of approximately the first and second trimesters of life, respectively (Bacal & Newman, 1990; Grosskurth, 1986; Schwartz, 1999; Segal, 1992; St Clair, 1986) and are discussed in greater detail during the course of this chapter.

Unlike Freud who felt that individuals develop beyond these “stages” of development, Klein suggested that individuals do not mature beyond these positions but incessantly harbour tensions between paranoid-schizoid-and depressive mechanisms which are relentlessly in play in a back and forth motion throughout life (Klein, 1935/1975).

3.3.6.3. On the neuroses and psychoses.

In the 1880’s in particular, Freud became intensely interested in the psychological nature of physiological symptoms (Likierman, 2001; Mitchell, 1986). The representation of the neuroses was puzzling and it was Freud’s goal to clarify these representations as far as possible with scientific propriety (Schwartz, 1999).

The first pattern of discrimination separated the neuroses into two circumstances namely the “real” neuroses (anxiety attacks, hypochondria and most likely the war neuroses) and the psychoneuroses (Mitchell, 1986). The former were regarded as psychological conditions provoked by genuine circumstances such as extensive violence or continual frustration. For the duration of his life, Freud remained interested in this differentiation but he did not expand on the pattern (Mitchell, 1986; Segal, 1992).

Klein on the other hand engineered a significant shift in interest from the neuroses as forwarded by Freud to the psychoses (Bacal & Newman, 1990; Mitchell, 1986; Petot, 1990; Schwartz, 1999). With her rediscovery of ego psychology, Klein carried with her the insights and techniques of Freudian psychoanalysis and in doing so posited that psychoses or narcissistic neuroses are infirmities of the ego (Segal, 1992). Whereas Klein focused on the linear relationship between normal ego development and psychosis, Freud suggested

that the neuroses must be regressed from or closed off to the ego in order to produce the psychoses (S. Freud, 1953; Mitchell, 1986).

3.3.6.4. On the death drive.

Klein had earlier concurred with Freud's sexual explanations regarding human functioning but moved beyond his view to a growing reference to the death drive as a source of mental development (Klein, 1933/1975). Her conceptualisation of the death drive is different to a Freudian view in that from the earliest beginnings she was concerned with the ego and developed this concept to the level where it could be recognised as "the self" (Klein, 1946/1997).

According to Klein, the ego functions in conjunction with both the death and the life drive, warding off obliteration, and moving towards integration, expressing envy and experiencing gratitude (Klein, 1952b/1997; Likerman, 2001; Mitchell, 1986).

Alternatively, Freud's writings were concerned with the manifestations of the death drive which he suggested are associated with the ego's struggle for self-preservation and were usually interwoven with themes of sexuality (S. Freud, 1953; Segal, 1992).

3.3.6.5.On the unconscious, phantasy and primal repression.

Klein suggested that the biological and emotive condition of the human being is unconscious. It parallels the life and death drives and their emotive components and from it emerge the pre-consciousness and consciousness (Klein, 1927a/1975). Furthermore, Kleinian theory states that the concept of "unconscious" is descriptive and may be compared to a "treasure chest" full of contents in contrast to Freud's conceptualisation of a dynamic mental system of thought (S. Freud, 1953; Klein, 1927a/1975; Mitchell, 1986).

A further distinction is noted in primary (unconscious) and secondary (the conscious and the preconscious) mental processes. Klein does not definitively differentiate between the

conscious, unconscious and preconscious in her theory as her conclusions are based on clinical observations of children at play (Klein, 1929a/1975; Schwartz, 1999). On the other hand, Freud's heightened discrimination between primary processes and secondary processes are integral to his theoretical stance (S. Freud, 1953).

Further arguments centred around Klein's concept of phantasy (unconscious) which was considered to reflect Freud's idea of primal repression but this is not the case (Mitchell, 1986). Primal repression according to Freud occurs "prehistorically" in the development of an individual and is a defence which constructs a past (S. Freud, 1953). A symptom is that past revisited. Klein's theory on the other hand, focuses on defences which have no historical origin and where inhibitions of the ego which bear no chronological value, challenge Freud's vested interest in symptoms (Greenberg & Mitchell, 1983).

When considering the defence mechanism of repression, Freud suggested that a child's emotional state coloured his perception of his father or mother and alluded to the fact that this may add to the super-ego prohibiting specific "naughty" thoughts (S. Freud, 1953). However, in later observations he stressed the role of verbally threatening adult behaviour in coercing children into repressing "bad" thoughts for fear of drastic retaliation from their parents, for example, fears of castration if caught in the act of masturbation (S. Freud, 1953; Likierman, 2001; Segal, 1992).

Once again, Klein challenged Freud's ideas and suggested that although parental behaviour was significant, she was persuaded that repression of a child's sexual thoughts or feelings probably originated as much from his personal sense of guilt or anxiety as from any definite threats from parental figures (Klein, 1932/1975b; Segal, 1992). She extended this concept and discovered that a fear that "thinking something can make it happen" escalated the child's anxieties regarding sexual fantasies and increased his impulse to conceal them (Segal, 1992, p. 29).

One way in which such a debilitating fear was managed was to attribute it to a parental figure. Therefore rather than thinking, "I mustn't think those thoughts" the child was certain that his mother or father was saying: "Do not think those thoughts" (Segal, 1992, p. 29).

3.3.6.6. On the development of sexuality.

With regard to the development of sexuality, Klein conceded that Freud's view of the primary relationship between mother and child laid the foundation for future sexual and marital interactions. However, unlike Freud she believed that the child had a premature awareness of the presence of the penis and the vagina. She suggested therefore that children have an instinctive sense of the genitals as they do of a breast and a nipple (Klein, 1927b/1975; Segal, 1992).

In addition, during the course of developing sexuality, Klein was of the opinion that the infant, child and adult in their innermost being search and long for a person who is unlike themselves and has something additional to offer, not merely a repetition of a prior relationship with themselves (Segal, 1992).

3.3.6.7.On the development of the Oedipus complex.

In describing the development of the Oedipus complex Klein strongly differed from Freud with regard to its onset in human development (Klein, 1928/1975). She regarded these aspects of personality structure to manifest much earlier than a child's four to five year old stage, as described by Freudian models (S. Freud, 1905). Here, Klein's innovative contribution to object relations theory lies in her work with Freud's "pre-Oedipal" child. She stated that personality factors leading to the Oedipal stage evolve over time. Consequently the Oedipal complex is in essence deeply embedded within the individual from the earliest beginnings (Klein, 1928/1975).

Through her interpretations and play technique Klein found confirmation of the nature of the Oedipal situation in children as young as fifteen months. In particular one such little patient Rita, from this age indicated a clear partiality to either her mother or her father at a time (Klein, 1926/1975). When needing her father's attention, she "….used repeatedly to express a desire to be left alone in the room with her father and to sit on his knee and look at books with him" (Klein, 1926/1975, p. 130). Klein continued to find supporting evidence that the symbolism expressed in her playroom by her little patients suggested that

Oedipal states were being manifested prior still to a child's second year of life (Klein, 1926/1975).

Klein's arguments regarding the earlier onset of the Oedipal situation in human development would be unfounded within a psychoanalytic framework unless she accommodated the pre-genital-, oral- and anal stages. Consequently, Klein retained the terms "id", "ego" and "superego" and recognised Freud's significant contribution of the oral-, anal- and genital stages of childhood development, however, these are not reflected in her work as they are in classical psychoanalytic theory (Grosskurth, 1986; Likierman, 2001; Mitchell, 1986). Instead, Klein proposed that the Oedipus complex concurred with prior pre-genital mental life and subsequently assumed the nature of the dominant oral- and anal stages: Klein suggests : "Intercourse comes to mean to the child a performance in which eating, cooking, exchange of faeces and sadistic acts of every kind….play the principal part" (Klein, 1927b/1975, p. 175).

In contrast to Freud's view of the Oedipal child expressing sexual desires towards one parent at the expense of the other's existence, Klein stated that due to the very young age at which the Oedipal situation begins to occur, the content of the need is not sexual and incestuous (Klein, 1926/1975). Rather, the desire is centred around unattainable oral- and anal gratification which is yearned for from both the mother and father. In particular, nourishment from the mother is craved. Should the infant perceive both parents as withholding his need for nourishment and gratification and giving it to one another instead, early Oedipal aggression will be directed towards them (Klein, 1927b/1975).

The Oedipal aggression towards parents who are bitten, soiled and greedily consumed in phantasy was indicated in Klein's work with Gerald, a four year old amongst others, who in play, initially symbolised biting off his father's penis and then cooking and eating it before cooking his whole body and victoriously devouring it, joined by Gerald's mother (Klein, 1927b/1975).

Whilst Freud's (1909) account of "Little Hans" also four years old described angelic Oedipal phantasies in comparison, Klein's account of Gerald's primitive pre-genital

phantasies proved to be enlightening. These observations of the manifestation of primitive unconscious material underscored Klein's persuasion that early Oedipal aggression is intensely sadistic and acute (Klein, 1927b/1975). In addition, drawing on further clinical experience she suggested that in the human child belonging to a civilized society, "….we find repressed and unconscious, the stages which we still observe in primitive people: cannibalism and murderous tendencies" (Klein, 1927b/1975, p.170).

Furthermore, Klein proposed that pre-genital aggression is not limited to infancy but can permeate the binding morals and principles of adulthood (Klein, 1933/1975). During the course of the evolution of her thinking, therefore, Klein recognized that Oedipal aggression is not solely a function of primitive tribes or seriously disturbed and perverted criminals but may manifest as sadism or cannibalism in disturbed or psychotic adult criminals of civilized societies (1927b/1975).

A case in point is Klein's study of Richard, a socially phobic ten-year-old boy who refused to go to school and shunned everyone except his mother (Klein, 1945/1975). Klein treated him during 1941 in London at the height of Hitler's reign of terror. Later in her final paper, "Narrative of a child analysis" published in 1961, Klein describes Richard as overtly obsessed with the annihilation and destruction Hitler was causing as he shadowed Hitler's progress carefully (Klein, 1945/1975; Likierman, 2001).

In play, his immature unconscious anxiety manifested itself in elaborate military exercises and simulated events of war, reflecting symbolic acts of pre-genital sadism such as mutilation, poisoning and burning (Klein, 1945/1975). Further acts of Oedipal aggression were expressed as a result of Richard's territorial possessiveness of his mother, towards his father and brother. His school friends were also subjected to unqualified aggressiveness by Richard's projection of his archaic states and they were subsequently avoided (Klein, 1945/1975).

In her account of Richard, Klein concluded that individual acts of cruelty could be extrapolated to human behaviour in society at large (Klein, 1945/1975). In addition, she suggested that such acts of brutality at both levels are functions of survival patterns which

carry the mark of pre-genital sadism (Klein, 1945/1975). Whilst quite appropriate in an infant who cannot expresses such sadistic phantasies by acting out, basic Oedipal aggression in adults carries disastrous costs (Klein, 1945/1975).

3.3.6.8. On fathers.

When moving toward the depressive position, the infant develops the growing awareness of a father-object taking the primary good object (breast) away intermittently, hence depriving the infant of further nurturing and of the exclusive relationship he or she shares with the mother (Klein, 1925/1975). During this time jealousy and rivalry appear as the infant is confronted with managing three-person relationships (Klein, 1925/1975; Segal, 1992).

Freud suggested that a girl wanted to possess her father mainly to satisfy her desire for a penis so that she too could be a man (Segal, 1992). This ideal could result in a disparagement of both men as love objects and of the girl's mother (S. Freud, 1953). Klein on the other hand extended Freud's view. She was convinced that girls sought their fathers as love-objects and not just as property (Klein, 1937/1975).

In addition, in benign conditions, positive and loving phantasies resulting from the breast as an object of affection and desire were the basis for loving phantasies of both parents, not only of the mother (Klein, 1937/1975). Siblings and extended family members could also be included in these loving phantasies provided the external setting facilitated such phantasies (Klein, 1937/1975; Segal, 1992).

3.3.6.9.On babies.

Linking to this aspect of development, Freud proposed that in their innermost being, girls actually wanted babies as replacements for the penis they lacked (S. Freud, 1905). This desire was fuelled mainly as an element of their relationship with their own bodies and with themselves (Segal, 1992). He posited that women who were burdened by the more paranoid-schizoid anxieties wanted a baby to prove their optimal functioning, and in so

doing ensure the world saw them as successful and well-balanced human beings. Having a baby under such circumstances would therefore also be a victory over their own mothers and other people (S. Freud, 1905; Segal, 1992).

Klein on the other hand suggested that girls under benign circumstances had a desire for babies for far more intricate reasons than their underlying desire for a penis. She proposed that should such a longing be apparent under these circumstances, it should be considered pathological and would be detrimental to their relationship with the infant (Segal, 1992). Furthermore, women who wanted a baby under these circumstances, were in essence concealing phantasies of emptiness and hollowness as a result of feelings of rejection, either of their own mothering or because their mothers did not supply and meet their needs. These women therefore wanted a baby to provide the love they had never received from any other person (Klein, 1937/1975; Segal, 1992).

At this stage of the discussion we resume Klein's journey towards an integrated theory of object relations as she continued to develop her ideas on the Oedipus complex and the mother as object. Although quite contrary to Freud's thinking Klein, bravely stood her ground and emphasised to her astonished colleagues that due to its early origins, it is first located in primitive infancy (Klein, 1928/1975).

3.4. The primitive Oedipal complex and the mother as object.

Klein's thinking and emphasis on the significance of the mothers' breast for the infant culminated in her 1936 paper "Weaning". Prior to this time, she conceptualised an infant whose mental life develops as a result of a primary relationship with the mother's entire body. In addition, it is in this relationship, that the origins of the Oedipus complex are contained (Klein, 1928/1975). The infant's relationship with the mother's body however is not as with a human body. Rather, the infant associates the mother with a primitive phantasy experience towards which the primary and strongest desires for nurturance and being are expressed (Klein, 1928/1975).

The mother's breast in particular becomes a resource for fulfilling a certain amount of these life-giving desires. The infant however, also has a further intuitive phantasy of the mother's hidden and unreachable assets indicated by babies, faeces and an integrated penis. Klein (1945/1975) suggests that it is in this intuitive phantasy that the origins of the Oedipal situation are located.

As the infant develops, he experiences a growing awareness that he does not enjoy an exclusive relationship with the mother. Instead the mother's body as container for life-giving resources is occupied by a competitor namely, the father's penis which has the ability to produce additional competitors in the form of other babies. Therefore, the infant's primary reaction towards the mother body is viciously covetous which intensifies with the growing awareness that these competitors can be generated from within the mother's body and in addition, they have access to her life-giving resources. Klein later proposed that the infant at this stage of development in essence suffers from paranoia as a result of the fear of limitation and loss of ongoing life-giving sustenance at the hands of competitors (Klein, 1945/1975).

Although initially evolutionary in her thinking, Klein's vision of infancy was broadening, enabling her to give an increasing psychoanalytic portrayal of her work. As previously mentioned (see 3.2), Ferenczi had a remarkable and formative influence on her work (see 3.2). However, Klein's second psychoanalyst Karl Abraham offered her original insights into the significance of sadism as described in Freud's psychosexual theory (S. Freud, 1953). Consequently, we digress briefly at this stage to Karl Abraham's alternative view of infant sadism and the influence this had on Klein's thinking (Likierman, 2001).

3.5. Karl Abraham's alternative view of infant sadism.

Karl Abraham proposed an alternative view of archaic mental life which had a significant influence on Klein's thinking specifically regarding infant sadism. In particular, his re-conceptualisation of the Freudian oral- and anal stages as being driven by primitive mechanisms of conservation or expulsion in contrast to Freud's conceptualisation of these stages being driven solely by hedonistic drives, maintained her interest (Likierman, 2001; Segal, 1992).

Abraham (1924/1973) had come to the conclusion that a human infant moves through a recurring developmental process which starts with a benevolent oral sucking phase and ends with an anal preserving phase. However, there is also an intermediate phase comprised of two sadistic sub phases which succeed one another rapidly namely, the oral cannibalistic sub phase and the anal sadistic phase of ejecting and annihilating (Abraham, 1924/1973). It was within this phase that Klein located the infant's "phase of maximal sadism" which she repetitively mentions during 1927-1935, lending a psychoanalytic rationale to her previous ideas of Oedipal aggression (Likierman, 2001; Segal, 1978).

Although Klein' thinking focused largely on the sadistic and aggressive nature of the infant, Abraham's conceptualisations facilitated a movement towards Klein's own thinking around increasingly benign tendencies in the infant (Klein, 1937/1975). She suggested that benevolent and malevolent tendencies are not a function of disconnected developmental phases and that to perceive the infant as progressing in such phases of development, from sadism to benevolence would reflect linear thinking (Klein 1937/1975). Rather, Klein suggested that annihilating and tender impulses are interrelated, coexisting in ongoing conflict. It is as a result of this relationship that the mental life of a human being is formed (Monte, 1999; Segal, 1992). Herein lay Abraham's most important effect on Klein's thinking – his general re-conceptualisation of pre-genital mental life which specified its fundamentally relational character (Abraham, 1924/1973; Likierman, 2001).

The object relational nature of Abraham's thinking was not envisaged and was in effect a consequence of his premeditated focus on the relevance of pre-genital phases to specific pathologies (Abraham, 1924/1973). Although he did not pay deliberate attention to this aspect of pre-genital mental life, Abraham's transcriptions of his patients' narratives reflect numerous touching emotional states thereby alluding to a rich dialogue of emotional relationships (Likierman, 2001).

Furthermore, with the introduction of Abraham's comprehensive psychosexual theory, Freud had by then conceptualised the intellectual mechanisms of introjection which he associated with an infant's tendency towards oral incorporation and a tendency towards projection (St Clair, 1986). Yet Freud did not elaborate on his ideas around these two mechanisms or place them within the broader context of primary mental development (Segal, 1992).

In like manner, Abraham did not extend or integrate his findings on the object-directed nature of primitive oral and anal behaviours (Segal, 1978). Consequently, a complete object relations theory still remained elusive. By accepting the legacy of both these and other avenues of thought, Klein was faced with the challenge of incorporating them all into a comprehensive object relations theory (Bacal & Newman, 1990; Likierman, 2001; Scharff, 1992).

3.6. Towards an integrated Kleinian theory of Object relations.

Historically, Klein's avid defence of the primitive Oedipal situation previously described in 3.3.6.7, paved the way towards the consideration of an Oedipal arrangement which did not include a primal scene concerning fully recognised parents. However, she became aware that although much of her clinical experience supported her ideas surrounding the development off pre-genital aggression towards the parents, her arguments lacked a psychoanalytic account of the intraspychic aspects of this experience (Likierman, 2001; Monte, 1999).

In addition, Klein was unable to clarify which specific mental mechanisms made it possible for the infant to direct aggression towards the parents in a manner that twisted his perception (Likierman, 2001; Segal, 1992). However, she managed to surpass this challenge by drawing on Freud's conceptualisation of the mechanisms of projection and introjection. In this manner, she was able her to extend her thinking regarding their influence on the primitive Oedipal experience (Klein, 1929a/1975; 1931/1975). These two mechanisms are discussed in the following paragraphs. A further mechanism which evolved from Klein's formulations on projection and introjection is also discussed, namely anxiety (Klein, 1931/1975).

3.6.1. Projection and Introjection.

Klein described the psychic mechanisms of projection as a mental process which occurs whereby the infant believes an object has qualities that are in essence his own feelings (Klein, 1931/1975). Directed initially at the mother's breast, the infant if gratified believes the breast is good and this represents what is felt throughout life to be good and benevolent (St Clair, 1986). Alternatively, if deprived the infant turns its frustration and hatred toward the bad breast which then represents everything evil and persecutory (Greenberg & Mitchell, 1983; Klein, 1926/1975).

Introjection on the other hand describes the mental phantasy whereby the infant takes into him or herself (introjects) something that is perceived in the external world (Klein, 1931/1975). In this way, external frustrating objects and sources of anxiety consequently become internal persecutors of the petrified infant (Bacal & Newman, 1990; Greenberg & Klein, 1931/1975; Mitchell, 1983; St Clair, 1986).

Enriching her thinking with these two psychic mechanisms, particularly the mechanism of introjection, clarified the continuous display of symbol formation and characterisation which Klein had seen each time in her child patients' play (Klein, 1929a/1975). For the first time, Klein started to depict mental life as essentially imaginative, rich in "phantastic" beings which occupied the inner landscape of individuals with their relationships and journeys (Bacal & Newman, 1990; Greenberg & Mitchell, 1983; Klein, 1929a/1975; St Clair, 1986).

Formerly indicating connections between destruction and pre-genital aggression, Klein's descriptions started to appeal to connections between the emergent ego and human creativity. She aptly portrayed this aspect of human functioning extensively in a l929 paper in which she studied the biography of the artist Ruth Kjär (Klein, 1929b/1975).

Klein's understanding of the creative process depicted in her account of Kjär led her to consider a further creative process namely that of reparation, which was to take on significant proportions in the development of her theory (Klein, 1935/1975). Reparation speaks to the mental capability of being able to restore and renew the object that had been attacked in phantasy, thereby continuously rebuilding inner benevolence (Klein, 1935/1975). In ascribing the power of reparation and creativity to mental activity, Klein added an increasingly intricate aspect to her evolving theory. However, her previous focus on sadism and its effect on the child remained. (Klein, 1921/1975).

In addition, Klein's focus on anxiety increased and she extended this concept to propose the somewhat restructured view that symbolic thinking or symbolism is the sole consequence of anxiety, therefore disregarding the presence of other emotional triggers in the development of such thinking (Klein, 1930a/1975). In Kleinian theory, phantasies are a vital part of a child's attempt to understand the world. Consequently, Klein clarifies symbol formation as evolving

from the hunt for objects in the external world which represent those in the inner world (Klein, 1930a/1975; Segal, 1992).

Klein also suggested that an infant's earliest antagonistic projections colour his perception of his parents as well as other animate and inanimate objects, turning them into "objects of anxiety" (Klein, 1930a/1975, p.221). The infant therefore discards terrifying objects and looks for original comforting ones in his external reality. However in his quest to rediscover in the external environment that which has been lost as a result of his destructiveness and aggression, every original object has to symbolize or represent that which has been discarded and lost through fear (Klein, 1931/1975).

3.6.2. Anxiety, Sadism and the Super-ego.

Klein's views regarding anxiety evolved from her ideas on projection and introjection (Mitchell, 1986). As a result of her clinical observation of her child patients, she came to the conclusion that being able to withstand some measure of anxiety was a prerequisite for mental growth (Klein, 1934/1975; 1945/1975). Consequently, only severely disturbed children are unable to tolerate anxiety. In this manner the psychologically frail child radically reduces his capability to introject external reality with disastrous costs to his whole mental functioning (Klein, 1934/1975).

Here Klein also drew on her observations and account of Dick, a four year old boy who functioned at an intellectual level of approximately fifteen or eighteen months (Klein, 1930a/1975). His adjustment to reality and emotional relations to his external world were severely impoverished and he was apathetic to the absence or presence of either his mother or his nurse. Furthermore, his overt expression of anxiety was negligible (Klein, 1930a/1975).

In describing her findings Klein suggested: "… there was a complete and apparently constitutional incapacity of the ego to tolerate anxiety. The genital had begun to play its part very early; this caused a premature and exaggerated identification with the object attacked and

had contributed to an equally premature defence against sadism" (Klein, 1930a/1975 p. 223-224). Klein concluded that Dick's behaviour was quite extraordinary. She thought that his strange display of oblivion to other people was as a result of Dick's mind fiercely and continuously forcing out his aggression and consequently destroying his object. She also considered the possibility that his defences were schizophrenic (Klein, 1930a/1975).

As Klein's object relations theory continued to evolve, she also came to re-consider the impact of sadism on the individual as a result of introjective processes which were at play. Her reflections led her to thinking specifically about where the content of the sadistic assaults are harboured (Klein, 1945/1975; Likierman, 2001).

Projections of sadism onto the parents instantly challenge the infant with outer personifications of his hostility (Klein, 1945/1975). The introjection of these personifications lead to imagos of terrifying, assaulted parents. As a result, the anxiety instilled in this psychic exchange encourages the child in his growth towards social morality and is in essence considered to be a pre-condition for this aspect of human functioning. Therefore, according to Klein anxiety may be seen to be a deterrent of sadistic tendencies in human beings (Klein, 1933/1975).
Whilst Klein had come to the conclusion that anxiety results from sadism which is projected, she also believed that some anxiety is foremost in the mind. Consequently she associated initial experiences of anxiety not with a developmentally acquired function but rather with a spontaneous inner registration of a specific occurrence (Klein 1929b/1975).

One of Klein's supporters, Susan Isaacs, suggested that such behaviours could be referred to as "reflexive" mental behaviours (Likierman, 2001, p.86). This was also indicative of the death instinct which Freud had proposed in 1920 and which Klein came to see as part of the most primary experiences of the human being and psyche (Klein, 1933/1975). In order to survive, the infant needed to be born into the world, aware of death and a sense of his inner annihilating instincts. This primary awareness took the form of a primitive dread of destruction. However immature, anxiety was therefore fundamental to every living state (Klein 1929b/1975).

Connecting this awareness to her prior conviction that the super-ego develops prematurely in the child's developmental progress, Klein proposed that projections from the child onto the Oedipal

parents as well as being internalised as imagos, also persist in their functioning inside the child's mind as the super-ego (Klein, 1927b/1975). This psychic organisation appears in primitive psychic life as a direct result of the introjection of punitive parental images. As such, the most primitive super-ego activity is intensely sadistic and generates a degree of terror directly proportional to the degree of projected sadism by the infant (Klein, 1927b/1975).

In the mother-infant relationship in particular, the infant projects its own demanding traits on the breast and re-internalises the image of the object as a fusion of itself and the object in such a way that the infant's own greed is transformed into an image of a greedy breast, which becomes the demanding superego and the internalised persecuting object (Grotstein, 1982). By means of splitting, this internalised persecutor can be separated from the self or the "I" (Klein, 1945/1975). Splitting as a psychic mechanism is discussed during the course of this chapter.

In addition, the superego naturally does not accurately represent the parents as objects but is made up of the phantasy images of the parents that the infant introjects, modifies and alters by its own feelings and phantasies (Klein,1945/1975). The infant therefore determines the harshness of the superego by its own feelings as well as sadistic and cannibalistic impulses. Introjected objects are thus experienced as living internal figures that hurt and persecute. However, should the infant experience an inner world of objects at peace, greater inner harmony and integration occurs and less conflict is felt (Klein, 1945/1975).

The notion that human beings are terrified by their own violent tendencies as a result of the intrapsychic process of introjection, suggests an innate moral preference in the human personality (Klein, 1933/1975). Therefore, the orientation towards morality comes from the inner world of the individual rather than from a socially imposed external reality as well as from a mind which battles its own hostility from the time it is originally expressed and projected (Klein, 1933/1975; Likierman, 2001).

This stage of the development of Klein's theory was important in her growing emphasis on the acutely positive as well as acutely negative introjected images. Cruel, punitive parental imagos internally distorted and introjected, were diminished in favour of "….identifications which approximate more closely to reality" (Klein, 1929a/1975, p. 203).

In summary, the intrapsychic processes of projection and introjection enable the child to interact meaningfully with an external reality however, these processes are also influential in the inner distorted images which colour the child's perception and awareness (Likierman, 2001). The thinking process is consequently fundamentally creative in that it dramatizes, personifies and forms symbols. Reality is in conflict with invincible phantasies and as a result the elements of frustration, anger and the need to bear some measure of anxiety imposes significant challenges on the development of the mind (Klein, 1929b/1975). A beneficial measure of anxiety encourages the mind to an impatient but fruitful pursuit of original and satisfying objects. The infant is therefore not just a defensive attacker, but an eager voyager and pioneer (Bacal & Newman, 1990; Likierman, 2001).

In elaborating and developing her theory, Klein started recognizing that the process of placing the experiencing self in outer reality is a means in which qualitative experience can be drawn from an existence that would alternatively be comprised of a series of worthless actions. Essentially therefore, it is a method of building emotional meaning into human relationships (Likierman, 2001).

The next stage of the journey focuses on Klein's conceptualisation of psychic defence mechanisms, dissociation processes and primitive object love. Our first point of departure is an overview of Klein's conceptualisation of psychic defence mechanisms and dissociation processes (Likierman, 2001; Schwartz, 1999).

3.7. Klein's conceptualisation of psychic defence mechanisms, dissociation processes and primitive object love.

3.7.1. Psychic defence mechanisms and dissociation processes.

Although Klein meticulously defended her clinical observations, they remained too extreme in their structure and did not appeal to the thinking of her peers. Whilst introducing some elaborations on Freudian theory may have been more acceptable, her departure from Freud in the evolution of her theory was seen to be too radical (Grosskurth, 1986; Schwartz, 1999). In

addition, Klein needed substantial explanations for the new insights she was offering but which she was not always able to provide at that moment. In particular, statements regarding Klein's core theoretical tenet, that of acute anxiety experienced by the infant, provoked further questioning (Segal, 1992; Petot, 1990).

As a result of these "windows of opportunity" in her thinking, Klein was persuaded to reflect on the likelihood of primitive psychic defences. In turn these pointed to the increasingly unsettling notion that some ego capacity may be present at birth (Klein, 1930a/1975). Klein has often been quoted as using the term "ego" and "self" interchangeably but as Mitchell (1986) suggests, it has been noted that "from the very beginning it is the ego that interests Klein", (p.31).

Diligently arguing her case regarding the possibility of an ego at birth, invited many unpopular responses from her colleagues and caused much discomfort within psychoanalytic circles (Klein, 1930a/1975). The ego which Klein was promoting had organisational capacity in that it could bring order out of worldly chaos but in addition, it could recognize danger, "….experience anxiety and perform defence manoeuvres to avoid mental distress", (Likierman, 2001, p. 85). Klein was in essence appealing to her colleagues to discard the widely -accepted notion of developmentally acquired, complex mental processes like experiencing anxiety and organising defences and entertain the alternate, more archaic conditions which she was proposing (Monte, 1999).

As Klein developed her ideas over time, one of her most significant contributions to the field of psychoanalysis would be in the area of psychic defences. A core facet of her thinking was that the foundation for underlying defensive activity associated with anxiety is primordial "fight-flight" responses, described by Freud and related to the death instinct (S. Freud, 1920; Klein, 1935/1975/a).

In describing his conceptualisation of the fight-flight reaction to danger, Freud embarked upon further investigation of the mechanism of repression, as he had previously pointed out that whilst an individual is able to physically run from external dangers, sources which facilitate internal dangers need to be evaded and eradicated (S. Freud, 1905; Mitchell, 1986). The mind is consequently inclined to find various means of evading the inner source of this danger and tries to alter the psychic reception of it (S. Freud, 1905; Segal, 1992).

Alternatively, Klein's clinical observations brought her to the conclusion that "anxiety was warded off by a noticeable exclusion of reality" (Klein, 1929a/1975, p.201). First noted in George, Klein came to realise that his preoccupation with gallant victories enabled him to distance himself from unsettling feelings caused by his extreme anger and paranoid anxieties. In this manner, extreme anxiety and an early, unyielding defensiveness were elicited (Klein, 1929a/1975).

Klein finally had some answers to the hypotheses raised during her clinical observations. She was able to infer that when a child tries to push away and reject either aggressive parts of himself, or the anxiety-generating objects produced by projection, he frequently employs psychic defence mechanisms which are based on a dissociation process (Klein, 1929a/1975). In her work with Gerald, she elucidated the dissociation process even further when she came to the awareness that these types of processes are not only resorted to in order to create divisions in the object but in addition, they serve to create matching divisions in the self (Klein, 1929a/1975).

Furthermore, Klein also observed that defences based on dissociation processes are clearly linked with usual growth patterns (Bacal & Newman, 1990; Monte, 1999). At birth the entire realm of experience is incoherent and psychic immaturity reflects the inability of the infant's mind to assimilate more than a momentarily piece of experience. In this regard Klein suggests:

"The object world of the child in the first two or three months of its life could be described as consisting of hostile and persecuting, or else of gratifying parts and portions of the object world. Before long the child perceives more and more of the whole person of the mother, and this more realistic perception extends to the world beyond the mother" (Klein, 1935/1975, p. 285).

In essence, during the course of the development of her theory, Klein realised that the young mind of the infant was predisposed to fragmentary and dissociation processes because of its gradual assimilation of the world and because of the dissociation defences that produced radical images (Monte, 1999; Petot, 1990). However, as the infant mind matures, fragments of experience and parts of the self are integrated into a meaningful whole (Klein, 1940/1975). In

addition, Klein was aware that dissociation processes support the ego-integration process during the course of development by defending the human being against overpowering anxiety (Likierman, 2001). On the other hand should they be used excessively, these processes could avert a sufficient sense of reality and compromise the development of the individual (Klein, 1926/1975).

Building on her knowledge of the "fight-flight" response mentioned in the preceding paragraphs, Klein could conclude that a primitive, elementary ego functions within the parameters of defensive activity associated with this earliest level and a sense of identity begins to take form. However, the infant's sense of identity is originally erratic and consequently gives rise to a disjointed, multiple experience of a primordial sense of self (Klein, 1930a/1975).

Due to this line of thinking Klein was progressively led to formulate and present one of her most significant contributions to object relations theory namely, the concept of developmental positions (Bacal & Newman, 1990; Grosskurth, 1986; Likierman, 2001; Monte, 1999; Scharff, 1992; Schwartz, 1990). The paranoid-schizoid position occurs during the first few months of life and the depressive position occurs at approximately eight months of age (Fordham, 1995; Klein, 1935/1975; 1940/1975). In addition, these positions generate a specific type of self at various times, such as the paranoid self, a depressed self or an obsessional self (Klein, 1940/1975). These positions are discussed during the course of this chapter.

Klein also suggested that primitive states are arranged around the various positions which fade and emerge constantly, reflecting a specific corresponding aspect of the self at various moments (Klein, 1940/1975). Given these observations, Klein gained the insight that the mind's progression towards integration is imperative for development because it generates a whole identity made up of parts of the self which are assembled over a period of time into a more comprehensive and secure identity (Klein, 1940/1975).

The process of developmental integration however, was seen to be a courageous and challenging task facing the infant (Grosskurth, 1986; Schwartz, 1999). As the infant gains deeper insight into reality, the more difficult his existence becomes. It is in reality that pain and loss are

experienced and the infant is obliged to confront these aspects of human functioning (Klein, 1931/1975). Also, benevolent experiences are no longer experienced as coming from a perfectly and untainted good object. Instead such experiences are believed to be a single feature of a diverse benevolent and malevolent reality (Klein, 1926/1975).

As a result of the increasing sense of reality which the infant experiences in his striving towards integration, Klein started formulating ideas regarding the second core concept of her theory namely, the depressive position (Likierman, 2001; Monte, 1999; Segal, 1992). It was also within this context that her reflections began to centre on the development of human love and the role of the primary good object (Grosskurth, 1986; Petot, 1990). A discussion of these aspects follows.

3.7.2. Primitive object love.

As previously mentioned, Klein experienced harsh criticism concerning her novel and unconventional ideas, particularly during the time of the 1940 "Controversial Discussions" with Anna Freud and she became compelled to unswervingly stand her ground in order protect her evolving theory (King & Steiner, 1991). She continued to formulate her ideas and during this time courageously proposed: "…we can assume that love towards the mother in some form exists from the beginning of life" (Likierman, 2001, p. 90). This suggestion was naturally considered to be both radical and unconvincing as the psychoanalytic culture which prevailed at the time strictly championed Freudian theory. What Freud largely suggested in his model was that mature (adult) love was defined as a minor event and that genital sexuality was a requirement for object love (S. Freud, 1905).

Klein's evolving perspective on primitive infantile love however, had started to digress from her earlier adherence to Freud's and Abraham's conceptualisation of infantile libido and love as a subsequent component associated with genital sexuality (Petot, 1990; Schwartz, 1999). Drawing once again on the work of both Ferenczi and Abraham, Klein, contrary to the Freudian model came to the growing realisation that infantile love for an object although primitive, existed as a separate entity and was not merely a minor consequence of a more important occurrence in human development (Klein, 1937/1975).

Furthermore, in her initial description of love as: “Feelings of love and gratitude arise directly and spontaneously in the baby in response to the love and care of his mother” (Klein, 1937/1975, p.311), Klein was suggesting that there was an emotional component inherent in primitive libidinal states in conjunction with the experience of physical pleasure. Drawing on Ferenczi’s ideas of the developmental phases of love from an immature “tenderness” to a more mature “passion” (partly sexual love) confirmed infantile love as an independent entity (Balint, 1952). Consequently, Klein had further evidence for her suggestions around the presence of primitive infantile love, independent of genital libido (Klein, 1937/1975).

Klein elaborated on Ferenczi’s theoretical findings that suggested that as in her thinking, the mother’s breast was the first libidinal object. However, the element of passivity that coloured his description of the relationship between mother and a perceived receptive and passive infant, did not fit well with Klein’s thinking thus far (Likierman, 2001). She on the other hand, saw the infant as possessing a mass of powerful projective activities, both probing and protective. In addition, introjection gave rise to symbol formation and the formation of an inner world (Klein, 1944/1991). Furthermore, Klein also turned to Abraham for further support of her ideas. In his theory she found the element of passionate infantile activity as well as the idea of part-object relationships. However, his views on early object love mainly supported the notion of a sensual occurrence during infancy (Abraham, 1924/1973; Klein, 1944/1991; Segal, 1992).

Undeterred, Klein delicately merged both Ferenczi’s and Abraham’s’ perspectives and introduced the idea of active intensity to emotions as well as to physical experience (Likierman, 2001). In this regard, she suggested that early positive affect is also present in psychical life which previously focused solely on either genital experience or sadism (Klein, 1937/1975; 1944/1991) and therefore concluded: “First the whole interest and love focus on the nipple and on the breast; but very soon interest develops in the face and in the hands, which attend to (the infant’s) needs and gratify them. Thus, step by step, the infant comes to perceive and love the mother as a whole person.” (Klein, 1944/1991 p.756).

Faced with the additional challenge to substantiate her ideas, theorists such as Michael and Alice Balint offered supportive evidence for the development of Klein’s line of thinking about early object love in their description of “a passive aim – the desire to be loved” (Balint, 1952, p. 127).

Also motivated by Ferenczi, Balint's theory had previously gained credibility in psychoanalytic circles (Likierman, 2001; Schwartz, 1999).

3.7.3. The primary good object.

In 1946, when Klein described the primary good object she conceived of it as being formed by loving feelings which are projected by the infant onto the object (Klein, 1937/1975). Libidinal activity was fanned by love and libido itself concurred with Freud's concept of the life instinct. Consequently, immature libido progressed from the infant's physical oral gratification to becoming the fundamental source of his nurturance and existence. In this regard, primitive love may be seen as indivisible from libido (Klein, 1937/1975).

As Klein's thinking took on further form by 1957 she suggested that the breast as the earliest object of love reflected the intensity of the life instinct. She states: " I would not assume that the breast is to him merely a physical object. The whole of his instinctual desires and his unconscious phantasies imbue the breast with qualities going far beyond the actual nourishment it affords" (Klein,1957/1997, p.180). As such for Klein, the breast also provides an endless, perfect source of intellectual nourishment. Furthermore, Klein believed that the libidinal invested breast when introjected formed the centre of the ego (Klein, 1957/1997).

Since Klein's alternative conceptualisation of libido focused on love and the life instinct, it was reasonable for her to propose that the primary good object that symbolizes libidinal passion must be primitively felt by the infant to be perfect (Klein, 1957/1997). The infant in essence projects his whole capacity for loving and pleasure onto the object which is then introjected with the object's genuine goodness to become his extreme core. Klein (1960/1997) later concluded that the good object is imperative to good sense and that "without the good object at least to some extent becoming part of the ego, life cannot continue" (p.265).

Whilst maintaining her view of the developmental view of infantile love, Klein diverted her thinking to include a view on the idealisation of the primary object. She suggested that the positive experiences which the infant has in relation to the primary object is effectually as a result of an idealisation of the object (Klein, 1946/1997).

3.7.4. Idealisation of the primary good object.

Initially Klein (1946/1997), suggested that idealisation is in essence an additional psychic defence mechanism whereby the object's goodness is protectively exaggerated. She proposed: "Idealisation is bound up with the splitting of the object, for the good aspects of the breast are exaggerated as a safeguard against the fear of the persecuting breast" (p.7).

However Klein did not perceive of idealisation as the most primitive or dominant form of infantile love because she believed that the primary good object is in fact ideally experienced. She states with regard to her clinical observations :"…the breast in its good aspect is the prototype of maternal goodness, inexhaustible patience and generosity as well as of creativeness. It is these phantasies and instinctual needs that so enrich the primal object that it remains the foundation of hope, trust and belief in goodness" (Klein, 1957/1997, p. 180). Consequently, the primary good object as the introjected centre of the ego cannot be perceived to be less than ideal if it symbolizes the infant's entire instinctual desires and unconscious phantasies as well as laying the basis for "….hope, trust and belief in goodness" (Klein, 1957/1997, p.180). The idealisation ascribed to the primary good object in this instance however is not that of a defensive exaggeration of the goodness of the object, as the object symbolizes the life instinct and therefore remains the source of mental nourishment to the infant (Klein, 1957/1997).

In addition, Klein observed and acknowledged pathological idealisation of the primary object joined to omnipotent phantasies of the infant which was later developed by her adherents (Segal, 1978). This form of idealisation however, is not found at the primitive stage of object love but should be considered within the context of increased psychic integration (Klein, 1957/1997).

Klein's theory continued to evolve but it was during 1935-1957, that her innovative contribution to object relations theory emerged with her conceptualisation of her two key positions, the paranoid-schizoid- and depressive positions (see 3.6.2). In addition, her concept of primitive envy is also regarded as a significant contribution to object relations theory (1957/1997). Although theoretically the paranoid-schizoid position precedes the depressive position in Kleinian theory as we know it today, Klein's focus was initially firmly on the origin and nature of primitive infantile love for the primary object. She reasoned that if the primary object could

be loved, it could also be experienced as having been lost due to the infant's increasingly integrated sense of reality over time (Klein, 1957/1997). In addition, she concluded that the effect of loss on the infant could in all likelihood give rise to a depressive state (Klein, 1940/1975). This line of thinking, led Klein to her conceptualisation of the depressive position (Likierman, 2001; Monte, 1999; Segal, 1978).

In the next stage of the discussion, we focus on Klein's consideration of the depressive states and the depressive position. Our initial focus turns to the infant's first experience of loss, namely the process of weaning (Klein, 1936/1975). The manifestation and relevance of ambivalence in the depressive position also forms part of the following discussion.

3.8. Loss of the primary object, depressive states and ambivalence.

3.8.1. Loss of the primary object.

In her 1936 paper "Weaning" Klein describes the unmistakable loss of the nurturing, primary object and also describes a similar state to that of mourning which the infant experiences as a result of the weaning process. Although the primary object is the principle cause of this state which is comparable to mourning, the infant up until that stage had already been exposed and experienced many external minor losses such as the mother's regular absences and internally, via sadistic attacks which had continually destroyed her in phantasy (Klein, 1940/1975).

As the infant integrates part-objects of which the nurturing primary object the breast, represents the good and the absent breast represents the bad within the context of a growing awareness of reality, he is naturally exposed to pain, loss and disappointment One of the significant losses the infant experiences is the loss of the sense of an ideal object which is on hand to supply a endless supply of nurturance and gratification (Klein, 1936/1975). Consequently, this sense of loss of the ideal object in the face of an increasing reality also facilitates a sense of "loss of the loved object". The mother symbolizing a whole object is tainted and incites fury and grief in turn. By identifying a whole mother, rather than the partial mother who provided the loved object, namely, the breast, the depressive position is activated (Klein, 1935/1975).

The depressive position is concerned with the infant perceiving the mother as a whole object possessing both good and bad attributes. Characteristics of this position include concern for the object, tolerance of ambivalence, a desire to make reparation to the object for harm done by the self and the ability to mourn losses (Klein, 1935/1975; 1940/1975). Further detail regarding this position is provided during the course of the discussion which follows on depressive states (3.8.2).

Klein' s focus on a particular aspect of her theoretical framework, namely the inner world of an infant's objects was also beginning to receive attention at this stage as she was lead to greater insights in her descriptions of the depressive position (Hinshelwood, 1997; Likierman, 2001). Her conceptualisation of the inner object landscape facilitated further growth in her understanding of the infant's profound sense of loss of the loved object and also led to greater insights regarding depressive states (Mitchell, 1986). In this regard, two of Klein's papers, "A contribution to the psychogenesis of manic-depressive states" (1935) and "Mourning and its relation to manic-depressive states" (1940) reflected a significant aspect of Klein's innovative theoretical contribution to the field of object relations (Grosskurth, 1986; Mitchell, 1986; Petot, 1990; Schwartz, 1999).

3.8.2. Depressive states during the course of human development.

Klein's unique theoretical contribution did not lie in her description of depressive states as these had been well documented and accepted within the psychoanalytic community (Deutsch, 1935/1965; Fenichel, 1945; S. Freud, 1917; Rado, 1927; Segal, 1978). Her original contribution lay in her ability to integrate psychoanalytic thinking regarding depressive states with her own ideas regarding the implication and importance of such states in human development (Monte, 1999; Schwartz, 1999; Segal, 1978).

Klein proposed that depression is not a rare anomaly in adult mental life but rather an unavoidable part of being human. In addition, it is a state initially experienced by all adults in their infant years and is expressed in the common process of weaning (Klein, 1946/1975). Aspects of the depressive state in adults, such as splitting of the good and bad elements of the object, introjection, ambivalence and other related mechanisms are quite normal if seen in the

context of the initial processes observed during infantile development. Therefore, Klein suggested that depression can be experienced at the most primitive level of human existence although the experience of that loss is not as refined as the experience of loss in adulthood (Klein, 1946/1975).

Once again, as with many of Klein's other assertions, associating adult depressive states with primitive infantile experience was not well received by the psychoanalytic community as Freudian views on mental development were upheld (Petot, 1990; Schwartz, 1999; Segal, 1992). In particular, special emphasis was re-directed to the Oedipal triangle which in Freudian theory reflected a loved and good parent and a hated and bad parent, rather than as Klein suggested, the infant's ability to contain the implication of both rather than just one of his parents (Klein, 1945/1975).

Klein's thinking led her to reiterate that due to the primitive nature of the infant's discerning abilities, he experiences powerful and momentary bouts of goodness which fade under the influence of further experiences (Monte, 1999; Scharff, 1992; Segal, 1978). The ability to successfully preserve a sense of the object's goodness in the midst of other experiences, sometimes quite contrary to goodness, becomes a life-long conflict which all human beings are confronted with on a continual basis. The conflict is expressed in the sorrow felt in the infantile depressive position (Klein, 1935/1975). As part of the psychic processes of this position, Klein described the infant's effective introjection of the good primary object, the breast, as the means of establishing a core for his very delicate and unintegrated ego. This would be seen as the foundation and the prerequisite for healthy development (Klein, 1935/1975).

As in the case of adult depressive patients, Klein (1940/1975) stated that the infant experiences disillusionment in the object but still wants it and loves it. Conflict between these feelings of love and disillusionment increase as the infant becomes caught up a web of ambivalence between the powerful states of love and hate towards the object. She suggested that these periods of ambivalence are important events which the infant conquers during the course of healthy development. His increasing sense of reality and growing mental capacity helps him to see that the mother who is continually sadistically attacked in phantasy, in reality nevertheless comes back to him, unharmed (Klein, 1940/1975). Repeated reassurance eventually enables him to conquer his hostility and an inner sense of goodness can now be retained and provide him with a

lasting source of emotional safety (Klein, 1940/1975). In retaining the inner sense of goodness, Klein suggested that the depressive position although affectively painful, can be negotiated with the help of two intrapsychic processes namely, reparation and a second process associated with mourning (Klein, 1935/1975; 1940/1975).

Reparation is the process whereby the infant is able to restore his mother in phantasy to her former healthy and loved state subsequent to a spell of sadistic attacks and mistrust (Klein 1935/1975). The intraspychic process associated with mourning helps the infant in phantasy work through a sense of loss associated with his perception of a non-ideal mother (Klein 1940/1975). According to Klein, both of these processes are critical if the infant during the course of healthy development is to successfully conquer the depressive position (Klein, 1935/1975; 1940/1975).

In this regard, one way in which Klein's theory challenged the status quo of the time, was to debate the accepted view that adult depression was activated by narcissistic vulnerability and disillusionments which the adult had to confront and conquer (Monte, 1992; Segal, 1978; St Clair, 1986). In addition, further opportunity for Klein's contribution related to Abraham's perceptions of a fixation point in primitive oral sadism which although critical, still needed further clarification (Likierman, 2001). Klein's further conceptualisation of adult depression suggested that the depressed adult was in effect a person who in infancy had not been able to adequately and successfully conquer the depressive position (Klein, 1935/1975).

The importance of linking adult mental illness to infantile depressive states particularly those recognised by depressive and manic-depressive symptomatology, saw the completion of Klein's first stage of her key theoretical advancement in the field of object relations (Monte, 1999; Schwartz, 1999; Segal, 1992; St Clair, 1986). In this manner, human sorrow and grief in numerous forms could be traced back to primitive infantile life which reinforces the defiant manner in which human beings respond to the initial awareness of life's restrictions and tragedies (Klein, 1935/1975).

At this point we resume our discussion of infantile ambivalence in the depressive position, followed by sorrow, morality and primordial guilt.

3.8.3. Infantile ambivalence in the depressive position.

Klein perceived infantile ambivalence as an inexplicable antagonism towards a disappointing but also much needed and loved object. Although being able to identify and relate to the mother as a whole, loved and needed object, the infant is at first increasingly intolerant of his mother's imperfections and limitations (Klein, 1945/1975). Initially, the infant experiences intense forceful fluctuations between hatred and love and intense states of primitive anxiety which are concentrated around his dread of losing the good object. Therefore ambivalence slowly progresses from a primitive state of fragmentation and splitting and remains connected to these primitive states (Klein, 1945/1975).

As infantile aggression is reduced during the course of development, sadism is seen to feature at the start of the depressive position with increased fierceness. The "…..paranoiac mechanism of destroying the objects….persists , but still in a lesser degree and with a certain modification due to the change in the subject's relations to his objects" (Klein, 1935/1975, p.265). Momentary bouts of sadism cause the infant to attack the object and destroy it in phantasy and when loving feelings triumph, the infant recalls his latest attacks and is shattered by a sense of a "loss of the loved object" (Likierman, 2001, p. 106), therefore becoming depressive. In addition, Klein proposed that during this stage an experience of all consuming greed is manifested. She described this concept as "…….felt to be uncontrollable and destructive and to endanger the loved external and internal objects" (Likierman, 2001, p. 122).

Klein therefore suggested that infantile ambivalence is symbolized by fluctuating states where sadism and greed regularly overwhelm the infantile mind, jeopardizing love and therefore eliciting intense, psychotic anxiety. (Klein, 1935/1975). She was also of the opinion that within the infant's earliest framework each aspect of the ambivalent relationship is a whole situation that engulfs him in turn (Klein, 1935/1975). As the infant grows, the influence of aggressive instances become more lasting after the aggression itself has subsided and trickles into the new instances of object love, influencing their character (Klein, 1935/1975). This implies that ambivalence is an emotional experience rather than an act of reasoning. The root of sorrow is therefore drawn from the processes of primitive ambivalence (Klein, 1935/1975; Likierman, 2001).

3.8.4. Sorrow, morality and primordial guilt in the depressive position.

As previously mentioned, Klein regarded psychic integration during the early infantile years as critical to an increasingly organised as opposed to a previously fragmented and infantile ego. Consequently, once the ego is able to function in an organised manner, there is equivalent development in the infant's ability to make sense of external reality. Part-object relationships are synthesized into while objects and in addition the infant's mother is perceived as a whole, good and bad mother (Klein, 1935/1975). It is important to emphasise at this stage of the discussion however, that Klein did not associate the depressive position with psychic integration. Rather, as proposed by Ferenczi, she was of the opinion that psychic integration was predetermined. Drives and psychic instincts could promote or deter development but were not inherently fundamental to psychic integration (Klein, 1921/1975; Monte, 1999; St Clair, 1986).

Furthermore, Klein's main focus in her conceptualisation of the depressive position was also not the infant's increasing ability to recognise an imperfect reality. She believed that the most critical aspect in describing the depressive position was the intense response that integration elicits in the infant (Klein, 1935/1975). Hostility, ambivalence and depressive states were among these reactions which Klein had previously started portraying and she continued to elaborate on her earlier findings in this regard (Petot, 1990; Schwartz, 1999).

A further reaction which Klein observed in the infant, during the turmoil of ambivalence was the manifestation of primordial guilt, the source of which is the loved object's loss as a result of his destructiveness and hostility (Klein, 1933/1975). The whole yet imperfect mother replaces the primary loved object, the breast, which in infantile phantasy was endlessly nourishing, accessible and quite perfect. The infant attributes his loss of the loved object to his hostile and sadistic oral attacks on the breast. Furthermore, the whole mother is initially not perceived as sufficient replacement for the primary nurturing relationship as she brings with her an increasingly real sense of ambivalent discord and pain (Klein, 1933/1975).

The depressive position continued to evolve in Klein's thinking but although the element of primordial guilt had been included, she felt the need to clarify further aspects relating to the position (Likierman, 2001; Segal, 1978). The first aspect was that of aggression, which Klein

believed contributes to the formation of psychic manic defences which strive to attack, deny and eventually eradicate depressive states as well as the increased sense of awareness that they bring (Klein, 1930a/1975). Therefore, rather than experiencing a sense of failure or desertion by the loved, lost object the infant grows defensively manic and rejecting, changing the depressive state into an invincible phantasy of power and influence over the object (Klein, 1935/1975). These manic defences are seen to alleviate the infant's sorrow and anger when they become excessive and therefore during the course of development they offer the individual a temporary haven from pain. However, should these defences be employed over a long-term period, they can be detrimental to healthy mental development (Klein, 1930b/1975).

Klein (1935/1975) came to the conclusion that during the course of healthy development an extended process exists whereby the primitive psyche explores a path which eventually and successfully leads the infant away from depressive and defensive turmoil. This process entails changes between depressive and manic defensive states until an eventual reduction of sorrow and guilt becomes possible.

In addition, the infant simultaneously starts accepting the imperfect nature of the whole object and is able to relate to it in an increasingly complex, mature and forgiving manner. This is reinforced by processes which restore and save the internal object, preserving it mentally as chiefly benign and having a permanent presence that can be conserved (Klein, 1935/1975).

Klein believed that integration is also a process that is present throughout the changes in psychic conditions of the depressive position and eventually helps love to reduce the power of hate, thereby placing the loved, good object at the centre of the infant's inner world. Consequently, Klein was led to believe that the depressive position, characterised by ambivalence is overcome in infancy but remains a part of development and can be triggered in adulthood, for instance in the event of mourning (Klein, 1940/1975).

Although Klein's conceptualisation of the depressive position was a major contribution to object relations, she was still working within an incomplete theoretical framework of infant development (Grosskurth, 1986; Petot, 1990; Schwartz, 1999). It was only in 1946 that Klein came to the realisation that the depressive position was in effect not the first but the second

largely significant experience of childhood. The first was an even more complicated position, namely, the paranoid-schizoid position. This Klein discovered after re-evaluating her ideas on fragmentation as the forerunner to integration, and considering the depressive position. She concluded that the infant's most primitive functioning represents a paranoid-schizoid position, marked by primitive persecutory anxiety and splitting mechanisms (Klein, 1946/1997).

In texts written on these two positions however, there is a tendency to imply that the infant needs to progressively move from the sadistic and "psychotic" perils of the negative paranoid-schizoid position to the more integrated and mature, positive depressive position (Segal, 1978; Spillius, 1988; Steiner, 1990/1992). This however was not what Klein had envisaged in her thinking on infantile psychic development as attempting to imply progress and development by describing the two positions in a linear fashion, led to critical elements being disregarded (Klein, 1935/1975).

As initially conceptualised by Klein (1935/1975), the depressive position was explained as being increasingly positive as the infant develops but at the same time, it was also a hazardous interface which triggered ambivalence, acute psychic defences and disturbing anxieties as well as introducing a shattering sense of loss into the infant's world. Klein had previously suggested that the infant needs to surmount these aspects of the depressive position, for further development to take place.

However, a progressive view from the paranoid-schizoid to the depressive position regarding Klein's two positions is still upheld in present-day Kleinian theory (Likierman, 2001). Whilst Klein emphasised the first six months of the infant's life as the context in which the depressive position is created, modern-day psychoanalysts considered it to be a central and lasting feature of adult mental functioning. Furthermore, due to the depressive position being redefined as a method of "intersubjective relating" (Likierman, 2001, p. 116), it was also suggested that its occurrence in psychic functioning implied therefore that it did not need to be surmounted (Greenberg & Mitchell, 1983; Steiner, 1990/1992).

One of the alternative views of the depressive position was proposed by Bion in 1963. He felt that the two Kleinian positions are carried through into adult life and are a lifelong characteristic

of mental functioning. There are as such continual changes between a depressive, intersubjective method of functioning and a more primordial ego-centred, paranoid-schizoid method of functioning. He portrayed such changes as PS←→D (paranoid-schizoid – depressive) which has been widely accepted as the underlying principle which constantly directs adult psychical functioning (Likierman, 2001). Forward and backward fluctuations between these two positions occur on all levels of daily mental experience and the significance of these changes between the two positions gave rise to much discussion and analysis of Kleinian clinical technique.

In particular, Joseph (1989) in his consideration of Kleinian clinical technique proposed that the depressive position includes a sense of responsibility in addition to the distinctive features noted in depressive states. By implication, therefore the added emphasis on responsibility in the depressive position reflects a progression towards moral achievement (Segal, 1978).

In drawing these conclusions, the view of a human being's progression form the paranoid-schizoid position to the depressive position is thought to indicate the start of intersubjective awareness in the infant's psychic development (Segal, 1978). This is apparent in the infant's increasing capability to recognize and display consideration and caring for a whole object as egocentricity reduces and is replaced by an object-centred state (Meltzer, 1988). Therefore, the depressive position was seen as the fundamental base for internal moral structures. The idea of moral achievement as a feature of the depressive has been widely accepted by Klein's followers in their description of both infantile and adults states (Meltzer, 1988; Segal, 1978; Steiner, 1990/1992). Further clarification regarding morality in the depressive position is required and is discussed in the following paragraphs.

3.8.5. Morality and tragedy in the depressive position.

Likerman (2001) suggests that Klein's conceptualisation of the depressive position promotes two central but contradictory themes which may be regarded as moral and tragic. The tragic theme focuses on the experience of permanent loss or injury and is brought about by the infant's aggressiveness.

The moral theme on the other hand, focuses on the infant's ability to feel guilty as a result of his assaults on the imperfect and exasperating object and consequently accept personal responsibility for his aggression (Likierman, 2001; Segal, 1978). The infant also develops the ability to make amends for his sadistic attacks during the process of reparation whereby the internal object is saved from annihilation and re-instated to its former loved and nurtured state (Klein, 1937/1975). Moral achievement therefore indicates caring and consideration which the infant displays towards the object. Furthermore these moral processes include the infant's ability to forgive an imperfect object and to entertain its shortcomings. In this manner, the infant develops from being egocentric to object-centred (Klein, 1937/1975).

Klein also emphasised that the caring mother in reality constantly protects the infant from the destruction of catastrophic anxieties. Even though the mother at times is not always accessible to the infant either internally through his infantile sadistic attacks or externally as a result of temporary absences, she is also repeatedly recovered (Klein, 1937/1975). Importantly however, Klein added that although situations which provoke catastrophic anxieties are not permanent, these anxieties are initially overwhelming in nature and are subjectively experienced as a highly compelling reality comprising loss and despair. Consequently, the ordered structure of morality which represents hope, stability and reparation, conceals the catastrophic anxieties of the infant's experience of devastation and loss that leads to despondency and dissociation (Klein, 1930a/1975; 1933/1975; 1934/1975).

Within the Kleinian vision, the two psychical realities of morality and tragedy suggest that in the socialized individual, a constant fundamental base of catastrophe guarantees that the secondary level of morality maintains its good judgement, since morality must constantly presume the probability of permanent damage or loss (Likierman, 2001; Segal 1978).

Klein's position at the time of developing her theory however indicated that it was critical to the healthy development of the individual that the depressive position should be surmounted rather than merely endured. In particular she emphasised the depressive states such as sorrow, depression and feelings of loss which need to be surmounted, and placed less emphasis on the anxieties associated with the paranoid-schizoid position. When considering mental illness

however, Klein emphasised that both depressive and paranoid-schizoid anxieties if excessive could be held accountable for mental illness (Klein, 1935/1975; 1940/1975). Subsequent clinical observations supported these suggestions which are also reflected in her last works before her death in 1960 (Klein, 1946/1997; 1958/1997).

Klein continued her unique theoretical contribution by extending her views on the concept of internal objects. Previously she had described the notion of images as observed in her clinical work however, as she was lead to greater insights in her descriptions of the depressive position, her description of the infant's internal images took on an advanced form (Likierman, 2001; Schwartz, 1999; Spillius, 1988). A discussion of Klein's conceptualisation of internal objects follows. In addition the concept of fear in the depressive position is also included in this discussion with reference to the infant's internal objects.

3.9. Internal objects.

The concept of internal objects was such a core part of Kleinian theory that between 1934 and 1943, it was perceived as practically an essential feature of her theory and therefore played a critical part in Klein's following of loyal supporters (Hinshelwood, 1997). However, Klein was also faced with the confusion and scepticism of the non-Kleinian psychoanalysts which her conceptualisation of and usage of the term "internal object" created. Passionate debate within the British Psychoanalytic Society followed and Klein, although concerned, once again firmly stood her ground (Likierman, 2001). A central difficulty in their acceptance of the term "internal object" focused on the fact that Klein, unlike Freud did not discriminate between a theoretical construct and a subjective description. She described the subject's experience of the introjected object as a real organism within the self and consequently accentuated subjective phantasy (Klein, 1927a/1975; 1934/1975; 1935/1975; 1940/1975).

Furthermore, Klein had not theoretically defined the construct in a paper which could throw light on the exact nature of her assertions. Under pressure to attribute some form of theoretical value to the term, Klein eventually provided a brief definition for an "internal object" but this was never published:

> "My reason for preferring this term to the classic definition, that of "an object installed in the ego", is that the term "inner object" more specific since it exactly expresses what the child's unconscious and for that matter the adult's deep layers, feels about it. In these layers it is not felt to be part of the mind in the sense, as we have learned to understand it, of the super-ego being the parents' voice inside one's mind. This is the concept we find in the higher strata of the unconscious. In the deeper layers, however, it is felt to be a physical being, or rather, a multitude of beings, which with all their activities, friendly and hostile, lodge inside one's body, particularly inside the abdomen, a conception to which physiological processes of all kinds, in the past and in the present, have contributed" (Likierman, 2001, p. 109).

Klein (1927a/1975) stressed the infant's active contribution to the formation of himself and his internal world of object relations. By continuously using both the mechanisms of projection and introjection he confronts the cycles of gratification and frustration in order to control his inner needs as well as to establish object relations (Klein, 1948/1997). In this manner, the infant turns his emotions and energies to the outer world and attributes these virtues to objects, generating his first object relations (St Clair, 1986). The initial objects according to Klein are the split-off aspects of the self which are projected onto an external object and then introjected as internal objects (Grotstein, 1982; Klein, 1948/1997; St Clair, 1986).

Introjection and projection form an intimate bond between internal- and external objects, inner instincts and the environment. Projections of inner feelings colour the infants' perceptions of the external world and introjection builds up an inner world that partly reflects the external world (Klein, 1948/1997; St Clair, 1986). When trying to defend itself, the infant attempts through the process of phantasy to impose his own inner world on the outer world and then re-internalise that world. In essence then, the infant creates his or her own world (Klein, 1948/1997).

Internal objects are a combination of the self and external objects. The importance of the external object however lies in its ability to modify the projection rather than emphasising its

role as an external object. According to Klein (1946/1997), internal objects are greater reflections of the id than of external objects and the inner world of the infant emphasises the outer world's modification of the infant's emotions instead of emphasising the outer world as external factor (Klein, 1946/1997). Traditionally, psychoanalytic thinking around objects indicates an object representation as being an image of external objects which is modified by instincts. In this instance object representation mirrors the external world rather than the id (Grotstein, 1982, Scharff, 1992; St Clair, 1986).).

Kleinian theory therefore emphasises the implication of nature and instincts rather than the modifying role of external objects such as caring parents who control the instinctual demands of infants (Greenberg & Mitchell, 1983; Grosskurth, 1986; Scharff, 1992; St Clair, 1986). This perspective invited further criticism from her peers and the psychoanalytic community as she paid little attention to the significance of parental objects in the environment. Instead, Klein focused on the significance of the internal world of the infant which if unstable, is the result of his instinctual nature rather than the result of external influences (Ogden, 1992).

During the earliest two to three months of life, the infant is only able to interact with part-objects which fill his internal world with persecuting and aggressive fragments as well as gratifying parts and fragments. This world of phantasy and dissociation is produced by the infant's own destructiveness as well as from the death instinct (Spillius, 1988). However, during the course of healthy development, the infant becomes progressively capable of relating to whole objects. Relationships are less distorted by the infant's own rage, love and greed and the mother is perceived as a whole and loving being. He also starts experiencing pleasure in her as a whole object (Bacal & Newman, 1990; Klein, 1935/1975; Ogden, 1992; Segal, 1992; St Clair, 1986). In this manner the infant gains confidence and is able to extend his increasing ability of relating to whole objects in the outer world. Kleinian theory therefore suggests that every other relationship is built on the fundamental primary relationship which the infant has with the mother's breast (Klein, 1959/1997; Segal, 1978).

Lastly, the phantasies which the infant experiences are preserved and remain active throughout life. As with all individuals, these infantile emotions and phantasies have a constant affect on the emotional and relational life of the person and are for instance expressed in the psychotherapeutic transference relationship (Klein, 1959/1997; St Clair, 1986).

Klein also thought that the individual could feel and experience the internal object as if it were a permanent tenant, inhabiting his inner world. The significant role that the internal object plays in the individual's life needs to be recognized as this lays the foundation for increased understanding of the depressive position. Consequently when faced by loss of the internal object in the depressive position the effect on this inner world is shattering and disastrous (Likierman, 2001).

3.10. Surmounting fear in the depressive position.

Klein (1946/1975) was convinced that once the infant had firmly introjected the good object within his inner world, he eventually matures beyond his unpredictable emotional swings of unbridled aggression and subsequent anguish. Primitive ambivalence, anxieties and an intense dread of inner annihilation lessens in the growing knowledge of the object's lasting goodness as well as in the goodness of other external objects. In addition, the hope that the infant has for his ability to protect and conserve his "good" objects and his ego, intensifies. The infant is also exposed to the experience of being concerned about the object's safety (Klein, 1935/1975). This concern illustrates the infant's developmental progress in being able to preserve the impact of devastating attacks and therefore predict them rather than being immobilised and overwhelmed by them when they occur. The infant simultaneously develops an increasing ability to recognize internal threats to the object and an acceptance that the psyche might not be able to protect the object when these threats are rife (Klein, 1935/1975).

The recognition of fear although at first an archaic, overpowering occurrence also points to the onset of moral concern. When the infant's aggression is still unaltered, the good and desired object is constantly experienced as being exposed to threats. Consequently, the anxiety generated by this experience, is felt to be persecutory (Klein, 1935/1975).

Within the primitive depressive mind, Klein clearly describes continual fear which the infant experiences on behalf of the good object. Disillusionment and hostility laced with ambivalence towards the object, indicates a incessant flood of aggressive and sadistic attacks on the object resulting in an experience of the whole psyche as being toxic. In this manner the object's continued existence both internally and externally is threatened, therefore phantasies of driving

out or internalising the object do not address the problem (Klein, 1935/1975; Likierman, 2001). According to Klein, these primordial fears of approaching disaster are also conquered during the course of development. The most important of these being the ability to acquire psychic control over the belief in goodness.

Klein considered the process of "overcoming" as ongoing and continuing throughout early childhood. In this regard she states: "It takes the child years to overcome his persecutory and depressive anxieties. They are again and again activated and overcome in the course of the infantile neurosis" (1952b, p.260).

3.11. Klein's concept of phantasy.

"We seen then that the child's earliest reality is wholly phantastic. As the ego develops, a true relation to reality is gradually established out of this unreal reality" (Klein, 1930a/1975, p. 221).

Klein first introduced her concept of unconscious phantasy to the British Psychoanalytic Society in 1943, once she had formulated much of her theoretical foundation. However, in the light of the mounting professional tensions evoked by the Controversial Discussions, Klein initially deferred the writing and presentation of an article entitled "The nature and the function of phantasy", to one of her avid supporters Susan Isaacs (Isaacs, 1943/1991; Likierman, 2001). Although well received, the British Society, considered the validity of Klein's concept of phantasy for four months whilst conceding that it was not possible within a psychoanalytic framework to either reject or accept her theoretical findings (Likierman, 2001; Segal, 1992; Steiner, 1990/1992). In response Klein emphasised the developing nature of psychoanalysis as a science and requested and was afforded their patience whilst she continued to explore the concept of phantasy (Segal, 1992; Steiner, 1990/1992).

As indicated by Isaacs (1943/1991), Klein developed the concept of phantasy by associating it with the infant's hallucinatory wish-fulfilment. She suggested that phantasies serve as the imaginative representations of bodily instincts and urges as well as the infant's active responses to intense drives and emotions. In a manner of speaking, phantasies therefore, are a form of

dream life. Klein's idea of phantasy needed to be distinguished from the accepted train of psychoanalytic thought around conscious daydreaming and Isaacs (1943/1991) suggested that its unconscious nature could be illuminated by the spelling of "ph" rather than "f".

In addition, Freud had initially suggested that dreaming in infantile mental life was an inherent form of hallucinatory thinking. The newborn infant practically from the beginning of life, makes connections between enjoyable experiences and the gratifying object. The gratifying object is retained as a visual and sensory memory and is automatically looked for by the sensory organs when the infant has an aching need. Therefore, because the primitive mind is not restricted by a sense of reality, the infant can in essence experience his enthusiasm so acutely and clearly as to summons the longed for gratification in the form of an hallucination. Hallucinations help the infant to mentally retain the over-riding pleasure principle during the earliest months of infancy although they additionally determine his idiosyncratic, initial sense of reasoning (S. Freud, 1901; Likierman, 2001).

Furthermore, Isaacs suggested that phantasy is "the primary content of all mental processes" and consequently the unrefined material of the psyche which is "latent in impulse affect and sensation" (1943/1991, p.272). In this regard, Klein (1952a/1997) proposed that as early as primitive infancy, the infant has the ability to discriminate quality in his interaction with his mother by using his emotional and sensory systems. Quality according to Klein, could only be interpreted within by means of some structure of representation no matter how undeveloped. Consequently phantasy is a process which shapes an inner reality in a precise fashion (1952b/1997).

Klein proposed that the infant can not differentiate at the primitive stage between its phantasy life and reality. Consequently these phantasies and inner objects appear extremely vibrant and genuine. The dependent infant therefore experiences psychological occurrences as physical (Segal, 1992). In addition, while Klein recognised the impact of a frustrating or gratifying environment on object relations and growth, there factors are mainly seen to be "….modifiers of unconscious phantasy, which is the central determinant" (Bacall & Newman, 1990, p. 58). She had stated that the specific situation which comprises a phantasy each time relates to an object relationship, and is portrayed in the way in which an object is either treated or in the way the

object treats the infant (Klein, 1936/1975). This assertion once again reiterates Klein's observation that the fundamental nature of a human being's mental functioning is relational in nature and meaning occurs within the context of interaction between a subject and an object (Likierman, 2001).

In her work with her son Erich at the ages of four and five years, Klein found that he saw her and other people through "phantasies". These phantasies were modified by his own emotions and existing beliefs and knowledge. When Erich was angry, he perceived Klein to be a threatening witch who wanted to poison him. On the other hand, when he was happy and acted affectionately towards her, he perceived her as a princess he wished to marry (Segal, 1992). Consequently, Klein concluded that every perception of the world is influenced by some variant of unconscious fantasy: building, colouring and contributing meaning to it (Klein, 1952b/1997; Klein, 1959/1997; Segal, 1992).

Furthermore, during the course of her clinical experience and further observations, Klein gained the insight that unconscious phantasy could be viewed as consumed parts of the world or consumed aspects of the mother which are continually taken in by the psyche through interaction with the real mother and immersed into the infant's developing individuality (Klein, 1959/1997).

In summary, the concept of unconscious phantasy elucidated Klein's conceptualisation of projection and introjection as well as her ideas on the inner experience of loss and the process of mourning which this elicits with regard to the loved object (Likierman, 2001).

After re-evaluating the stage of primitive infancy and the mental state that heralds the depressive position, Klein termed this stage the paranoid-schizoid position (Klein, 1946/1997). Inherent to her conceptualisation of this position was the notion that phantasy can occur in primitive infancy, can function in extreme infantile, impulsive ways, mentally express instincts and in addition, can function as an effective connection between instinctual urges and the most primitive defences of the psyche, which Klein (1946/1997) now considered to be particularly schizoid in character.

The next stage of the journey towards Klein's integrated theory of object relations, points to her conceptualisation of the first of the two key developmental positions in her namely the paranoid-schizoid position. A discussion of this concept follows.

3.12. The paranoid-schizoid position.

In Klein's influential paper, "Notes on some schizoid mechanisms" written in 1946, she proposed that a paranoid-schizoid position precedes the depressive position and occurs at the most primitive level of infantile development. Furthermore, she suggested that the paranoid-schizoid position is characterised by infantile mental life which progressively evolves from primitive disorder and which is intertwined with destructive tendencies (Klein, 1946/1997). In reaching this stage of her theoretical formulation, Klein had previously concluded that part-object relationships mature into "a total situation" which infers a relation to a whole object (Likierman, 2001, p.120). However, she also asserted that periods of constancy which the infant reaches are not permanent and continuously under threat from both external and internal sources, including acute instinctual activity starting from birth (Klein, 1946/1997; Segal, 1992).

In addition, Klein's perception of infantile defences suggested the presence of sufficient ego activity to elicit an anxious reaction in the infant. In the event of an overwhelming amount of anxiety, the infant employs archaic defence mechanisms (Klein, 1952a/1997). These defence mechanisms are essentially paranoid as they are easily set off and driven by random aggression. Their objective is to destroy actual pain and anxiety as well as the consciousness which leads to them and their aim is to cut of sections of any painful experience from the self and in addition, eliminate the vindictive part of the loved object (Klein, 1948/1997). Consequently, these defence mechanisms are both paranoid and schizoid (Likierman, 2001; Segal, 1992).

The paranoid-schizoid position is characterized by the splitting of an object into good and bad part objects due to an inability to formulate a whole object having both good and bad qualities. These objects are often contained in the phantasies of the mother's good or bad breast or the father's good or bad penis (Klein, 1946/1997). In addition, the most basic and primitive anxiety of the paranoid-schizoid position is a fear of annihilation from within the personality and that in order to survive, the individual projects this fear into the external object as a defensive measure (Klein, 1946/1997).

From the infant's framework then, the external object is seen to be bad and the object is likely to be attacked. Often however, the idea of the external object, somewhat distorted by projection,

becomes internalised and the infant then feels he is being attacked by an internal persecutor (Klein, 1946/1997). As a result, in early infancy and in the most primitive layers of the adult mind, extreme fluctuations occur between good and bad in an attempt to keep them separate. Splitting, projection, introjection and denial are the main defences of the primitive mode of functioning characteristic of the paranoid-schizoid position (Anderson, 1992; Britton, 1992; Klein, 1946/1997).

Once again Klein's observations and thinking needed theoretical substantiation (Schwartz, 1999). As in her conceptualisation about depressive pathology and infancy, which she refined using the work of Karl Abraham, she once again needed to substantiate her observations and thinking on her conceptualisation of "schizoid". In so doing, Klein needed to draw from a solid theoretical framework as well as from relevant psychiatric experience which was not available to her (Grosskurth, 1986; Segal, 1978). She found that both these limitations could be addressed using the work of two of her colleagues, Fairbairn and Winnicott (Bacal & Newman, 1990; Likierman, 2001; Schwartz, 1999).

At this stage, we pause briefly to turn our attention to Fairbairn's influence on Klein's concept of schizoid mechanisms. After referring to Fairbairn, Winnicott's conceptualisation of "primary unintegration" is presented as well as a discussion on how this aspect of his theory played a critical role in the evolution of Kleinian theory (Fairbairn, 1940/1952; Winnicott, 1945/1992).

3.13. Fairbairn's influence on Klein's concept of schizoid mechanisms.

During the period 1940-1945, Ronald Fairbairn, a Scottish psychoanalyst came to the conclusion based on his psychiatric experience that "the basic position in the psyche is invariably a schizoid position" (Fairbairn, 1940/1952, p.8). Not having thought of schizoid phenomena prior to that time, Klein became aware of the impact of this statement on her own theoretical framework (Schwartz, 1999; Segal, 1978). By that time, Klein had started considering the disintegrative processes in Fairbairn's theory as important to her own thinking but now in particular, she began considering his conceptualisation of an underlying mechanism, the schizoid defence, which designated the main position taken up by the infant at the most primitive level of development (Fairbain, 1940/1952; Segal, 1978).

Furthermore, Klein had already substantiated her conceptualisation of the paranoid position as mentioned in the preceding paragraphs but in being exposed to Fairbairn's stimulating ideas, Klein reached the awareness that the most primitive phases of infancy were not fully explained by the idea of the paranoid position. However, she remained convinced that albeit restricted in content the paranoid position had a firm theoretical base and she did not relinquish her conclusions on this position. Nevertheless Klein acknowledged that anxiety as a solitary entity could not explain the disintegration and limitations of early infantile mental life. Consequently, Klein retained her concept of a paranoid position but added Fairbairn's inference of a schizoid defence to it (Fairbairn, 1940/1952; Klein, 1946/1997).

With the integration of a part of Fairbairn's theory into her own work, Klein was faced with changes which influenced the whole of her existing theoretical framework. She was eventually able to achieve such integration by formulating a paranoid-schizoid position (Klein, 1946/1997). In her formulation of this position, she also included the work of Donald Winnicott who had simultaneously stated exploring schizoid states (Winnicott, 1945/1992). In discussing Winnicott's contribution Klein (1946/1997), stated: "So far, we know little about the structure of the early ego. Some of the recent suggestions on this point have not convinced me: I have particularly in mind Glover's concept of ego nuclei and Fairbairn's theory of a central ego and two subsidiary egos. More helpful in my view is Winnicott's emphasis on the unintegration of the early ego" (p. 4).

3.14. Winnicott's concept of "primary unintegration".

Klein (1946) had earlier shown support for Winnicott's assertion that the early infantile ego is unintegrated (Winnicott, 1945/1992), preferring his conceptualisation above Glover's who emphasised the presence of several ego nuclei at the start of life (Grosskurth, 1986). In his paper, "Primitive emotional development", Winnicott (1945/1992) suggested that an early developmental process of "integration" occurs which is imperative to infantile mental life and is initially primarily unintegrated. He suggested that characteristics associated with primary unintegration could be indirectly associated with dissociative states in particular adult psychiatric illnesses. However, he took caution in explaining that these dissociative states were not connected to fragmentation in

early mental life. He stressed that they mainly were "the manifestation of a breakdown in adult functioning" (Likiermann, 2001, p. 164). In addition he considered such fragmentation to reveal prior elementary styles of psychical functioning.

According to Winnicott (1945/1992), disintegration is a deficit in an individual's ability to work through primary unintegration towards positive integrative experiences. He noted that two features of psychotic disintegration are important in relation to primary unintegration. Firstly, the psychotic patient's ego is unable to adequately and coherently structure the relationship between self and external reality, thereby compromising his ability to comprehend experiences. The second feature relating to deficits in ego functioning refers to the patient's inability to group and link temporal experience (Phillips, 1990). These patients experience life largely in a disjointed manner and attempt to find their integration in the mind of the analyst (Winnicott, 1945/1992).

The notion of temporal splitting concurs with Klein's formulation of the infant at first only being able to connect to either gratifying or aggressive parts of external reality. During the course of development the infant comes to realise that external reality as well as his object is a whole phenomenon made up of many various elements that are linked temporally (Klein, 1946/1997). However, Klein's thinking did not reflect the temporal feature of primitive mental experience at this time. She interpreted Winnicott's (1945/1992) concept of primary unintegration as the "…early ego largely lacks cohesion", so that, "a tendency towards integration alternates with a tendency towards disintegration" (Klein, 1946/1997, p.4).

Klein could in particular associate with Winnicott's conclusion that the infant has a primitive ego which exists before a more mature and organised ego in later development (Klein, 1946/1997). Furthermore, she extended Winnicott's description of primary unintegrated states which focused mainly on clinical illustrations about fragmented psychotic states, by including the mechanisms of projection and introjection to explain the process (Klein, 1946/1997; 1960/1997).

In addition, during 1946 Klein indicated that the most basic mental structure is an ego which at any time is made up of either states of gratification or persecution when the good object has been introjected and the bad object projected or re-introjected respectively. Klein's formulation of the

depressive position explains how a primitive state of instability progressively becomes more stable as increasingly permanent personality characteristics are formed by continual introjection and introjective identifications, most favourably with the good object prevailing (Klein, 1946/1997; 1959/1997).

Winnicott's influence on Klein's thinking regarding primary unintegration led her to a further avenue of exploration. In considering the infant's unstable mental state which oscillates between instances of integration and fragmentation, Klein concluded that this is indicative of a dual process. Consequently she suggested that an additional component should be included in the conceptualisation of benevolent primary unintegration namely, regressive primary disintegration (Klein, 1946/1997; 1952a/1997; Likierman, 2001).

Klein substantiated the idea of primary disintegration with Freud's conceptualisation of the death instinct which she had accepted earlier. She stated that primitive disintegrations of the infant's mind are generated by the death instinct. Early in life the infant experiences the death instinct as a disintegrating pressure and this explains the inclination to disintegrate and re-organise itself to a previous state of primary unintegration (S. Freud, 1920).

In addition, Klein proposed that the death instinct generates a primordial and intense persecutory anxiety which manifests as an anxiety of being internally annihilated. Consequently she concurred with Winnicott's (1945/1992) conclusion that secondary disintegration was an essential element in adult psychotic states, but she supplemented this conceptualisation by ascribing the origin of disintegration to psychotic anxieties produced by the death instinct which was experienced internally (Klein, 1946/1997; 1958/1997).

Further influence of Winnicott's theory is seen in Klein's perception of the infant mind as a "self-organizing entity" that displays an instant leaning towards structuring itself around anything that could offer a cohesive core (Likierman, 2001; Phillips, 1990). Klein identified this core as the introjected good object generated by feelings of love and gratitude which once projected onto the nourishing breast is reintrojected to create a cohesive core It is also within this context that splitting processes manifest themselves in order to protect the good experiences and keep the bad experiences at bay (Klein, 1935/1975; 1946/1997).

In addition, the presence of a cohesive core, reinforced by nourishment and care enables progressive integration in the face of unstable mental states and ego-parts. In this manner, Winnicott's (1945/1992) idea regarding the need for primitive, positive integration experiences is captured by Klein in her conclusion that these benevolent experiences help the infant to feel centred and offer him protection from the beginning of his life (Klein, 1946/1997). Also, this conceptualisation of progressive integration in the face of benevolent experiences clarifies the distinction between adult schizoid states and infantile schizoid mechanisms (Likierman, 2001). The first, symbolizes an extremely damaging process within an individual and the second, a fierce defence of good experiences which ensures the formation of the ego's core (Klein, 1946/1997). Therefore, it would be inaccurate to generally perceive the Kleinian infant as an annihilating, schizoid being. The schizoid processes are a means to an end and only in instances of unwarranted torment and anxiety does the infant become hardened to them (Klein, 1946/1997; Segal, 1978).

In summary, in her attempt to solve the connection between adult psychosis and infantile mental states, Klein incorporated aspects of Fairbairn's and Winnicott's theories as discussed in the preceding paragraphs (Likierman, 2001). She stated that elements which contributed to adult psychotic illness have their origins in the primitive stages of healthy development. In addition, she concluded that these elements are characteristic of a primordial psyche and its processes (Klein, 1952b/1997).

At this stage of Klein's evolution of an integrated object relations framework, we turn our focus to her conceptualisation of the schizoid state.

3.15. Klein's perception of the schizoid state.

Although Klein never penned a definition of the term "schizoid", she described a clinical case with an adult male patient in which she refers to "some schizoid defences" in her paper, "Notes on some schizoid mechanisms"(1946/1997). Here she illustrates how a previously integrated ego ultimately reaches a state of fragmentation as a result of devastating schizoid processes.

In addition, Klein emphasizes the emotional impoverishment of the schizoid individual which manifests in the manner in which he disengages himself from a reactive, affective component. In

this regard, Klein's observation of the schizoid individual includes "…their withdrawn, unemotional attitude, the narcissistic elements in their object relations" and "a kind of detached hostility that pervades the whole relation to the analyst" (Klein, 1946/1997, p. 18). Klein adds: "…considerable parts of the patient's personality and of his emotions are not available" (1946/1997, p.18).

Klein's perception of the schizoid states supports Fairbairn's view of an inherent schizoid process as characteristic of "an attitude of isolation and detachment" (Fairbairn, 1940/1952). Furthermore, Fairbairn suggested that the apparent emotional disengagement of the schizoid patient, essentially "emphasises a process of a de-emotionalisation of the object relationship" (Fairbairn, 1940/1952, p. 14). In addressing the de-emotionalization of object relationships which Klein observed in the analysis of a schizoid patient, she comments on a further form of splitting which differs from the early infantile process of separating the good and bad features of the object (Klein, 1946/1997). However, in the schizoid patient's object relations, Klein additionally observed the manifestation of "narcissistic elements". Her conclusions were based on the formulations of both Freud and Abraham with specific reference to the beginning of schizoid disengagement (Klein, 1946/1997).

The splitting process Klein describes in this instance is that of damaging impulses which are directed at the ego resulting in an unconscious phantasy of partial annihilation of the personality. Due to his aggressive impulses, anxiety is generated within the patient which when overwhelming, results in an assault on his own ego in order to obliterate those parts of himself which experience anxiety. In this manner he also obliterates any capacity for experience and emotion and is left in a state of de-emotionalization and withdrawal (Fairbairn, 1940/1952; Klein, 1946/1997). With this added knowledge of schizoid processes, Klein could suggest that unconscious phantasy is the functional connection between instinct and psychic mechanisms. Phantasy is used to trigger psychic mechanisms as well as enabling the schizoid individual to relate to parts of himself. In this way he promotes and looks for ways in which he can destroy and obliterate parts of his ego structure (Klein, 1946/1997).

Although Klein's description centred around the manifestation of schizoid processes in her adult patient, this was not considered totally appropriate to the activity and healthy development of the

infant psyche (Segal, 1978). As before, Klein's formulation of infantile schizoid mechanisms required additional features which she was able to contribute once she had conceptualised her thinking on "projective identification", splitting processes and unintegrated states. In the following section, these mechanisms will be discussed. Our first point of departure is the mechanism of projective identification, followed by splitting and disintegrated states.

3.16. "Projective identification".

Klein's concept of projective identification made a major contribution to developments in psychoanalytic technique and continued to evolve after her death (Klein, 1946/1997; Spillius, 1988). Bion in his work on beta and alpha elements and the containing function of the mother and the analyst, continued to refer to projective identification as a crucial mechanism in both the primary object relationship and the psychotherapeutic encounter (Bion, 1962, 1967; Steiner, 1990/1992).

Within a Kleinian therapeutic setting, projective identification is considered to be important in working through transference and counter transference (Klein, 1957/1997). Klein's conceptualisation of transference emphasised events within the setting of an analytic relationship rather than Freud's idea of a reconstruction of a past relationship which is projected onto the analyst (Klein, 1952a/1997; 1957/1997). According to Klein, transference within the analytic relationship, exhibited all the psychic mechanisms, anxieties, guilt and phantasies of the patient's behaviour in interacting with the outer world. These forms of behaviour can be projected onto or into the analyst and the setting and worked through in the analysis so that their harshness is alleviated (Heimann, 1950). Furthermore, during this process, detrimental characteristics can become more benign and be tolerated in conjunction with constructive characteristics (Klein, 1952c/1997).

Mainly concerned with unconscious communication of internal objects on a large scale, projective identification is aptly described by Segal (1978) as: "… the result of the projection of parts of the self into an object. It may result in the object being perceived as having acquired the characteristics of the projected part of the self but it can also result in the self becoming

identified with the object of its projection" (p.126). Ogden (1992) notes that what is projected in projective identification are parts of the self felt to be either endangering to the self (aspects of aggression) or parts felt to be endangered (victims of one's own aggression). The counterpart mechanism, introjective identification, also an unconscious communication of internal objects, occurs "…. when the object is introjected into the ego which then identifies with some or all of its characteristics" (Segal, 1978, p. 126).

Klein regarded the occurrence of projective identification as an amalgamation of splitting-, projection- and identification processes. In this regard, she perceived splitting as a separation of emotions and thoughts which if not curbed by a mental process, would result in total disintegration (Klein, 1946/1997). Observations of Dick, her child patient enabled Klein to refine her concept of projective identification. She realised that this psychic mechanism enables a healthy child to experience splitting processes without total disintegration of the mind whereas in an ill child like Dick, this ability is lacking (Klein, 1957/1997; Segal, 1992).

In conjunction with splitting and projection, identification infers that whatever is detached from consciousness is not permanently obliterated but rather rediscovered in the object. In this way, projective identification divorces the experience of a painful event which is consciously known and simultaneously only partially implied, until greater amounts of the experience can be tolerated (Likierman, 2001; Spillius, 1988).

3.17. Splitting and disintegrated states.

Klein's established perception of primitive infantile ego activity was of disintegration. The infant protects itself by splitting its ego and the object into good/loved and bad/hated aspects in order to manage anxieties around predisposed states of disintegration. In this manner structure is afforded to cope with the states of disintegration whereby two objects are formed that become the target of the infant's separate libidinal or aggressive reactions (Klein, 1946/1997).

Furthermore, Klein (1946/1997) proposed the presence of a primitive state that paves the way for additional psychic organisation through vigorous splitting processes. She suggested that both the inactive, unintegrated states of early ego activity and dynamic splitting processes are present in primitive infantile development.

In reaching these conclusions, Klein drew on Fairbairn's theory to formulate her stance on the dynamic pole of the splitting process and she referred to Winnicott's theoretical framework for refining her thoughts regarding the inactive, unintegrated states of early ego activity (Likierman, 2001).

At this stage we turn to one of Klein's most significant contributions to the field of object relations namely primitive envy. In one of her last and most influential papers published in 1957, entitled "Envy and gratitude", Klein (1957/1997) portrays the pathos of an infant who remains a sorrowful human organism and who generates some of the most disastrous barriers to his own effective development as a result of the manifestation of primitive envy (Likierman, 2001; Schwartz, 1999; Spillius, 1988; Steiner, 1990/1992).

3.18. Primitive envy and jealousy.

Klein's conceptualisation of envy which she presented at the 1955 International Psychoanalytic Congress in Geneva was seen to have taken on quantum leaps in reasoning. Consequently this caused both disagreements, major rifts and abandonment by some of her adherents within her own circle. On the other hand, a number of Klein's supporters embraced her innovative thinking (Grosskurth, 1986; Segal, 1978; Jones, 1955). In this paper she stresses the infant's primary object relationship with the good breast and the mother and expands on additional attributes of the good object. However, Klein indicates that by implication the breast is more than just a gratifying and nurturing object. It also holds a distinctive place in mental life throughout the individual's life span as he maintains his dependency on the self-nurturing resourceful core which was introjected in infancy (Klein, 1957/1997).

In her thinking up until this stage, Klein had hypothesised that the infant brutally attacks the primary object due to the start of a premature Oedipus complex as well as due to additional drives to infiltrate, control and own his mother's body. However she re-considered these conclusions and suggested that the infant's peculiar drive to attack the primary nurturing source although primitively Oedipal, originated from particular components of mental life (Klein, 1945/1975). Consequently Klein suggested that one origin of attack could be the infant's basic envy towards

the primary good object. Envy is generally applicable to all human beings at the start of life and therefore places large barriers in the infant's capacity to introject nourishment and goodness from the breast. It disturbs the equilibrium of what should be a gratifying and emotionally rewarding primary relationship with a good object (Klein, 1957/1997). In addition, envy compromises the infant's ability to generate a progressive sense of security in relation to his external environment and is considered to be rooted in the death instinct. For Klein therefore, envy conveys the fundamental nature of human destructiveness (Klein, 1945/1975).

On the other hand, as noted in the evolution of her theory, Klein usually emphasised psychic mechanisms from a dual perspective, namely basic and contradictory. Consequently, she proposed that envy should be viewed in relation to its opposite feature namely gratitude. Envy in this sense consequently decreases the infant's primary gratifying experiences and gratitude increases these experiences (Klein, 1957/1997).

Klein's next challenge lay in explaining these two primitive infantile processes in psychoanalytically correct language. She also had to clarify her conceptualisation that envy was not the only primitive cause of brutal attacks but should be seen as part of many other processes at work (Grosskurth, 1986; Likierman, 2001). Particularly in the light of Klein's conceptualisation of the early Oedipal situation, the notion of primary envy as a source of these attacks could be theoretically viable (Klein, 1945/1975). However primary envy as a unique entity did not explain these attacks adequately (Likierman, 2001).

In the Oedipal situation, the most prominent process which is inferred is jealousy and not merely envy and a distinction between the two concepts is important within a Kleinian theoretical framework. Firstly, Klein proposed that in relationships which involve a couple, jealousy may be elicited by a covetous desire for a loved object who is inaccessible and perceived as belonging to someone else (Klein, 1952a/1997; 1955/1997). Furthermore, Klein suggested that jealousy appears prior to the stage when the infant has the ability to unmistakably identify both of his parental objects, due to his basic psychic capacity for being aware of adversaries who have carried off the breast and the mother (Klein, 1952a/1997).

The concept of jealousy is well known within a psychoanalytic framework due to the Oedipal situation, whereas envy is less well known (Likierman, 2001, Mitchell, 1986; Segal, 1992). In distinguishing between these two processes, Klein states that jealousy is essentially competitive and focuses on obtaining the loved object. Envy on the other hand aims to attack the object itself rather than any perceived adversaries and symbolizes a fierce hatred for the object's goodness. Therefore, jealousy is elicited by an external disturbance, for example the consciousness of an adversary and envy is internally generated, voracious and will each time seek out an object on which to concentrate (Klein, 1957/1997).

Even though Klein differentiated between envy and jealousy she realised the need to clarify a further hostile process in the primary relationship. Consequently she suggested that the additional component in the infant's primitive attacks on the object was greed. Klein emphasised that contrary to envy and jealousy, greed justified the vicious phantasies of "scooping out" the inside of the breast and callously extorts all benevolence from the object. Also regarded as hostile, greed is a manipulative preference which reinforces the human organism's desire to steal and destroy. In addition, Klein (1952a/1997) suggested that although greed was distinct from envy, it could well be motivated by it.

Although Klein (1952a/1997) attributed the annihilation caused by human ferociousness to envy, jealousy and greed, she concentrated mainly on envy and believed this characteristic to embody human destructiveness She stated that both jealousy and greed are aggressive in nature and ultimately lead to possessiveness. By implication, therefore, they rest on the psychic ability to entertain the idea of a good object. Envy on the other hand, is solely annihilating and is symbolized by destructive drives and death-instinct tendencies (Klein, 1957/1997).

During the time of conceptualising envy, gratitude, jealousy and greed, Klein diverted her thinking from psychic mechanisms and focused on specific affective indications that mould mental life (Grosskurth, 1986; Monte, 1999; Segal, 1992). She emphasised the manner in which the affective life of the infant reinforces personality in the healthy adult and the significance of such primitive affectivity in mental growth (Klein, 1957/1997). This diversion in Klein's thinking however, did

not detract from her adherence to Freud's drive model. Rather, Klein emphasised the infant's libidinal enjoyment of the nourishing breast but highlighted the importance of emotions as well in a pleasurable feeding experience. Similarly, she indicated that gratitude also increases the infant's pleasure because he feels he has progressed as a result of benevolent exchanges. Gratitude therefore frustrates the manifestation of envy (Klein, 1957/1997).

An important point which is often overlooked is that Klein spoke of two forms of primary envy (Likierman, 2001). As mentioned in the preceding paragraphs, the first form of envy is destructive in nature and seeks an object towards which it can direct its aggression in order to rob that object of its goodness and therefore bring about deprivation (Klein, 1957/1997). The second form of envy to which Klein alludes is elicited by the unavailable breast and by the anguish of deprivation. In describing this form of envy Klein justifies the aggressive nature of envy. The infant experiences an escalation in his greed and persecutory anxiety if he is unsatisfactorily fed, resulting in resentment towards the breast. Consequently, the infant perceives the breast to be withholding and bad (Klein, 1936/1975; 1957/1997; Segal, 1992).

In offering this alternative view, Klein introduces the significance of the external world in shaping infantile aggression which can also be envious in nature. An important consequence of this line of Klein's thinking is that she could connect paranoid processes and envy (Segal, 1992). She gained the insight that the developmental stage of the infant was important in determining whether he would make paranoid interpretations portraying deficiency as premeditated malice meted out by others. If deprivation were experienced in primitive infancy, the likelihood of persecutory paranoid interpretations would increase (Klein, 1957/1975). In addition, Klein came to these conclusions from her clinical experience with adult patients who manifested a recurring paranoid resentment towards others as they matured. In this manner, she was able to connect this form of resentment to indefinite periods of deprivation which these patients suffered during childhood (Klein, 1957/1975). Due to its relevance to deprivation, the concept of envy receives further attention in the following paragraphs.

3.19. Deprivation and envy.

In her conceptualisation of envy and deprivation Klein was faced with major complications. Other than having to consider the source of the envy, she also observed that in the unconscious archaic

levels of the mind, damaging phantasies accompany envy which give rise to a primitive feeling of having powerfully attacked and destroyed the object (Klein, 1957/1997). However, to acknowledge this would result in guilt and self-criticism and therefore these feelings have to be avoided by means of defences. In addition, defences against envy are directed at decreasing the worth of the object resulting in the subject being deprived (Likierman, 2001). Klein suggested that defences against envy ranged from including "devaluation of the self and object", "confusion" and greed to increasing hatred. These defences however do not indicate psychic mechanisms which change the structure of the mind or the working of the ego. Rather, they are more emotional and cognitive strategies which are used to elude an experience of envy (Klein, 1957/1997).

Of all the descriptions of defences against envy, Klein's suggestion of the devaluation of the object is the most informative (Likierman, 2001; Segal,1978). An individual who is questioning and condescending in manner for example, is more than likely envious as opposed to simply displaying an overly confident personality. Here Klein's thoughts emphasised the significance of conceit and disdain as characteristic reactions to envy. She suggested that these characteristics may in essence indicate a hidden lack of self-confidence rather than an overly confident personality manifested in object relationships (Klein, 1957/1997).

In gaining further insight into the defences against envy, Klein was able to acknowledge the significance of gratitude and the drawback of a deficiency in gratitude. A person who is enviably is not able to identify the benevolence that is received from others and is deprived of enjoyment and personal enhancement. A derisive depreciation of the object is therefore reinforced by profound envy, an inability to take pleasure in what is being offered, a covert desire to annihilate the object and a subsequent sense of deprivation (Klein, 1957/1997; Likierman, 2001). These insights into her evolving theory substantiated Klein's conceptualisation regarding primary envy as being accountable for a defensive depreciation of the object which results in self-deprivation. Only then does the second form of envy elicited by deficiency appear (Klein, 1957/1997).

Klein's intention in her description of envy and gratitude was to concentrate on inner barriers to growth and on internally derived damaging forces. She wanted to emphasise that a person's specific communication of envy is an innate pattern of self-damaging predispositions. As a result,

each person contributes varying degrees of the death instinct to the world (Klein, 1957/1997). In addition, Klein wanted to illuminate these individual variations and focus on the unfathomable fact that some persons seem to be more adept at managing suffering and deprivation. In this regard, she noted that under stress, it is to be expected that all individuals will experience some non-belief and distrust in good objects. However, "...it is the intensity and the duration of such states of doubts, despondency and persecution that determine whether the ego is capable of reintegrating itself and of reinstating its good object securely" (Likierman, 2001, p. 187).

In Klein's formulation of envy and gratitude however, she considers a further source of inherent aggression in human beings, other than envy which may be summonsed. She refers to these varying degrees of maliciousness in human nature as being rooted in an inherently predisposed "fragile ego" (Klein, 1957/1997, p 372). In this instance, Klein describes the infant who for various reasons is born with a "fragile or weak ego" and therefore requires more caring and nurturance. These infants experience disruptions in nurturance more intensely and are more persecuted by everyday problems in their lives. They may mature to be individuals who are easily angered by minute oversights in the external world and who are also easily prone to envy (Klein, 1957/1997). In describing this aspect of her theory, Klein implies that inherent ego-strength or weakness determines the proportion of envy to which a person will surrender. She concludes that "….a constitutionally strong ego dies not easily become a prey to envy" (Klein, 1957/1997, p.372).

The notion of an inherent "fragile ego" had already appeared in Klein's paper on the Oedipus complex (Klein, 1945/1975). In the two instances of Richard and Rita whom Klein described in this paper, she attributed inherent weaknesses to both of them. In addition, she illustrated how inherent features in individuals co-operated with unfavourable external circumstances. Therefore, a "fragile ego" is determined by exchanges between internal and external environments and in relation to the differing levels of deficit in such exchanges (Klein, 1945/1975).

With the introduction of Klein's theory on envy in 1957, her conceptualisation of a "fragile ego" was adequate in explaining an inherent measure of individual envy. She substantiated her observations and findings by continuously asserting the need for patients to introject good experiences and in this manner reinforce themselves until they are able to function independently of envy (Klein, 1957/1997).

We have reached the final stage of Klein's journey towards an integrated theory of object relations. From her hospital bed, having experienced loss, disappointment, longing and loneliness, it was therefore appropriate for Klein to reflect on these aspects of an individual's life as her own drew to a close. In her last theoretical contribution to object relations theory, Klein's conceptualisation of loneliness emphasises the human need for others (Klein, 1963/1997; Likierman, 2001).

3.20. Longing and loneliness.

In her last work *"On the sense of loneliness"* published posthumously in 1963, Klein elaborates on her earlier conclusions regarding the infant born with a fragile ego. Furthermore, she extends her illustrations of how an innate fragile ego predisposes the individual to major difficulties in facing life's challenges and tribulations. In this paper Klein focuses less on the instinctually driven, sadistic and envious nature of the human organism and more on basic human weakness and sources of internal, agonizing conflicts in the fight to survive (Klein, 1963/1997; Likierman, 2001; Segal, 1992).

Defined as the "yearning for an unattainable perfect internal state", (Klein, 1963/1997, p.300 ; Likierman, 2001), Klein suggests that loneliness is a human certainty in a psyche which forms associations with object relations from birth and relies on these relationships throughout life. For Klein, existence and being is a journey to alleviate loneliness and much of a human organism's inspiration is derived from the desire for a mind that is explicitly accepted by the individual and others (Klein, 1963/1997).

Klein's reflections on her earlier work regarding ego development and splitting mechanisms emphasised how essential splitting interacts with a drive to integration in the introjective process of the good object into the psyche. In this regard, she also accentuates the importance of the healthy core as a result of the introjection of the good object (Klein, 1946/1997).

In addition, Klein stresses the affective component in the primary object relationship which manifests as part of the enjoyable breast-feeding experience. In this instance, she also highlights the critical psychical intimacy between the unconscious of the mother as the good object and the infant. This initial psychical contact is the basis for the most absolute experience of being

understood and is fundamentally associated with the pre-verbal state (Klein, 1963/1997). The pre-verbal state however, is temporary and cannot be induced in a similar manner again. Consequently, loneliness is a direct result of the loss of the pre-verbal state. Klein also infers that a future yearning for intimacy is never adequately fulfilled, so that "…however gratifying it is…to express thoughts and feelings to a congenial person, there remains an unsatisfied longing for an understanding without words" (Klein, 1963/1997, p.301).

Furthermore, Klein proposed that the pain of loneliness is present at every stage of life. Initially, in the paranoid-schizoid position the object seeking infant battles with his own process of mental integration which he never experiences as having come to an end. Therefore, the individual cannot achieve an experiential state of "complete understanding and acceptance" of his emotions. In this turmoil both parts of the self as well as others feel inadequate in facilitating this self-awareness. As a result, the individual doesn't feel complete, longs for inaccessible parts of the self and experiences inner loneliness (Klein, 1963/1997; Likierman, 2001). Alternatively, in the depressive position, the individual may feel alienated and endangered due to his own amount of hatred resulting from ambivalence and grief. The individual feels worthless and abandoned by a good object which continually evades his tight grip, outwardly through absences and inwardly by means of sadistic tendencies (Klein, 1963/1997).

During the course of her paper, *"On the sense of loneliness "* Klein (1963/1997) introduces compassionate rather than disapproving nuances. She specifically cautions against a condemnatory super-ego attitude towards the "pain and suffering" of the schizophrenic and proposes that an individual's loneliness is aggravated by a "harsh super-ego". In addition she suggests that a critical super-ego discourages healthy development in the child. Although Klein by implication suggests that parents should be more tolerant of children's destructive impulses she does not encourage the parents to be passive (Likierman, 2001). Rather Klein proposes : "….the parents, by accepting the child's destructive impulses and showing that they can protect themselves against his aggressiveness, can diminish his anxiety" (1963/1997, p. 311). She continues to caution against a harsh super-ego in the child because it promotes destructive emotions which are rejected rather than worked through effectively.

As Likierman (2001) notes, Klein's increasingly tolerant stance in this paper converges on to her theoretical conclusions and is paralleled by an additional emphasis on the inherently disposed fragile or weak ego. When referring to the basic disadvantages of having a weak ego previously mentioned in the preceding paragraphs, Klein reiterates the inability of this individual to integrate experiences and process primitive anxieties as opposed to a strong ego which is able to obtain a degree of integration and a sound primitive relation to the primary object. In the latter instance, aggressive impulses are diminished which alleviates the severity of the super-ego (Klein, 1957/1975).

During the course of development, the child's tolerance for imperfections in the object and the external environment is increased, which facilitates a pleasurable relationship with the loved object as well as an appreciation of the mother's presence and love. In the context of such a favourable situation, introjective and projective mechanisms are bound to operate effectively and strengthen feelings of intimacy, understanding, and being understood, which alleviate loneliness (Klein, 1963/1997).

Klein perceived loneliness as being a fact which stretched across an individual's life span. Starting in early infancy, the struggle for integration and retaining the good object continues through to old age and culminates in death. In her reflections on loneliness in old age, Klein who was physically unwell at the time of writing this paper, suggested that the best way to tolerate old age is through "gratitude for past pleasures without too much resentment because they are no longer available (Klein, 1963/1997, p. 311). On the other hand, she comments realistically that old-age pensiveness occasionally symbolizes gratitude for good memories but from time to time uninteresting musings about the past symbolize a defence against admissions of current deficits and aggravations.

Although placing a strong emphasis on loneliness in her final paper, Klein did not reject her initial awareness and observations of human destructiveness. Instead, she implied that human beings are the victims of the worst part of their character. Therefore loneliness is to some extent poignant because a part of it is self-inflicted and because an infant's aggressive processes have created impassable barriers to establishing a secure and good inner object. As a result, loneliness strongly motivates the human organism's striving for social affiliations (Klein, 1963/1997; Likierman, 2001).

Klein's (1963/1997) portrayal of the lonely states is rooted in the lifetime conflict between love and aggressiveness. A further source of conflict however is the gregarious character of the human species which makes it vulnerable to varying degrees of rejection and disillusionment in its unending pursuit of external and accessible loving objects. The individual's aggressiveness is generated when he is unable to accept these disillusionments and not as a result of an egotistical desire to annihilate others in order to remain isolated.

3.21. Summary.

Melanie Klein is regarded by many as one of the most innovative clinicians and theorists of the twentieth century. Originally inspired by Freud, and drawing from her experience as a mother and her own analysis, Klein's theoretical contributions were based on clinical observations made in her work with children, which she later extended to adult mental life (St Clair, 1986).

Although by the 1920's psychoanalysts had gained considerable insights into childhood through their own personal analyses and those of their patients, there were few mothers among them. Klein brought the insights of a mother to psychoanalysis and in this way, eventually laid the foundation for understanding children (Segal, 1992). She regarded information obtained from a child's play as important as an adult patients' free associations and a reliable measure of the symbolic manifestation of the child's unconscious phantasies, object relations and associated anxieties (Bacal & Newman, 1990; Spillius, 1988).

Throughout her professional career, Klein's work challenged existing psychoanalytic theories of the time and caused much controversial debate and rifts amongst the psychoanalytic community. Her play therapy techniques caused many disagreements and her developmental concepts were widely questioned and condemned (Brody, 1982; Jacobson, 1963; Kernberg, 1969; King & Steiner, 1991). However, there were also devoted followers of Klein in the persons of Joan Riviere, Susan Isaacs, Paula Heimann, Wilfred Bion, Herbert Rosenfeld and Hanna Segal whom all contributed to what is currently considered to be "Kleinian theory" (Heimann, 1950; Likierman, 2001; Schwartz, 1990; Segal, 1992).

Building and elaborating on the work of Freud, Klein's perceptiveness about a child's internal object relations is regarded as her most significant accomplishment. Her insights specifically into

primitive infantile mental life placed the beginnings of intrapsychic growth at a more primordial position than Freud had believed (Schwartz, 1999; Spillius, 1988). The ego was present at birth with the primitive Oedipal experience resulting in the structure of the superego.

In addition, Klein's conceptualisation of the paranoid-schizoid - and depressive positions was a further major contribution in understanding infantile mental life within an object relations context. She retained the Freudian emphasis on instinct but suggested that drives are relational rather than objectless as accepted by Freudian adherents. Consequently from the earliest beginnings of infancy, drives are object oriented and occur within an object relations context (Bacal & Newman, 1990; Monte, 1999; Scharff, 1992; Steiner, 1990/1992).

Klein's portrayal of much of the psychical life of a child depicts the voracious, sadistic and envious nature of a human being. However, towards the end of her career, Klein's compassionate exploration of parts of the life struggle in the light of an inherently predisposed healthy or fragile ego and external influences is also reiterated. The struggle therefore extends beyond human destructiveness to include Klein's conceptualisation of the inevitable pain which human beings have to endure in their quest for satisfying and reciprocal object relationships (Klein, 1963/1997; Likierman, 2001; St Clair, 1986).

In the following chapter of this thesis, the research method chosen for this study is described. Specifically, the methodological orientation, research design, data collection and data analysis, is presented. In addition, the question of reliability and validity in qualitative research is also addressed.

CHAPTER FOUR

THE METHOD

4.1. Methodological orientation.

The present study is located within a qualitative paradigm as reflected by the main research question: "What is your experience of betrayal?" Two further questions related to the research question were also posed namely, "What was your experience of yourself before, during and after this process?" and "What was the outcome of your relationship with the other party?" These questions posed necessitate a descriptive reply rather than a quantitative study of measurement and statistical inferences. One of the major distinguishing characteristics of qualitative research is the fact that the researcher attempts to understand people in terms of their own definition and experience of their world rather than employing a deductive approach although theoretical explanations may be provided during the interpretation of the data. The focus is therefore on the subjective experiences of individuals which are interwoven in the underlying unconscious processes in individual personality structure and which may then be manifested in identifiable form for interpretation and analysis (Terre Blanche & Durrheim, 1999).

Furthermore, most traditional scientific research methods are restricted and are unsuitable in determining the structure or components of the experience of betrayal. Should a traditional positivistic approach be used, recognised frameworks, theories and definitions would be pursued, whilst quite possibly, endeavouring to measure the phenomenon quantitatively. Consequently, by employing a qualitative approach, an attempt was made to understand the lived experience and meaning of the phenomenon of betrayal rather than predicting or controlling the outcome of this aspect of relational functioning. In this way, betrayal as a human phenomenon was approached with the view to scientific discovery from a human, psychological perspective. Giorgi (1970) indicates that a human science of "psychology can still be practised with rigor and discipline and yet do justice to all human psychological phenomena" (p. 82).

This study reflects data that were acquired from spontaneous descriptions regarding a conscious awareness of the experience of betrayal, represented in the realities of the research participants. Being psychological, this study does not imitate the natural sciences to conform to an *a priori* definition of the experience being explored. Previous studies have been done in this regard, but the participants' experience of betrayal in this study remains unique. The methodological approach is therefore open-ended and there is no particular, preconceived idea of the result as "psychology should be the study of experience and behaviour as it is experienced and behaved" (Giorgi, 1970, p. 165).

To date, much research regarding betrayal appears to focus intensively on the inherent meaning and essence of the phenomenon as found across a wide spectrum of interpersonal relationships at both micro and macro levels. However, the depth and complexity of the phenomenon of betrayal has received little attention with regard to the unique experience of the individual. In addition, little research is indicated when examining the phenomenon of betrayal from a Kleinian or other object relations theoretical framework. The present study therefore extensively examined, explored and interpreted the individual's lived experience of betrayal and in so doing, contributed new knowledge to an existing body of knowledge regarding the experience of betrayal as well as elaborating and modifying existing theoretical constructs within a Kleinian framework. In discovering and describing the structure of the experience of betrayal, the participants' world of psychological fact was required rather than an external view or external validation of the experience.

4.2. The research design.

Unlike experiments and surveys in which the elements of the research design are specified prior to data collection, design elements in qualitative research are usually more fluid and changeable and unfold during the course of the study (Denzin & Lincoln, 1994; Terre Blanche & Durrheim, 1999). Consequently a main strategy of data analysis which may be used in qualitative research namely, a grounded theory approach (Schurink, Schurink & Strydom, 1998), was chosen as the most appropriate research method for this study. This consideration rested on the embedded nature of the phenomenon of betrayal, as well as the research objective of generating additional theory

within a Kleinian framework. In this regard Glaser (1992) suggests: "The grounded theory approach is a general methodology of analysis linked with data collection that uses a systematically applied set of methods to generate an inductive theory about a substantive area" (p.16).

4.2.1. Research method.

Grounded theory is a "general methodology" for developing theory grounded in data, which is systematically collected and analysed. Originally developed by Glaser and Strauss (1967), grounded theory responded to a need for the establishment of a well formulated and systematic set of methods for collecting, coding and analysing data, which met two paramount criteria of good, scientific, inducted theory, namely prudence and scope. In grounded theory, the researcher moves into a field of interest and asks of the data, "What is happening here"? Furthermore, an imperative feature of the inquiry is that there should be no predetermined answers.

During the course of his studies, Strauss was strongly influenced by men such as Dewey (1922), Mead (1934), Thomas (1966), Park (1967), Blumer (1969) and Hughes (1971). Therefore his contribution to the development of grounded theory was founded in inspiration derived from these theorists. As a result, Strauss suggested the following; a) the need to get out into the field to discover what is really going on; b) the relevance of theory, grounded in data, to the development of a discipline and as a basis for social action; c) the complexity and variability of phenomena and of human action; d) the belief that persons are actors who take an active role in responding to problematic situations; e) the realization that persons act on the basis of meaning; f) the understanding that meaning is defined and redefined through interaction; g) a sensitivity to the evolving and unfolding nature of events (processes); and h) an awareness of the interrelationships among conditions (structure), action (process), and consequences (Strauss & Corbin,1998).

Glaser was from a very different sociological tradition however, he and Strauss shared mutual ground, which allowed them to work closely together. Paul Lazarsfeld, well known as a pioneer of quantitative methods, mainly influenced his thinking. Later when conducting qualitative analysis, Glaser in particular recognised the need for comparing data with the view to identifying,

developing and relating concepts. Due to the orientation of both their academic institutions however, much of grounded theory writing that initially arose from the Glaser-Strauss partnership, including the original monographs about dying (Glaser & Strauss, 1967) consisted of research, which was useful to both academic and non-academic audiences. Nevertheless, the authors were in mutual agreement that the grounded theory approach enables researchers to generate theories for new areas as well as improve theories in cases where existing theories are ineffective (Strauss & Corbin, 1998).

The publication of the first edition of Basics of Qualitative research (Strauss & Corbin, 1990) arose out of a different collaboration between Strauss and Corbin. Much of the essential nature of the original grounded theory method was retained but there were some alterations, which naturally emerged as Strauss continued to teach, conduct research and reflect on research methodology with colleagues and students. The book was intended to provide a set of techniques and guidelines for neophyte researchers who were struggling with method and analysis of data. In addition, it was supposed to enhance other texts on grounded theory such as Qualitative analysis (Strauss, 1987) rather than be regarded as a substitute for them (Strauss & Corbin, 1998).

Glaser (1992) called for the book to be withdrawn stating that it "… misconceives our conceptions on grounded theory to an extreme degree, even destructive degree" (p. 1). His main argument was that Strauss's approach did not facilitate discovery of data but rather forced data into categories during the course of data analysis. He argued that within the grounded theory paradigm, methods such as constant comparison, saturation and core relevance prevented forcing data. Even so, Strauss assertively defended his statements and refused to withdraw the book.

It is important to emphasise that well-grounded data has a voice of its own with its characteristic rhythm and pitch (Strauss & Corbin, 1998). Yet, Glaser seems to feel that by contributing a clear-cut method, the researcher will act like Procrustes who cut off travellers' arms and legs so they could fit into the beds at the inn (Cameron-Smith, 2004). Truly grounded data however, is assertive in its own right and therefore will not be made to fit into any stage of the data analysis.

Therefore, data derived in this way is independent of any attempt at coercion and can hold its own. In addition, one needs to bear in mind that when working with well-grounded data from a substantive field, accurate and systematic management of the data, rather than forcing of data is emphasised (Strauss & Corbin, 1998).

Furthermore, as the researcher embarks on an area of study, theory is allowed to emerge from the data. Emerging theory facilitates the building of an existing theoretical framework or the development of new theory. In addition, new theory emerging from the data is likely to do so in a climate of researcher creativity, rather than in an attempt to rigidly test theory.

Strauss and Corbin's (1997) approach to grounded theory was considered to be most suitable for the study for two main reasons. Firstly, the interviews generated much data and their methodological guidelines provided a data counter check at each stage. Secondly, according to this perspective, theory may either be generated initially from the data, or if "existing (grounded) theories seem appropriate to the area of investigation, then these may be elaborated and modified as incoming data are meticulously played against them" (Strauss & Corbin, 1994, p.273). This feature of their paradigm met the second research objective in this study namely, extensively examining core findings generated by the data through the lens of a Kleinian paradigm for the purpose of analytic comparison, elaboration and modification of the theory.

In addition, the emphasis of this study is on each of the participants' unique experience of infidelity. Consequently in choosing grounded theory as the most appropriate research method, above the reading guide method (Brown, Tappan, Gilligan, Miller & Argyris, 1989) for example, different levels of questions regarding the participants' experience of infidelity are neither generated nor refined as the research proceeds. Also, narratives of the participants' experience are not formulated but rather their interviews are transcribed verbatim for validation prior to data analysis. No interpretations of the data are made at this stage of the research process and therefore the probability of the data not being coerced or restricted is increased.

4.2.2. Researcher's position.

Bogdan and Bilken (1992) suggest that within a qualitative research relationship, the researcher enters the participant's world, "not as a person who knows everything, but as a person who has come to learn; not as a person who wants to be like them, but as a person who wants to know what it is like to be them" (p. 79). Therefore in attempting to understand the lived experience of betrayal, as the researcher, I did not enter the relationship as an expert but rather a collaborator in pursuit of the participants' meaning afforded to the experience of betrayal (Sciarra, 1999).

In addition, due to the sensitive nature of this study, my role as the researcher required transparency, which suggested that the participants needed to be fully informed and satisfied with aspects of confidentiality as well as the objectives of the study and storage of data. This allowed myself as the researcher to enter deeply into the world of the participants. Furthermore, this degree of intimacy generates specific questions regarding my position as the researcher such as closeness, identification and emotional involvement with the participants and these were constantly negotiated during the research process. In particular Sciarra (1999) suggests that the researcher's own subjectivity is a critical component in qualitative research. This subjectivity includes both the researcher's cognitive and affective components. In this regard, Kleinman and Copp (1993) emphasise the importance of empathy in qualitative research and suggest it is inconceivable how the qualitative researcher would accomplish her goal by distancing herself from emotions (Sciarra, 1999). Empathy suggests a sense of intimacy and closeness with another person in order to adopt another's internal frame of reference (Duan & Hill,1996). In this study, as the researcher, I needed to be exceedingly and consistently empathic as the research participants were asked to re-visit the pain of their experience of betrayal.

Theorists have argued that empathy may be regarded as both cognitive and affective (Duan & Hill, 1996) yet this discrepancy between the two, is of little significance in qualitative research (Sciarra, 1999). Therefore the researcher made use of both cognition and emotion to gain access, insight and a further understanding of the experience of betrayal. In assuming an empathic position in her interaction with the research participants the assumption that emotions do play a role in qualitative

research is implied. However, as Kleinman and Copp (1993) reiterate, the overriding question when doing qualitative research is not whether the researcher's emotions affected the validity of the study, but rather in what way such emotions played a part in the study. In addition, the significance of cognitive aspects also needed to be considered. These aspects of the study will be discussed in greater detail in the final chapter of the thesis.

Lastly, the researcher's position within the qualitative research relationship may be viewed through Blumer's metaphor of the lifter of the veils. He suggests: "The task of scientific study is to lift the veils that cover the area of group life that one proposes to study. The veils are lifted by getting close to the area and by digging deep in it through careful study. Schemes of methodology that do not encourage or allow this betray the cardinal principle of respecting the nature of one's empirical world" (cited in Patton, 1990, p. 67). Therefore as the researcher, by lifting the veil on the participants, I also lifted the veil on myself as my own reality was evoked and challenged during the course of the research relationship (Sciarra, 1999).

4.2.3. Research participants.

The focal point of the study is on the nature of the experience of betrayal, but it is the research participants who regardless of immense emotional pain, showed great courage in sharing their experience of betrayal thus making this study possible. Although it was impossible to separate the phenomenon from the person who was experiencing it, it would have also been meaningless to do so (Fischer, 1989). The phenomenon of betrayal has to be elucidated as a lived experience in human nature.

4.2.3.1. Obtaining participant involvement.

The participants in the study were obtained in the following manner. Colleagues were approached regarding myself as the researcher's interest in the experience of betrayal and provided with an "Introductory letter to the prospective participant" (see Appendix A). Therefore, when initially selecting the research participants, I did not have any knowledge of- or direct contact with them.

Instead, colleagues on my behalf, contacted suitable participants who had had the experience of betrayal or who were still in the process of the experience to ascertain their willingness to participate in the study. In addition, those participants who had indicated their willingness to participate in the study, were then provided with Form A (see Appendix A), which they could peruse at their leisure. A summary of the participants' contextual data is provided in Table 4.1.

Five adults (two male and three female) ranging in ages from 28 to 40 years who had lived the experience of betrayal were not patients whom the researcher had seen, or was currently seeing in psychotherapy. The rationale for this decision was to reduce possible bias in data collection and analysis, which could arise during the course of a therapeutic relationship. At this point it must be emphasised however, that the nature of the relationships between my colleagues and the participants was such that the utmost confidentiality is as a rule ensured, as in a therapeutic relationship.

Table 4.1. Summary of the participants' contextual data.

Participant	Age	Gender	Marital Status	Occupation	Relation-ship duration	Time since relationship was abandoned
A	35	F	Single	Social worker	3 years	2 years
B	28	M	Divorced	Personnel Officer	3 years	3 years
C	32	F	Single	H.R. Manager	6 years	4 months
D	23	M	Single	Artist	7 months	7 months
E	42	F	Divorced	Occupational Therapist	2 years	2 years

After familiarising themselves with the contents of the letter as well as their role in the research process, the participants who still felt that they were available and willing to participate in the study, contacted the researcher directly and confirmed their intention and commitment to becoming participants in the study. Requesting the participants to contact myself as the researcher directly rather than asking colleagues to indicate the participants' willingness to participate in the study, heightened the element of confidentially as their identity was protected up until the point that they were willing to voluntarily disclose it of their own accord. Once the participants' commitment and suitability to the study had been confirmed by myself as the researcher, they were informed regarding further steps in the research process.

4.2.3.2. Clarification of research procedure prior to interviews.

Further contact between the participant and myself as the researcher, for interview purposes was direct. One of the participants requested that my colleague who had initially approached him, be kept informed of the process. In addition, he requested that the transcription of the interview be e-mailed to her for collection by the participant, to ensure confidentiality. Prior to the interview, the participants were given a "Participant consent agreement" (see Appendix B), which they were asked to sign. Due to the sensitive nature of the experience each participant was once again assured of anonymity regarding personal information. Furthermore, the aspect of confidentiality in the manner in which the research findings were reported was also addressed and reiterated.

In deciding to focus on the phenomenon of betrayal, the researcher did not intend to identify or describe the characteristics of a group who had lived the experience, but rather to explore and clarify the structure of betrayal as experienced in the realities of individuals. Few participants were willing to describe their experience of betrayal. Even once they had indicated their willingness to participate in the study and appointments had been scheduled, two of the participants postponed their interviews at the last minute to the following month and a third participant did not arrive for the interview. During the course of the morning however, the participant contacted the researcher and the interview was rescheduled later that day, at the participant's request.

On the other hand, one of the participants who had had the most recent experience of betrayal, travelled more than a hundred kilometres in order to keep the appointment for the interview. These responses from the research participants once again made myself as the researcher acutely aware of the sensitive nature of the study.

Polkinghorne (1989) suggests that the initial requirement when selecting research participants is that they must have had the experience. Only then will they be in a position to convey the intensity of the lived experience and provide the depth of texture in an extensive description. In

addition the research participants initially approached by my colleagues needed to provide a rich, sensitive and extensive description of the experience, even though they may still be in the process of the experience of betrayal. As the researcher, I decided to include participants who had either had the experience of betrayal or who were still in the process of the experience of betrayal.

By interviewing participants who were still in the process of the experience of betrayal, I, as the researcher, believed I would gain access to the depth and intensity of the experience as described by the participants. In addition, two further requirements needed to be met. In the first instance, the experience of betrayal was restricted to participants who upheld monogamy and fidelity in committed, intimate relationships. Secondly, due to the need for an accurate understanding of the lived experience of betrayal, it was imperative that the research participants had a command of either English or Afrikaans as their first language.

4.2.4. Pilot study.

Given the sensitive nature of the research topic, research volunteers were not approached for inclusion in a pilot study, in which they would have been requested to render a written description of their experience of betrayal. Written descriptions generally reveal an organised representation rather than a lived version of the experience and the reports may also be distant and reflective in form. In this regard Levinas (1979) states: "The other is not an object that must be interpreted and illumined by my alien light. He shines forth with his own light and speaks for himself" (p.14). Even though participants may be reflective during the course of the interview, dialogue provides a first-hand version of the lived experience (Stevick, 1971). He reiterates this viewpoint and acknowledges the value of speech above the written word by suggesting that " Better than comprehension.…speech cuts across vision" (p.195). Verbalising in the presence of the other liberates and reveals the truth. Only through the presence of the other is it possible to gain entry to the infinite and find freedom from the restriction of predetermined ideas.

In addition, Josselson (1995) states that while disclosing their stories, people make sense of their experience and communicate meaning. He suggests that meaning is not intrinsic in experience but is developed through dialogue in a social setting. Furthermore, meaning is created by the

associations the participant makes between facets of his or her life as lived and by the unambiguous associations the researcher makes between this understanding and interpretation, which is meaning formed at a further level of analysis.

Furthermore, Stevick (1971) in his exploration of anger suggests: “Method and phenomenon must dialogue...” and poses the question: “What method will best allow the full emergence of the phenomenon in all its aspects: the situation, the behaviour and the experience of the subject?” (p. 135). Therefore the method of choice was elucidated and it became clear that verbal accounts of the experience of betrayal, in an interactive setting with the researcher, should take preference above any written description. However, as the phenomenon of betrayal weaves an inextricable web around most aspects of an individual’s life, the parameters of the phenomenon had to be clearly defined in order to contain the phenomenon under investigation and exploration. Therefore it was decided that this study would focus on a specific experience of betrayal as experienced within an intimate relationship, namely infidelity.

In addition, the rationale for not including written descriptions of betrayal in this study was based on the fact that as the researcher, I felt any unnecessary risk or potential emotional harm to research volunteers should be avoided as they may experience psychological difficulty when sharing potentially traumatic content in written form. In addition, as the researcher, I acknowledged that I would be unaware of the extent and degree of psychological difficulty which the research volunteers may experience as I would have no interaction with them, which could also prove hazardous. This decision not to conduct a pilot study as a result of the sensitive nature of the topic was supported by the research participants once the data had been collected.

4.3. Data collection.

4.3.1. The initial interview.

Each of the participants were interviewed in a 90-120 minute audiotaped, semi-structured interview. At the start of the initial interview, each of the participants was once again reassured of the confidential nature of the data and thanked for his or her participation. The form that the

interview would take was explained to each of the participants as well as further steps in the research process and they were then asked to sign the consent form (see Appendix B). The researcher had already obtained the signed "Introductory letter to prospective participant" (see Appendix A) from her colleagues prior to the initial interviews taking place. Each initial interview was opened with the statement:

> "Please would you describe as fully as possible your experience of betrayal in an intimate relationship- specifically, your thoughts, feelings and behaviour."

Two additional questions were also included in the event of the information not being spontaneously revealed during the course of the participant's verbal account of the experience of betrayal:

1. "What was your experience of yourself, before, during and after this process?"
2. "What was the outcome of your relationship with the other party?"

In addition, interviews adhered to the guidelines suggested by Kvale (1996). He suggests that an interview's "… purpose is to obtain descriptions …with respect to the meaning of the described phenomena" (p.5). The experience of betrayal within an intimate, previously monogamous relationship was the phenomenon to be investigated and explored in a qualitative manner, and the qualitative research interview was the method used to collect the data: "The qualitative research interview attempts to understand the world from the subjects' point of view, to unfold the meaning of people's experiences, to uncover their lived world prior to any scientific explanations" (p.1). In addition, the qualitative interview is an interactive and informal research method that extends beyond the unstructured exchange of views found in everyday discourse. It is an open-ended discourse where misconceptions can be clarified as they occur (Kvale, 1996).

The interviews remained open-ended and the researcher attempted to create a climate, which would facilitate non-restricted, detailed and accurate disclosure of each of the participants' experience of betrayal. According to Kvale (1996) and Polkinghorne (1989), the interviewer or

researcher must create a relaxed and trusting atmosphere where the interviewee or participant can be open and honest. In addition, forming an empathic alliance is a critical aspect of the interview as the interviewer or researcher observes, listens and attempts to clarify the meanings of the experience described (Kvale, 1996; Polkinghorne, 1989). As the personal meanings were permitted to emerge, the researcher listened cautiously and intently and contained the emotional reactions expressed by the participants during their verbal accounts of the experience of betrayal in an empathic manner. Any attempt at interpretation was deferred and the unique meaning of the experience of betrayal for each of the participants was affirmed by the researcher.

The aim of each interview was an attempt at understanding the phenomenon of betrayal as experienced by each of the participants by means of their words and sentences, which communicated meaning. Consequently, each of the transcriptions of the interviews reflected an accurate description of the natural language of the participants as used during the interviews and serve as the data. The interviews ended when an explicit empathic understanding and description of the experience of the phenomenon of betrayal in an intimate relationship, had been obtained. At this point it is relevant to note that all the participants in this study spoke Afrikaans as their first language and chose to conduct their interviews in Afrikaans as they believed they would be able to convey their experience of betrayal in a more meaningful manner.

Each interview was transcribed verbatim. Staying with the phenomenon of betrayal as experienced in an intimate relationship, required that the researcher read the transcripts at the same time as listening to the audio recording of the interviews. The scripts were then repeatedly read numerous times in order to empathically seek entry into each participant's experience of betrayal rather than being a distant and objective observer. In an interpretive study, analysis of data requires "staying close to the data and interpreting it from a position of empathic understanding" (Terre Blanche & Durrheim, 1999, p. 139).

Each of the transcribed interviews was edited. Thereafter, each interview was given to the participants for verification. In addition, any information, which could lead to the identification of the participants was deleted and the first five letters of the alphabet were allocated to each of the participants instead of names. Secondly, the location in which the interviews were held, of three of

the participants was altered. This was necessary as all three of the participants worked for the same organisation. Questions or comments obtained during the course of the interviews were not deleted at this stage as I, as the researcher, had verbally committed myself to providing each of the participants with a verbatim version of their interview. Furthermore, I believed it would compromise the trust which the participants had placed in me by sharing their experience of betrayal and relying on me to portray this experience as accurately as possible, regardless of whether I considered certain aspects of the interviews to be more relevant than others.

The initial editing process was an attempt to retain the participant's natural language and only identifying data was therefore changed in order to maintain the participant's anonymity. In addition, all statements were regarded as relevant to the individual's experience of betrayal in an intimate relationship and were included at this stage. Subsequent editing of the verified transcripts, would result in a more succinct version of each of the participant's original descriptions recorded in the initial interview, prior to analysis. These considerations were based on assessing each statement according to the way in which the statement shed light on the participant's experience of betrayal in an intimate relationship (Wertz, 1983).

4.3.2. The second interview.

A second interview with one of the participants was also conducted as she believed that during the process of working through their experience she had reached a more advantageous position and was willing to re-visit and reveal further information regarding her experience. Also at the time of the initial interviews, a second participant whose experience of betrayal had been the most recent, mentioned that she may wish to share further information in a second interview which she may recall whilst waiting for my transcript of her interview. However, she declined this option once she had verified my transcription of her interview as she felt it was comprehensive and she had nothing further to add at that stage.

In addition, a second interview was also scheduled for one of the male participants at his request at the close of his initial interview as he felt he wanted to continue relating his experience of betrayal.

However he subsequently reconsidered and declined his initial request for this interview as he felt any further verbal account of his experience of betrayal in an intimate relationship as recorded in the initial interview which lasted two hours, would be chiefly repetitive. He requested that he exercise his option of further clarification and elaboration of his experience in a follow-up interview once he had read through the transcription of his initial interview.

4.3.3. The follow-up interview.

Once the audiotaped responses of the initial interviews and second interview had been transcribed, a follow-up interview was conducted. In the follow-up interview, each of the participants was given a copy of his or her verbal account of their experience of betrayal and were requested to read it through carefully and to clarify and/or elaborate on the original descriptions if they could. In addition, they were requested to alter the content if it did not accurately reflect their experience of betrayal. No further questions were introduced or new material added in order to protect the phenomenon of betrayal as experienced by the participant, uncontaminated by the researcher's interpretations or preconceptions.

The usefulness of the follow-up interview lies in the clarification of existing data and finer textures of context, which may be recalled and added when prompted by the initial recall of the experience of betrayal. By reading his or her original description therefore, each participant revisited the experience of betrayal and was thus reminded of the finer details of the experience. Fisher (1982) in his study of anxiety, emphasised the value of reading original descriptions of a phenomenon as experienced in a follow-up interview, which allowed for the facilitation and recall of finer aspects of the experience. The follow-up interview also provided the researcher and the participants an opportunity to reflect on the lived experienced presented. Furthermore, the opportunity for clarification and elaboration provided by the follow-up interview, allowed both the participants and researcher to reach a mutual understanding of the phenomenon of betrayal as experienced in intimate relationships.

During the course of the follow-up interviews, two of the female participants spontaneously elaborated on certain aspects of their transcribed interviews and added finer details to the existing data, which they had been reminded of during the period between the initial interview and follow-up interview. In addition, one of the male participants requested that the researcher's colleague who had requested his participation in the study, be kept informed of the research process and also requested that a copy of his verified transcription of the initial interview be sent to her for her psychotherapy records. He was still seeing her in therapy on an irregular basis and would do so as the need arose.

At the end of the follow-up interview, the researcher asked one of the male participants and two of the female participants whether, should they have been given the option, would they have preferred to have described their experiences of betrayal in written form, which they all declined. Reasons for preferring a verbal account of the experience of betrayal varied from sensitivity of the topic, to feeling free to describe their experience as it came to mind instead to having to structure their thoughts around the topic, the lack of interaction with the researcher, the need to feel held in the interview setting and unanimously noted that their descriptions would in all likelihood have proven to be sparse and incomplete as they would "never write that much" and would probably stop "half-way". In addition, mutual understanding of the meaning of the experience of betrayal would not be facilitated.

4.3.4. The interview review.

Once all the interviews had been conducted the participants were contacted telephonically and asked about their experience regarding the original research interview. One of the participants preferred not to be contacted directly and requested that any additional information, which may be required for the study, be obtained from the researcher's colleague who was also his therapist. The follow-up communication served to establish whether the participants felt that they had been adequately understood and enabled the researcher to also determine whether any of the participants would require psychotherapeutic assistance.

One of the participants who had had the most recent experience of betrayal in an intimate relationship indicated that she felt it valuable if she worked through the experience in a psychotherapeutic relationship at this time and would contact the researcher's colleague for further assistance. Another participant who had been in therapy as a result of her experience of betrayal in an intimate relationship felt she was "fragile" but "together enough" and did not see the need for further psychotherapeutic intervention at that time. The remaining participants did not indicate the need for further psychotherapeutic intervention subsequent to the interviews but would contact the researcher's respective colleagues should they feel the need to do so in future.

4.4. Data analysis.

The data were analysed according to Strauss and Corbin's (1998) techniques and procedures for developing grounded theory described below. Within a grounded theoretical framework data analysis consists of three main categories of coding procedures namely, open coding, axial coding and selective coding. Open- and axial coding are suitable to the initial stages of data analysis but if required, may also be applied to the latter part of the study should concepts need further development.

4.4.1. First stage: Open coding.

All the first interviews and a second interview, requested by one of the female participants, were transcribed and analysed according to the open coding and axial procedures outlined by Strauss and Corbin (1998). The objective was to examine the data in order to identify emergent patterns and therefore selective coding was not applicable to this phase of data analysis. Coding at this stage involved the inter-related procedures described below.

In addition, as mentioned in the preceding paragraphs, the interviews were conducted in Afrikaans, and therefore it was considered necessary to do minimal translating of the transcriptions in order to allow English speaking readers some insight into the participants' experience of betrayal, as well as allowing them the opportunity to gain some sense of the coding process (Strauss & Corbin, 1998). As presented in chapter five of this thesis, only key passages that would substantiate the

findings derived from data, were translated. This was also done in order to increase the accessibility of the findings for English-speaking population groups.

4.4.1.1. Examining documentation.

In this study, relevant documentation namely, audiotapes, transcriptions of the interviews, memos and the research journal entries were examined. Strauss and Corbin (1990) stress the importance of memos and suggest they should begin with initial analysis and continue throughout the research process. Furthermore, if they are sparsely done, then the final product theory may be lacking in conceptual density and integration. The value of memos lies in helping the researcher gain analytical distance from materials and facilitates conceptualisation (Strauss & Corbin, 1998). Journal entries on the other hand are records of the researcher's personal observations and emotions in relation to the interview and the data obtained from the interview.

4.4.1.2. Line-by-line analysis of data.

As the first stage of the coding process, each transcript was analysed line-by-line. Strauss and Corbin (1998) emphasise the value of microanalysis such as line-by-line analysis as the first stage in data analysis, as they suggest that it would be increasingly difficult to systematically discover relevant dimensions, relate categories and subcategories and to track down the more subtle aspects of causality. The importance of line-by line analysis of data was supported by Charmaz (1995). She suggested its importance lies in facilitating an analytic stance to the text, keeping analysis close to the data, preventing flights of fancy, helping the researcher gain some distance from the material being analysed and lastly, facilitating the asking of relevant questions such as: "what is happening here?", "what are the people doing?", "what is the person actually saying?", "what do these actions and statements take for granted?" and "how do structure and content serve to support, prevent or maintain change?"

During microscopic examination of data, Strauss and Corbin (1998) reiterate the interplay that occurs between data and researcher when gathering and analysing data. This interplay is naturally

not completely objective and the researcher needs to bring some element of theoretical sensitivity and experience to the analytic process in a flexible and creative way. Theoretical sensitivity and experience sensitise a researcher to noteworthy problems and concerns in the data as well as enabling him or her to consider alternative explanations and identify properties and facets of emergent concepts (Strauss & Corbin, 1998).

4.4.1.3. Break down and examination of data.

Once each transcript had been subjected to a line-by line analysis, a margin was allocated on the transcript sheet where the essence of each sentence was noted. Central ideas that emerged from these sentences were carried over onto a separate sheet of paper and carefully scrutinised and noted. These new notes were then compared to the original information contained both in the transcript as well as to the notes made in the margins of the transcript. Questions were asked of the data, which were directed at gaining a better understanding of the data. Subsequently, notes were altered or if necessary, elaborated upon. Of importance in this regard was to ascertain whether the notes matched that which was being said, to what degree and under which circumstances by asking questions of the data.

4.4.1.4. Conceptualisation of data.

When conceptualising the data, each distinct incident, event or idea as they emerged from the transcripts was named in the words of the respondents themselves, also known as “in vivo codes” (Glaser & Strauss, 1967), or by the researcher due to the meaning or imagery they evoked when being examined comparatively and in context. In this instance, naming denotes an object of thought, which is also known as a phenomenon. Therefore, each distinct incident, event or idea was named as representing a phenomenon. Discrete data obtained in this manner were compared and then similar phenomena, which were identified, were grouped as concepts (see Table 4.2).

Polkinghorne (1989) indicated that concepts are the fundamental building blocks of science and they are the conveyors of the meaning of words. Consequently they enable classification and categorising of phenomena in the social world. In addition, it is beneficial to initially identify and label as many phenomena as possible as this procedure assists with entry into the field of inquiry.

Table 4.2. Concepts derived from initial analysis of data.

GROUPINGS	CONCEPTS
1. Infidelity:Conceptualisation	A powerful social phenomenon Extends beyond immediate relationship to others Creates unanswered questions. Breach of trust Risk Reasons for betrayal need to be understood Disconnectedness Few clues or warning of pending betrayal Deceitfulness Secrecy Perceived as deviant (crime) and violations. Borrows language from nature (hunter, predator, prey). Creates an illusion of mutual sexual exclusivity Creates context for multiple betrayals. Timeless yet located in time Uncontrollable Deliberate and well calculated act Whole world implodes A life-changing event. /contd….

Table 4.2. Concepts derived from initial analysis of data

GROUPINGS	CONCEPTS
/contd…. **2. Infidelity: Consequences**	Anger Short-temperedness Internal emotional chaos Internally suppressed rage Blurring of any previously positive experiences Profoundness of pain inaccessible. Frustration Depletion of emotional resources Feelings of emptiness once betrayal exposed. Increased vulnerability Feelings of powerlessness. Resurrected resilience. Conflicting thoughts and feelings Feels life has become static Feelings of shame Disbelief Relief Disillusionment in people Humiliation Gloating Grief Regaining control /contd ….

Table 4.2. Concepts derived from initial analysis of data

GROUPINGS	CONCEPTS
/contd…. **2. Infidelity: Consequences**	Heartbroken Shock Fear of being alone Incessant crying. Decreased tolerance Depression Increased paranoia Doubt Denial Dissociation Anxiety Need for psychotherapy Existential crisis Initial withdrawal from social contact Stress Lack of closure Suicide ideation Healing process necessary over time. Fantasies of revenge Fantasies of humiliating betrayer Coping mechanisms questioned Need for control Fear of lack of control Sleep disorders /contd…..

Table 4.2. Concepts derived from initial analysis of data

GROUPINGS	CONCEPTS
/contd…. **2. Infidelity: Consequences**	Regression Increased dependence on others. Distorted reality Made to feel crazy (victim) Increased intuition Fear of rejection Go through similar stages as in mourning. Increased difficulty in trusting others in general Self-blame Perception of self during relationship. Fear of partner's power over them Coping mechanisms (rejection; abandonment) Increased defence mechanisms Maintaining a façade Leaves a legacy (suspicion, mistrust, doubt). Throw energy into work after betrayal Heightened vigilance Scepticism regarding others intentions Increased criticism of others Increase in assertiveness Physical and emotional withdrawal Increased mistrust of people. Awareness of partner's infidelity Response to awareness of partner's infidelity Longing Loneliness /contd….

Table 4.2. Concepts derived from initial analysis of data

GROUPINGS	CONCEPTS
/contd…. **2. Infidelity: Consequences**	Immobilization after news of betrayal. Out of character behaviour due to insecurity Influences work functioning negatively. Influences work functioning positively Love associated with intense pain Increase in promiscuity to promote self-image Feels dehumanised Self-punitive thinking Persistent thoughts about the act of betrayal Persistent daily images of betrayal Decreased concentration and memory Process of rationalisation of betrayal Attempting to find peace of mind Irrational thought processes Repeated reflection on the past relationship Persistent thoughts of relationship Paranoid ideation Holding on Conscious decision not to commit suicide Increased introspection. Negative perception of relationships Influences future judgement regarding new relationships. Difficult to determine what was real Comparison to third party. /contd…..

Table 4.2. Concepts derived from initial analysis of data

GROUPINGS	CONCEPTS
/contd…. **3. Relationship**	Disregard for boundaries set by victim Victim sets definite boundaries Little hope for possibility of happy future Increased realism regarding relationships. Attraction and intimacy associated with intense pain Little inclination for new relationship Longing for a significant other Holding on to relationship (initial) Manner in which relationship terminated most painful Little remorse shown by partner increases pain. Misses togetherness and connectivity Misses partner as good friend Increased possessiveness of partner prior to termination of relationship Partners fault more noticeable Partner less attractive now Need to believe in the existence of a happy relationship Need to believe that romance exists Need to believe in love Successful relationships sustain the vision Increase need for reassurance in new relationship Fear of trusting someone again Fear of allowing oneself to become vulnerable Every aspect of relationship betrayed /contd…..

Table 4.2. Concepts derived from initial analysis of data

GROUPINGS	CONCEPTS
/contd….	
3. Relationship	Gloating over partners failure in new relationship. Cynicism regarding relationships. Retrospective experience of relationship suggests betrayal present from the start. Betrayed self by staying in relationship for too long Negated by partner
4. Partner post-betrayal	Invasive Inconsiderate Cowardly Unreliable Lacks integrity Cunning Vicious Callous Calculated Scheming True nature reflected in act of betrayal Preys on victim's vulnerabilities A liar Emotionally abusive Manipulative Must have a personality disorder Inhuman Important to know what partner's lover looks like and assess their interaction.

/contd….

Table 4.2. Concepts derived from initial analysis of data

GROUPINGS	CONCEPTS
/contd….	
5. Self: post-betrayal	Fluctuating self-image is scary Self becomes unsafe and unknown Gradual deterioration of self Self-loathing and self-hatred. Sense of worthlessness Previous good self becomes the bad self Fragmentation of the self and loss of Permanent damage to self-image Lack of self-confidence Sees self as incompetent and stupid Perceived as discarded for something “better” Believes partner used them Feels under-valued and not good enough Cannot be loved exclusively Need to integrate negative aspects of self Importance of staying positive Can’t rely on self to make decisions Inability to trust oneself in new relationship Sense of reality challenged Shame Exposed and fragile Need to put on front Feeling out of control Self-image connected to relationship contd/….

Table 4.2. Concepts derived from initial analysis of data

GROUPINGS	CONCEPTS
/contd…. **6. Loss**	Loss of belonging and connectedness Finality of loss of relationship Loss of extended family relationships Loss of close friendships Material loss Loss of emotional investment Loss of the known Like losing your virginity Robbed of innocence in believing in love Loss of familiar self. Lost sense of hope Loss of trust in others. Time
7. Morals	Partner has no conscience Honesty as paramount to relationship Integrity as part of socialisation process Disregard for sexual exclusivity in relationship “How could you?” Lack of guilt/remorse in partner Illusion of shared morals as couple. Justice needs to be served. Need for truth
8. Religion	Intimacy is sacred “What you reap you will sow” Forgiveness of partner is a difficult issue In time may forgive but will never forget Belief in God

4.4.1.5. Discovering categories.

As the researcher, I was able to group certain concepts (see table 4.2), during the course of analysis into more evolved levels namely categories, which allowed for a reduction in the number of units with which I was working. Categorisation therefore results from a higher order of abstraction of concepts and sub-categories extend from the main category. Furthermore, categories are significant in the analytic process because they are able to explain and predict. In this regard, Strauss and Corbin (1998) indicate that when talking about the concept of flight, the following may be asked: "What makes birds, kites and planes fly? What attributes do they have that enable them to lift off the ground, remain in the air and land without crashing?" With this information, the researcher can begin to explain what properties birds, planes and kites have in common that enable them to fly and what might happen to that ability if one of those properties for instances were to change, such as a bird developing a broken wing (Strauss & Corbin, 1998, p. 113).

In addition, once a category has been recognised, it becomes more accessible to memory, thoughts of concepts within the category and importantly, may be developed in terms of its dimensions and properties. It may also be differentiated even further by being broken down into subcategories, which answer questions such as "when"? "where"? "how"? and "why"? which in all probability exist within that category.

A further important aspect applicable to categories is the issue of saturation. A category is considered saturated when no further properties, dimensions, conditions, actions or interactions, or consequences emerge during coding. However, Strauss and Corbin (1998) point out that in reality, there is always potential for "new" data to emerge.

Therefore, saturation is more a matter of reaching the point in the research process where the "new" data does not contribute much more to the explanation at that time.

- Naming categories and subcategories.

Open coding is concerned with the naming and categorizing of the data and therefore this is a significant step because it serves as a foundation for further analysis of the data. Some of the names of categories may be obtained from the concepts that have already emerged from the data. In some instances, the more comprehensive and more abstract labels may be used as headings for classes of objects, which have similar characteristics. Alternatively a researcher in working with the data may spontaneously gain insight into explanations regarding what is happening in the data (Strauss & Corbin, 1998).

A further source of concepts is the literature. In this study, concepts that have established analytic meanings were used rather than re-named. In this way concepts that are significant to the study, may be developed and extended. However, this poses some difficulty with regard to interpretative bias when examining data and may not allow for novel aspects, which may emerge from the data, therefore care, should be taken if using this source. "In vivo" codes (see 4.4.1.6) are another source of category names which were also included in the analysis of the data.

Subcategories contain more specific elements of an identified category and open up the category. They provide answers to questions such as "when"? "where"? "why"? and "how"? a phenomenon is likely to occur. As in the case of categories, subcategories also have properties and dimensions. The categories and subcategories obtained during data analysis are listed in Table 4. 3.

Table 4.3. Categories and sub-categories of data.

CATEGORY	SUBCATEGORY
1. Infidelity	Conceptualisation Disclosure of infidelity Orchestration Consequences
2. Consequences	Emotional Behavioural Cognitive Intrapsychic
3. Relationship	Self Dyad Extended environment
4. Self	Experience of self in relationship Sense of integrated self Internal resources Moral orientation
5. Dyad	Expectations of dyad Expectations of partner Time Authenticity Outcome
6. Extended environment	Family and friends Colleagues Professional support

/contd….

Table 4.3. Categories and sub-categories of data.

CATEGORY	SUBCATEGORY
/contd….	
7. Temporality	Break in continuity Change Acceptance Healing
8. Loss	Material Emotional Time Loneliness Longing
9. Moral orientation	Socialisation process Central cultural question: "Why?" Justice
10. Religion	Belief in a higher Deity Forgiveness Retribution

- Developing categories in terms of their properties and dimensions.

Procedures and techniques in grounded theory are designed to assist researchers in conceptualising, defining categories and developing them in terms of their properties and dimensions. Consequently, after a category has been identified, the researcher may start developing it in terms of its particular properties and dimensions. This needs to be done in a thorough and systematic manner because properties and dimensions form the substrate on which the relationship between categories and subcategories may be identified. Therefore, by defining the properties and dimensions of a category, the researcher specifically distinguishes that category from other categories. As illustration, Strauss and Corbin (1998) use the concepts of "limited experimenting" with drugs as opposed to the "hard-core" use of drugs. Their inquiry was directed at finding out what attributes distinguish each of the categories. Is it amount, duration, when used and/or type of drug used?

Whereas properties are the general or specific attributes of a category, dimensions represent the location of a property along a continuum or range. Using the example cited above, Strauss and Corbin (1998) continue by suggesting that one might say that one of the properties that differentiates "limited experimenting" with drugs from "hard-core use" of drugs is "frequency" or the number of times a week the person is "stoned". They dimensionalize the property *frequency* by suggesting that with limited use, the user is stoned only occasionally. Therefore qualifying a category by specifying its particular properties and dimensions is important because one may then start formulating patterns and their variations. Patterns may be formed in this manner when groups of properties align themselves along various dimensions (Strauss & Corbin, 1998). It is important to note however, that when the researcher groups data into patterns according to specific defined characteristics, not every event, object, incident or person fits a pattern completely. However, this is permissible within limits, depending on how specific the researcher wishes to be or to what degree the researcher wants to break down the classifications into subtypes. Properties and dimensions of categories therefore provide specificity. In addition properties and dimension of categories aid the identification of essential categories and the development of a well-grounded theory (Cameron-Smith, 2004). The properties and dimensions associated with the categories and subcategories identified in the data obtained for this study are listed in Table 4.4.

Table 4.4. Categories, sub-categories, properties and dimensions.

CATEGORY	SUB-CATEGORY	PROPERTIES	DIMENSIONS
1. Betrayal	Characteristics	Form	Dynamic….Static
	Trust	Degree	Strong….weak
	Consequences	Extent	Depth….Surface
	Infidelity	Frequency	Ongoing….Never
2. Consequences	Emotional	Intensity	High….Low
	Behavioural	Degree	Positive…Negative
	Cognitive	Frequency	Always….Never
	Intrapsychic	Degree	General…Specific
3. Thinking	Thinking patterns	Movement	Backward...Forward
	Thinking processes	Pace	Fast….Slow
4. The unconscious	Unawareness	Frequency	Ongoing….Never
	Unconscious process	Influence	Large….Small
5. Relationship	Dyad	Union	Together…Separate
	Extended environment	Extent	Constantly…Never
6. Dyad	Perception of partner	Relationship	Positive….Negative
	Past experience	Relationship	Positive….Negative
	Present view	Relationship	Positive….Negative
	Future vision	Relationship	Positive….Negative
	Outcome	Consequences	Together…Separate
7. Extended environment	Family and friends	Frequency	Ongoing…Never
	Colleagues	Influence	Good….Bad
	Professional support	Intensity	High….Low

/contd….

Table 4.4. Categories, sub-categories, properties and dimensions

CATEGORY	SUB-CATEGORY	PROPERTIES	DIMENSIONS
/contd….			
8. Loss	Material	Size	Large….Small
	Emotional	Intensity	High….Low
	Loneliness	Degree	Easy….Difficult
	Longing	Extent	Depth…Surface
9. Self	Perception of self during relationship	Influence	Positive...Negative
	Perception of self post-betrayal	Range	Love…Hate
	Self-image	Extent	Visible…Invisible
	Fears	Intensity	High….Low
	Needs	Frequency	Ongoing…Never
10. Temporality	Break in continuity	Extent	Large…Small
	Change	Degree	Positive...Negative
	Forgiveness over time	Frequency	Always…Never
	Healing over time	Degree	Large…Small
11. Morals	Socialisation process	Consequences	Guilt…Innocence
	Raises question: "Why?"	Frequency	Ongoing…Never
	Justice	Extent	Fair….Unfair
12. Religion	Belief in a Higher Deity	Extent	Depth...Surface
	Forgiveness	Degree	Easy….Difficult
	Retribution	Frequency	Always…Never

4.4.1.6. Employing analytic techniques in the grounded theory framework.

The purpose of analytic techniques in grounded theory is amongst others, to increase sensitivity to relevant properties and dimensions of a category, assist the researcher with recognizing "bias" to some extent and to help the researcher surmount "analytic blocks" in order to move the process along.

Particularly in building theory, the aim is to move from the specific to the more general by constant comparison of cases. A specific case provides guidelines (properties and dimensions) for viewing all cases, which enable conceptualisation and abstraction. Here theoretical coding plays an important role. Theoretical coding suggests that coding occurs on the basis of concepts and the way in which they differ, based on their properties and dimensions. By asking theoretical questions about the case therefore and by thinking in a comparative way according to properties and dimensions, the researcher is open to a range of possibilities which might be appropriate and which might emerge in other cases. As cases are compared incident by incident, there is a greater possibility of recognising both similarities and differences in categories.

Furthermore, insights may be gained as to the relevance and appropriateness of that which was applied to one case, which may also be appropriate to another case as well as where the two cases vary (Strauss & Corbin, 1998). Techniques, which were used at various stages of the open coding process, were: analysis of words, phrases and sentences and analysis through comparisons. Comparisons enable the researcher to uncover specific dimensions and facilitate the questioning of assumptions. Comparative techniques, which were also used during the data analysis process, were: the flip-flop technique, systematic comparison of two or more phenomena and the waving the red flag technique. These are discussed below. In addition, repeated emphasis is also given to the first of these techniques namely the analysis of words, phrases and sentences.

1. **Analysis of words, phrases and sentences** is valuable because it enables the researcher to raise questions about possible meaning, whether assumed or intended. In addition, it may also facilitate an awareness of the researcher's assumptions about what is being said or observed while indicating the possibility of other meanings and interpretations. This technique is particularly valuable as an initial strategy, which as the researcher, I could use as a means of checking myself against my preconceptions (Strauss & Corbin, 1998).

2. **The flip-flop technique** indicates a concept that is turned "inside out" or "upside down" in order to elicit a different perspective on the event, object or action/interaction. In this manner, opposites or extremes are examined in order to bring out distinct properties. This technique was used to examine the meaning of the concept "betrayal" for the participants who previously had not found it necessary to articulate their views about this aspect of their experience. This technique is useful in opening areas, which require further clarification (Strauss & Corbin, 1998).

3. **Systematic comparison of two or more phenomena** means comparing an incident in the data to one recollected from experience or from the literature. This occurred when comparing the concepts of "belonging" and "connectedness" in the participants' narratives. In this way I, as the researcher was sensitised to the properties and dimensions in the data, which may have been overlooked, had I not known what I was looking for. The comparative category stimulated me to think in terms of properties and dimensions with regard to theoretical comparisons of concepts (Strauss & Corbin, 1998).

4. **Waving the red flag** is a further technique advocated by Strauss and Corbin (1990). They state that both researchers and research participants bring biases, beliefs and assumptions to the research process, which is not necessarily a negative aspect of the investigation. What was important however was that as the researcher, I needed to recognize when either my own or the participants' biases, assumptions or beliefs invaded the analysis.

   One feature that usually complicates this aspect of the research is the sharing of a common culture, which may result in meanings often being taken for granted. However to do justice to the participants and allow them a proper "voice" I needed to step back and examine the data as impartially as possible, within the limits of some bias. In this regard, Strauss and Corbin (1998) reiterate "..it is not possible to be completely free of bias". Furthermore they suggest that there are specific significant indicators that bias might be invading the analysis. When such situations arise, the researcher needs to ask "what is going on here"?

   One of the indicators of bias is accepting words or explanations given by participants at face value, or the complete rejection of these without questioning what is being said. Terms such as "never", "always" should alert the researcher to and raise the red flag as well

as further generalisations such as “everyone”. If viewed along a continuum, words such as “occasionally” and “sometimes” as well as the conditions that lead to these should be taken into account (Strauss & Corbin, 1998).

In the analysis of the data, the red flag was specifically raised on three occasions. Firstly, with regard to one of the participants making the assumption that “all” men are unable to handle emotional intensity in relationships. Secondly, one of the participants suggested there weren’t any “good men” and thirdly, a participant suggested that within a homosexual culture, men are merely seen as “available prey”.

4.4.2. Second stage: Axial coding.

Axial coding refers to the process of relating categories to their subcategories (also see 5.4.2). In this way, coding occurs around the axis of a category and categories are linked at the level of properties and dimensions. Data, which were fractured during open coding, are therefore reassembled and more precise and complete explanations about phenomena are formed. Axial coding does not require that the researcher has preconceived categories at the beginning stages of the research process. Rather, the researcher needs to have a sense of how categories begin to relate as they emerge during open coding. Strauss (1987) states:

“ Among the most important choices to be made during even these early sessions is to code intensively and concertedly around single categories. By doing this, the analyst begins to build up a dense texture of relationships around the “axis” of the category being focused upon” (p. 64).

In addition, Strauss and Corbin (1998) emphasise that in axial coding links between categories occur not at a descriptive level but rather at a conceptual level.

4.4.2.1. Relating structure to process: the paradigm.

During axial coding a further important feature is to relate structure to process. Conditions or structure create the circumstances in which problems, issues, happenings, or events relevant to a phenomenon are located or arise. On the other hand, process indicates the action or interaction of

persons, organisations and communities over time, in response to certain problems and issues. Therefore, combining structure with process enables the researcher to access some of the complexities of life. Furthermore, process and structure are irrefutably interwoven and the researcher consequently needed to understand the nature of their relationship (both to one another and to the phenomenon under investigation) in order to capture the vigorous character of events as they unfolded (Strauss & Corbin, 1998).

When working with data however, the relationships between incidents and happenings are not always as apparent therefore, it is useful to have a method, which may be used to order and organise the emerging connections. One such method, which may be used, is the paradigm. The paradigm is essentially an analytic stance, which assists the researcher with systematically gathering and ordering data in such a way that structure and process are integrated (Strauss & Corbin, 1990; 1998). It should be noted that Strauss and Corbin (1998) use the term "paradigm" in a very specific manner when describing this method as an analytic stance, which the researcher assumes when working with data.

The paradigm consists of **conditions** (a conceptual way of grouping answers to the questions: "*why?"; "where?"; "how come?";* and "*when?*". These form the structure or set of circumstances in which *phenomena* are embedded. There are **actions or interactions** (routine or strategic responses made by individuals or groups to issues, problems, happenings, or events that arise under those conditions). Actions or interactions are represented by the questions "*by whom?"* and "*how?"* and **consequences** are outcomes of actions or interactions. Consequences question "*what happens?*" as a result of those actions or interactions or the failure of persons or groups to respond to situations by actions or interactions, which constitutes an imperative finding in and of itself (Strauss & Corbin, 1998). The basic components of the paradigm are discussed in further detail in the following section.

❖ Components of the paradigm.

Firstly, **phenomena** as previously mentioned answers to the question "What is going on here?" The focus is on "repeated patterns of happenings, events, or actions/interactions that represent what people do or say, alone or together, in response to the problems and situations in which they

find themselves" (Strauss & Corbin, 1998, p. 130). In coding, **categories** represent phenomena.

Secondly, **conditions** might occur as a result of time, culture, rules, place, beliefs, power or gender factors as well as the organisation, societies and institutions in which individuals find themselves along with their personal biographies and motivations. Any one or all of these aspects is a potential source of conditions. Conditions need to be discovered in data and mapped out by researchers to determine their full impact. Strauss and Corbin (1998) caution however that: "…researchers should….never…presume that they will discover all conditions or that any condition or set of conditions is relevant until proven so by linking up to the phenomenon in some explanatory way" (p. 131).

Conditions may be micro or macro, move and change over time, influence one another and combine in different ways along various dimensions. There may also be new conditions added during the coding process. One way of attempting to order some of the multi-faceted relationships among conditions and their subsequent relation to actions/interactions is to label them. Labels such as *causal, intervening* and *contextual* may be used when describing conditions.

Causal conditions generally refer to the sets of incidents or events that influence the occurrence or actual development of a phenomenon. *Intervening conditions* on the other hand, either alleviate or in some way change the impact of causal conditions on phenomena. This situation occurs as a result of unexpected incidents that are responded to by means of a form of action or interaction. Both causal and intervening conditions arise from micro- or macro-level conditions.

Contextual conditions (also see 5.5.1.1) are patterns of conditions that overlap dimensionally at a time and place, to generate the set of circumstances or challenges to which individuals respond through actions or interactions. They have their source in both causal and intervening conditions and are the result of how they intersect to combine into differing patterns at a dimensional level. Strauss and Corbin (1998) extend their example of drug use mentioned earlier in 4.4.1.5, by explaining that if "degree of accessibility of drugs" is a causal condition generally related to teen drug use, this concept can differ along a dimension from "easy" to "difficult". It might therefore be noted that the "easy" dimension of accessibility makes it one of the conditions for teens trying drugs.

Typically, there are many various conditions that enter a context, each having its specific dimensions. By grouping conditions along their dimensions, the researcher is able to recognise patterns of conditions that generate a context. A further point regarding conditions is that explanations need **assumptions about the relevance of causality**. The character of "causality" however, is debatable across various disciplines in the sciences and the main concern of researchers therefore should rather be with conditions of various types and the manner in which they intersect to generate incidents leading to actions or interactions (Strauss & Corbin, 1998).

Actions and/or interactions are a third feature of the paradigm, which represent strategic or routine tactics, which persons use to handle situations, problems, or issues they encounter. Strategic actions or interactions are intentional steps taken to resolve a problem and consequently shape the phenomenon in some way. Routines are actions or interactions, which are more established responses to events in everyday life. They are as equally important in the research process as they are to the relevant research questions and they highlight the strategic actions or interactions that are inclined to maintain the social order (Strauss & Corbin, 1998).

The term "action or interaction" indicates what is going on at two levels both interpersonally as well as intrapersonally. At the interpersonal level, action or interaction *among* individuals and groups for instance may be identified at both a verbal and non-verbal level. At the intrapersonal level, action or interaction refers to the discussions and reviews, which occur *within* the individuals themselves (Strauss & Corbin, 1998). In addition, actions or interactions may, or may not necessarily be co-ordinated as they evolve over time and are defined by individuals or given meaning. However, if they are not co-ordinated, the situation becomes one of conflict and gradually disintegrates (Strauss & Corbin, 1998).

The last feature of the paradigm is **consequences**. Consequences refer to outcomes of actions and interactions, which may be deliberate or unplanned. Defining such consequences and describing how they change the situation and influence the phenomenon in question, provides fuller explanations. As in the case of conditions, consequences have intrinsic properties. They may be singular or multiple, of differing duration, visible to self but not to others and *vice versa*. In addition they may be immediate or cumulative, reversible or irreversible, predictable or unpredictable. The impact of consequences may have a small influence on the situation or it may

be widespread, thereby completely changing a specific context (Strauss & Corbin, 1998).

It is important to note that questions asked in axial coding relate to a type of relationship in terms of the conceptual labels. Therefore, it was necessary to examine the interview transcriptions to determine whether specific incidents or events supported or did not support the research question. Bearing in mind that the aim of grounded theory is to depict within reasonable limits the unavoidable complexity of the real world, the relevant relationships extracted from the data were noted in upper case on a memo sheet and the examples of such relationships were entered below in lower case. This method illustrated which of the examples supported the statement of relationship.

4.4.3. Third stage: Selective coding.

Selective coding is the final step in the analytical procedure and involves the integration and refining of the data. In this way, categories which were generated, systematically developed and linked with subcategories during open and axial coding were integrated and refined resulting in the research findings taking the form of theory (Pidgeon & Henwood, 1996).

4.4.3.1. Integration: data become theory.

Integration of data is an ongoing process that occurs over time. Once again, integration is an interaction between the researcher and the data, which reflects who the researcher is as well as the progressive thought processes that take place over time through immersion in the data and the cumulative body of observations, which have been recorded in memos and diagrams. While the cues to how concepts are associated can be found in the data, it is only when relationships are identified as such by the researcher that they emerge.

In addition, whenever this form of recognition occurs, there is also some measure of interpretation and selectivity. Strauss and Corbin (1998) suggested a number of steps through which integration may be attained. It is important to note that these steps do not necessarily occur in sequence and movement between and within these steps is frequent. We turn now to the first step in the integration process namely, discovering the central category.

4.4.3.2. Discovering the central category.

The central or core category reflects the main theme of the research and is also an abstraction. It represents all the products of analysis summarised in a few words, which suggest "what the research is about" (Strauss & Corbin, 1998, p. 146). Furthermore, the central category has the ability to condense all the other categories into an explanatory whole and it should also be able to explain significant variations within categories. Consequently when conditions vary, the explanation still holds although the way in which a phenomenon is expressed might look somewhat different. Alternative or contradictory cases in terms of the central idea should also facilitate explanation (Strauss 1987).

Another important feature of a central category is that there is no forcing of data and the explanation that evolves by relating the categories, is logical and consistent. It should also appear frequently in the data and the name or phrase used to describe the central category should be abstract enough so that it can be used in research in other substantive areas, which could lead to the development of a more general theory.

4.4.3.3. Techniques to identify the central category and aid integration.

Various techniques may be used to recognize the central category and aid the integration of concepts. In this study writing the storyline, moving from description to conceptualisation, using diagrams, and reviewing and sorting through memos were used. Each of these will be discussed in the following paragraphs.

- Writing the storyline.

Grounded theory requires the intense development and integration of categories. In this study, the integration of categories was achieved by describing answers to the questions "what seems to be going on here?", "what is the main issue or problem with which these people seem to be grappling"?" what keeps emerging repeatedly?" in the participants' narratives. The transcriptions were read to obtain a general sense, rather than for detail, to allow the story to emerge.

- Moving from description to conceptualisation.

Once I as the researcher had grasped the essence of the research, the central idea was named and related to other concepts where applicable. In instances where none of the existing categories captured the phenomena completely, other broader concepts were used. Central ideas needed to fit the data therefore each of the participants' stories was re-written, using the existing categories. In using concepts, linkages were formed among them. The conceptualisation of "what is going on here" appeared to fit the data and offered an interpretation of the essence of the research. It also provided an explanation for the dimensional extremes identified in the study.

- Using diagrams.

Diagrams proved to be useful in the study. The diagrams used during this phase of the coding process were aimed at reflecting the density and complexity of the theory. In addition, diagrams were useful in finalising relationships and discovering breaks in logic. In this way, as the researcher, I was able to distance myself from the data and I was compelled to work with concepts rather than with details of the data. In addition, using diagrams required that I take extra care in thinking about the logic of relationships so that they would lead up to an integrative story.

Integrative diagrams are considered to be very abstract representations of data (Miles & Huberman, 1994; Strauss & Corbin, 1998). Therefore the diagrams were uncomplicated and did not contain every concept that emerged during the research process. Rather they focused on those that reflected major categories and represented the most essential nature of these categories.

- Reviewing and sorting through memos.

During the course of coding, the researcher systematically identified the properties of concepts along with their dimensions and noted them in memos. The memos were read and reread, descriptions written and translated into analytic stories and then they were subsequently sorted by categories. At this stage, numerous copies of each memo were made and a copy of each was placed into the pile of each category to which it appeared to apply. Once the memos had been

sorted in this manner, they were also reviewed for cross-dimensional linkages. In reviewing the memos, the researcher was also able to determine which of the concepts were in need of further development and refinement. Memos during this stage of the coding process served to keep the research grounded and enabled the researcher to accurately reconstruct the details of the research.

4.4.3.4. Refining the theory.

Once I as the researcher, had outlined the theoretical scheme, the theory was refined. During this stage, the scheme was reviewed for internal consistency and for gaps in logic. To check for internal consistency and logical development, I needed to step back from the data and consider what the properties were and how much of that had been built into the scheme. In instances where categories were incompletely developed, these were complemented. In this regard, Strauss and Corbin (1998) suggest: "....a category should be sufficiently developed in terms of properties and dimensions to demonstrate its range of variability as a concept" (p.158). In instances where data appeared to be excessive and not suitable to the theory, these ideas were trimmed as they appeared to contribute little to a fuller theoretical understanding of the area of research.

The last step involved validating the scheme. Validation involved validating the theory, which as it emerged from the data represented an abstract version of that raw data, against the data by carefully examining the verified transcripts and the embedded views of the participants using the paradigm (see 4.4.2.1). This was an important step in refining the theory as it was important to determine how well the abstraction of data fitted with the actual raw data and also, to determine whether anything significant was left out of the theoretical scheme.

Finally, in order to raise the credibility level of the theory, I as the researcher acknowledged that the theoretical scheme needed to account for variation as there are always variations of every process (Strauss & Corbin, 1990; 1998). Consequently in writing the theory, I attempted to extract the variations both within and between categories.

4.4.4. Extending the story through the conditional/consequential matrix.

In building theory, Strauss and Corbin (1998) maintained that it is important for the researcher to understand the phenomenon under investigation as fully as possible. In essence therefore, a phenomenon needs to be situated within a context or within a complete range of macro and micro conditions in which it is embedded. Furthermore, grounded theory is a transactional system that allows for the analytic examination of the interactive nature of events. Therefore, relationships of actions/interactions need to be mapped out through to their consequences (Strauss & Corbin, 1998). The "conditional/consequential" matrix (henceforth referred to as "the matrix") is an analytic coding device used for this purpose and facilitates access to the various components of analysis (Strauss & Corbin, 1990; 1998). The matrix is discussed in the following paragraphs.

4.4.4.1. Purpose of the matrix.

The purpose of the matrix is to assist the researcher with keeping an accurate record of the interplay of conditions or consequences and subsequent actions or interactions and to trace their paths of connectivity. In this manner, some of the complexity and deeper textures of living that are expressed in the data may be accessed, integrated and portrayed logically (Strauss & Corbin, 1998). The paradigm (see 4.4.2.1.) remains useful in thinking about relationships however, it is in and of itself incomplete. The paradigm does not a) address the aspect of theoretical sampling; b) explain the various, dynamic and intricate ways in which conditions, actions or interaction and consequences may coexist and influence one another; c) account for the varying perceptions, constructions and perspectives of the various role-players; d) construct an overall picture of what is going on; or e) emphasise that both micro and macro conditions are important to the analysis. When external events occur and they emerge from the data as salient, they in addition should be brought into the analysis. In sorting these aspects of the coding process, the matrix proves beneficial (Strauss & Corbin, 1990; 1998).

4.4.4.2. Description of the matrix.

The matrix (Figure 4.1) is essentially a series of concentric and interconnected circles with arrows directed towards and from the centre. These arrows symbolize the overlap of conditions or consequences and the resulting succession of events. Conditions move towards and enclose the

actions or interaction to generate a conditional context. Other arrows move from actions or interactions, symbolizing the way in which the consequences of any action or interaction move from action or interaction to alter or enhance conditions in frequently varied and unexpected ways. A limitation of the diagram is that the flow seems linear. However, the paths taken by conditions or consequences as they move within and through the various areas from macro to micro are in reality specifically ***not*** linear (Strauss & Corbin, 1998).

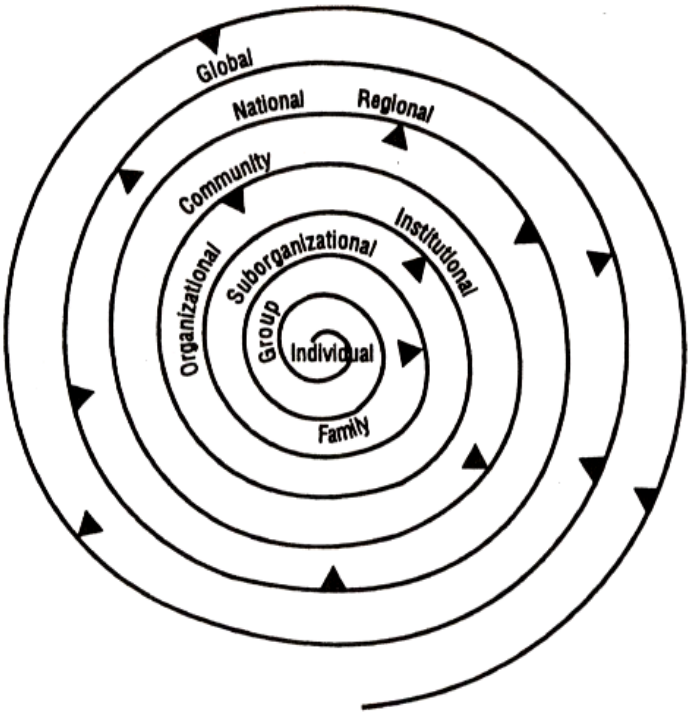

Figure 4.1. The Conditional/Consequential matrix (Represents constant interplay inter/action [process] with conditions/consequences [structure] and the dynamic evolving nature of events {Strauss & Corbin, 1998, p. 184}).

4.4.4.3. Explanation of the diagram.

At the centre of the matrix is the phenomenon under investigation. Around it is the action or interaction as it progresses over time and place (process). The actions or interactions may be widely diverse and may be focused or aimed at shaping phenomena (handling difficulties, issues or daily occurrences) within a given structural context. Conditions or consequences represent the structural context in which action or interaction occurs and may originate from one or an

arrangement of sources, each circle symbolizing a different possible area from the more micro to the increasingly macro. Action or interaction may be fixed on any of the sources within one or more areas, avoiding some for instance, or going through others. Strauss and Corbin (1998) emphasise that in this instance, structure or context is not referred to in a deterministic sense but rather conditions or consequences generate sets of events (context) to which role-players respond through action or interaction. A non-response is also a manner of behaving as it has potential consequences.

Several concentric circles contained in the matrix move progressively from the centre outward. The category of sources in the matrix are not exhaustive but may be modified to research requirements and data. Furthermore, conditions and/or consequences from any of the delineated areas may be relevant to the research and should be considered even though a phenomenon may be clearly located in one of the inner areas of the matrix.

In addition, each of the areas is reflected in its most abstract form. Sources of conditions or consequences which are to be included in each area will emerge from the study, therefore, they depend on the type and range of the phenomenon under investigation. The classification scheme is generally altered to suit the researcher's own purpose (Guesing, 1995).

4.4.4.4. Areas in the matrix.

The outermost circle of the matrix symbolizes the "*international or global"* area, which includes but is not limited to items such as international politics, government, cultures, values, philosophies and international conflicts and issues such as "global environmental warming". Next is the "*national" or "regional"* area , which includes potential conditions similar to those in the previous area, but on a national level. The third source of conditions is the "*community*" area. All the preceding items are contained in this area but as they relate to a particular community, emphasising its uniqueness. Two subsequent circles reflect the "*organisational"* and "*institutional"* areas. These areas refer to the purpose, structure, rules, set of relationships contained within an organisation or institution. Yet another circle symbolizes the "*sub organisational*" and "*sub institutional*" areas, which include conditional sources such as the biographies, experiences, motivations, beliefs, attitudes and values held by those individuals or groups (Strauss & Corbin, 1998).

It is important to note that betrayal as a social phenomenon is likely to exert some influence on all areas represented in the matrix, as conditions or consequences do not flow in a linear fashion from micro to macro level as described in 4.4.4.2. Consequently it was deemed relevant to include a description of the matrix in this section of the research method, creating a context in which to consider the far-reaching impact of the phenomenon of betrayal. Due to the limited scope of this study of infidelity as a form of betrayal however, the emphasis falls specifically on a micro level represented by the innermost circles of the matrix (see figure 4.1).

4.5. Addressing the question of reliability and validity in qualitative research.

The strengths of qualitative research, namely reliance on the individual and acknowledgement of the existence of many truths are often regarded as major flaws in the research process. Furthermore, allegations have been noted which suggest that there is no method in which the validity of scientific claims in qualitative research may be recognised (Jessor, 1996; Merrick, 1999). Consequently it is important to recognise the human element in qualitative research and to consider both the strengths and the weaknesses of this method. Certain difficulties apparent in this method with specific reference to grounded theory, are discussed below.

Specifically, accounts of the qualitative or naturalistic "paradigm" are thought to smooth over a basic tension referred to by Hammersley (1995) as the dilemma of qualitative method. This dilemma is thought to arise from a concurrent commitment to realism and science (by claiming to reflect in an unbiased manner, the participants' accounts and perspectives) on the one hand. On the other hand, this dilemma is thought to arise as a result of constructionism through the recognition of the myriad of perspectives and subjectivities intrinsic to a symbolic interactionist worldview as well as in the engagement of the researcher in the interpretative work of generating unique insights and theory (Pidgeon, 1996).

Within a grounded theoretical framework the dilemma of qualitative method has also been noted (Guba & Lincoln, 1989; W.Potter, 1996). However, grounded theory was "..developed before (and hence is not fully sensitive to) the rejection of the scientific method inherent in the

strong programme in the sociology of scientific knowledge and the subsequent 'turn to text' in psychology and the human sciences that has accompanied this" (Pidgeon, 1996, p. 81).

In their original description of grounded theory, Glaser and Strauss (1967), speak of the manner in which theory is "discovered from" data. Pidgeon (1996) suggests, "….that the discovery model implies a some-what…over-determined and static notion of human experience and subjectivity, which contradicts the premises of symbolic interactionism with regard to the mobile and constructed nature of all meaning" (p. 81). Furthermore Pidgeon (1996) asserts that the assumption that qualitative researchers can directly access their participants' lived experiences is considered specifically problematic in this instance.

Continuing with the argument, Pidgeon (1996) maintains that the discovery of general principles from a set of data relies heavily on induction, which has been conventionally held to play a central role in science since its beginning. However, he cautions that one should not take a naïve view of it or its part in the inquiry. In this regard Riessman (1993) suggests that when beginning analysis, the researcher needs at least certain theoretical resources to guide the process of interpretation and representation. In the same vein Glaser and Strauss (1967) themselves noted that "the researcher does not approach reality as a tabula rasa" (p.3), while Strauss and Corbin (1994) concede that due to the main purpose of advocating *The Discovery of Grounded Theory*, the pivotal role played by theory and concepts which sensitise the experienced researcher to specific aspects of a body of data was left largely unexplained. They also advocated that the qualitative techniques of grounded theory could be used to interrogate, modify and extend existing grounded theories through novel data and cases. As mentioned previously, one of the research objectives of this study is to modify, elaborate and extend Kleinian theory as the existing grounded theory.

When turning to the question of "reliability" and "validity", these terms are generally regarded as being appropriate to quantitative research. In qualitative research however, the terms reliability and validity are "dependent on the relationship between the researcher and the research process as well as between the researcher and the interpretive community" (Merrick, 1999, p. 30). In this regard,

Lincoln and Guba (1985) developed four “parallel criteria” which may be considered foundational in qualitative research. A description of these criteria follows.

4.5.1. Parallel criteria for reliability and validity in qualitative research

4.5.1.1. Reliability.

Lincoln and Guba (1985) paralleled *reliability* to *dependability* by using an “inquiry audit” (Merrick, 1999, p. 27) which was portrayed as being analogous to a financial audit where process and product (the data, findings, interpretations, and recommendations) of the inquiry are investigated. In this study of infidelity, conducting the interviews, analysing the data, reporting the findings, interpreting the findings using a Kleinian lens and making recommendations were seen to contribute to the reliability of this study.

4.5.1.2. Internal validity.

This concept was paralleled to *credibility*. Six main techniques were suggested which could increase the possibility of producing realistic findings and interpretations namely : a) prolonged engagement (sufficient time for continual observation); b) triangulation (ensuring accuracy of specific items of data by employing different sources and methods of data collection); c) peer debriefing (exchanging views with others regarding findings in the research process); d) negative case analysis (revising hypotheses after initial findings); e) referential adequacy (putting data aside which may be archived and comparing these with findings following data analysis). Lastly, f) member checking (informally and formally checking constructions with research participants).

In this study, peer debriefing, referential adequacy and member checking were the main techniques used to increase internal validity. Research findings concerning the participants’ lived experience of infidelity, were discussed with colleagues practising in the field of the psychotherapy. In addition, I as the researcher remained close to the data throughout the data analysis process. When

reporting the findings of the participants' lived experience of infidelity, the data remained accessible and could be revisited if necessary for the purposes of comparison and clarification. Prior to data analysis, engaging in the process of member checking with the five participants in this study, ensured that the data was evaluated as often as necessary to ensure an accurate reflection of their lived experience of betrayal.

4.5.1.3. External validity.

The concept of *external validity* was paralleled to *transferability*. In this instance, Lincoln and Guba (1985) considered transferability to represent the researcher's responsibility to offer "the thick description necessary to enable someone interested in making a transfer to reach a conclusion about whether transfer can be contemplated as a possibility" (p. 316).

4.5.1.4. Objectivity.

Lastly, the concept of *objectivity* was paralleled to that of *confirmability* (Lincoln & Guba, 1985). Confirmability reflects the "accuracy of the product and is the extent to which the auditor examines the product – the data, findings, interpretations, and recommendations- and attests that it is supported by data and is internally coherent so that the "bottom line" may be accepted" (p.318).

When addressing the issue of validity in qualitative research, the emphasis has shifted from "the truth of statements" to "an *understanding* by participants and readers" (Mishler, 1990; Stiles, 1993). A method that may be used to address concerns regarding validity is to employ agreement to reach interpretive conclusions and improve the quality of judgement. This method however raises further concerns regarding validity as it is not suitable to all populations (Hoshmand, 1997).

A further option was presented by Stiles (1993). He differentiated between three types of validity that depend on firstly the fit or consensus: a) coherence (quality of interpretation determined by readers); b) testimonial validity (accuracy of interpretation as determined by participants, also see 4.5.1.2) and lastly, c) consensus/stability/replication (interpretations as discussed with other

investigators, frequently through peer debriefing, in this instance collagues in the field of psychotherapy - also see 4.5.1.2) and secondly, on the change or progression in one's perceptiveness generated by novel interpretations or observations: a) uncovering and self-evidence -evaluations of fruitfulness and "fit" by readers; b) catalytic validity - the extent to which the research process "reorients, focuses and energizes participants" (p. 611) and lastly c) reflexive validity - the evaluation of how theory or a researcher's manner of thinking is altered by the data. Furthermore, Stiles (1993) also identified three classes of individuals whose insights may be influenced by the research: readers, participants and the researchers themselves (Merrick, 1999).

4.6. Summary.

The main aim of this study was to extensively examine and explore the experience of betrayal through a Kleinian lens. Therefore by using a grounded theory approach, the narratives of five participants, two men and three women, who were interviewed in sessions lasting between ninety and one hundred and twenty minutes, were analysed. In one instance, a second interview of similar time frame was requested by the participant and scheduled. The interviews were audiotaped and transcribed in detail. The data were then analysed according to Strauss and Corbin's (1990) grounded theory approach, which allowed for maximum fluidity, flexibility and creativity in the research process whilst providing the structure to generate and build theory well grounded in data. This approach makes use of open coding, axial coding and selective coding (Cameron-Smith, 2004).

During open coding, concepts, categories and sub categories were identified. Subsequently, these categories and subcategories were analysed in terms of properties and dimensional range. Axial coding assisted with the identification of connections between categories using the paradigm outlined by Strauss and Corbin (1990). Selective coding involved the selection of the core categories by explicating the story and the storyline, identifying core categories, relating the subcategories to the core categories by means of the paradigm and validating them against the data. Validation within the conditional matrix described in this chapter was not included, as this fell beyond the scope of this study. Furthermore, Lincoln and Guba's (1985) method of parallel

criteria for addressing the trustworthiness of the research was used. Trustworthiness of the data was examined with regard to dependability, credibility, transferability and confirmability.

During the research process the steps described in Strauss and Corbin's (1990) approach to grounded theory analysis were followed systematically and in detail. The quality of the interview itself also plays a significant part in the trustworthiness of qualitative research and care was taken to obtain rich descriptions of the participants' experience of betrayal.

Steps were taken to ensure the trustworthiness of the research. Consequently, the research was conducted over a sufficient length of time to ensure that prolonged engagement and persistent observation criteria were met. Prolonged engagement in this study refers to the engagement which I as researcher had with the participants from the date of their interviews up until the time their transcribed interviews were verified and returned to me for analysis. This process lasted for a period of four months. However, prior to and during the data analysis stage, the participants were given the option to contribute further information should they spontaneously remember incidents, emotions or events which, they felt they wanted to include in their narratives.

Member checking regarding the transcribed interviews helped to ensure that the initial data were accurate representations of what the participants had said. In addition to considering dependability (reliability) the techniques of peer debriefing, as well as catalytic- and reflexive validity were used in the study. Testimonial validity and consensus/stability/replication, which were also used, are contained in the corresponding techniques of member checking and peer debriefing respectively.

4.7. Conclusion.

Discovery has been the goal of science since the beginning of the Renaissance. However, the ways in which such discoveries are made have differed due to the kind of material under investigation as well as the specific era (Strauss & Corbin, 1998). In this chapter, one such route to discovery, namely that of a grounded theory methodology, was described. Furthermore, decisions regarding the type of additional data, which may have been required, and where to find

such data were made during the course of the researcher's theory building requirements (Terre Blanche & Durrheim, 1999).

The ultimate aim of the qualitative grounded theory research paradigm is to *generate* and/or *build* theory. Therefore, formulating theoretical interpretations of data grounded in reality offers a highly affective manner in which the world of experience may be understood. As Dewey fittingly suggests: "If the artist does not perfect a new vision in his process of doing, he acts mechanically and repeats some old model fixed like a blueprint in his mind" (quoted in Strauss & Corbin, 1998, viii).

Mouton (1996) states that there is a growing acceptance of explanatory theory in the social sciences. Explanatory theories explain by means of constructing causal models and stories of phenomena. These stories are usually credible in that they identify the relevant causal processes that produce certain situations or events. Furthermore, they can vary in scope from local to general explanations, depending on the nature of the investigation. Also, social theories generally explain phenomena in an open system and consequently prediction is not a central criterion in building theory. Now we turn to the following chapter of this thesis where the findings of the participants' experience of betrayal are presented in detail.

CHAPTER FIVE

THE INVESTIGATION AND RESULTS

5.1. Introduction.

When analysing the data obtained from the five participants, I as the researcher, was in the unique position of learning and becoming involved in their experience of betrayal in an intimate relationship, being mainly guided by a respectful concern for the phenomenon. At the time of the interviews, I had no background of the participants, their histories or similar experiences that they may have had, which may have contributed to the reduction of researcher bias. As the researcher, I also needed to rely and draw on my skills as a psychotherapist in establishing a containing climate in a short space of time, which could facilitate the sharing of sensitive information in as detailed a manner as possible.

In reflecting on the data during the analytic process, I was constantly reminded of the sensitivity of the topic under investigation. In particular during the coding process, I recalled what may be described with some reservation as “humorous” aspects of the participants’ rich narratives in places, which they generously and voluntarily provided. During the course of the interviews, I as the researcher was under the impression that I did not have a preconceived idea of the manner in which the information would be shared. However, the introduction of humour in some places during the course of the interviews, particularly the initial interview, was something that I had not anticipated. Consequently, I realised that as impartial as what I had tried to be, I did have a preconception of the seriousness and possible emotional climate which I would have expected to follow during the course of the narratives of the lived experiences of betrayal. However, for most of the interviews, the participants communicated the intense pain of their experience of infidelity. The aspect of humour however, is significant in the current context and is noted as an entry in my researcher’s journal.

All the participants in the study chose to relate their narratives in Afrikaans being their first language. However, as English was the main choice of communication for this thesis, vignettes of

the data where applicable were translated and are presented in English. In this regard, Strauss and Corbin (1990/1998) suggest that some translation is relevant in instances where the majority of persons who will have access to the research results fall in a different first language group to the participants in the study. Within the South African context therefore, English as the medium of communication, either as first or second language would allow most readers who do not have a command of the Afrikaans language, some degree of insight into the narratives of the participants in the study, specifically in terms of their thoughts, behaviours and emotions as a result of the experience of betrayal.

In addition, readers could also gain some sense of what the coding process entailed. Hoffman (1989) reiterates the challenges of accurate translation and suggests that meanings may become lost in translation. During the course of the interviews however, I asked the participants for clarification of words or descriptions of incidents, which were unclear. Furthermore, when analysing the data, I paid careful attention to translating the meaning units as accurately as possible before moving on to the conceptualisation of the data. In instances where I was not persuaded that the original transcriptions entertained other nuances, additional sources such as dictionaries were consulted. In addition, the translated key passages were also discussed and debriefed with peers. Lastly, the participants during the course of member checking were also asked to pay specific attention to words or phrases which may have been overlooked during the course of their interviews and which required accurate clarification before conceptualisation.

In this chapter of the thesis, the investigation and findings of the participants' experience of infidelity is presented. **Firstly**, we turn our attention to **the main research question**: **"What is the experience of betrayal in an intimate relationship?**". We also consider the two additional questions which were formulated in the event of the information not being spontaneously revealed in the participants' interviews. **Next**, the **participants' conceptualisation of the meaning of betrayal** is presented, **followed by** an explanation of the **data analysis process**. **An overview of the findings derived from axial coding is the next section** discussed, using the grounded theoretical framework as an organisational scheme. **Diagrams are also included** which portray the various components of the framework which emerged from the findings in this study. A **schematic summary** of the framework is provided **prior to the concluding comments** of this chapter. The **first component of the framework** which is considered **is** that of **"conditions".** The conditions which have emerged in this study are **contextual, intervening** and **causal** conditions.

The **second component** which is discussed is the **action and/or interactions** and the **third component** which is presented is **consequences. Subsequent** to the overview of the findings derived from axial coding, the grounded theory framework is used as a guide to the **detailed analysis of the data**. In this section, the **conditions, actions and/or interactions** and **consequences** that emerged from this study, are **discussed in greater detail.** Lastly **conclusions regarding the fundamental process** associated with the experience of betrayal namely, **a sense of alienation,** are presented.

At this point we turn our attention to the main research question.

5.2. The Research Question.

The main research question of the present study is: **"What is the experience of betrayal in an intimate relationship?"** In order to obtain relevant data, which will illuminate the experience as it manifests in the lived world of individuals, the following opening statement was posed:

> **"You were betrayed by your partner whilst in an intimate relationship with him or her. Please would you describe as accurately and as in as much detail as possible, your unique experience of betrayal, what it was like for you - specifically your thoughts, feelings and behaviour."**

Subsequent to this statement, two additional questions were included in the event of the information not being spontaneously revealed during the course of the participants' individual narratives:

1. **"What was your experience of yourself before, during and after this process?"**
2. **"What was the outcome of your relationship with the other party?"**

5.3. The Research Participants.

In the following section, any information, which may compromise the ethical obligation of myself as the researcher to protect the identity of the participants, as agreed during the initial stage of the

research process, has been excluded from the transcription of each of the interviews. Consequently the participants are represented alphabetically in order of the date of their interview.

The participants in this study, two males and three females were between 23 and 42 years old, and have completed tertiary education. They were divorced or unmarried at the time of the interviews and none of the participants had children. In addition, they came from South African family backgrounds consisting of both dual parent and reconstituted parental structures and they were culturally similar. Afrikaans was spoken as their first language and English as the second language of choice, and they would often move automatically between the two. As indicated in the previous chapter of this thesis, Table 4.1 represents a summary of the participants' contextual data.

The initial question to the participants was: **"What is your understanding of the meaning of 'betrayal'?"** Although each of the participants when indicating their willingness to participate in the study had met the research requirements of having experienced infidelity in an intimate relationship, it was necessary to gain some insight into their understanding of the concept of betrayal and in so doing, create a context for further narrative and to inform and enhance interpretation. After posing the initial question, some of the participants suggested that the emotional component of their experience was greater than verbalising their experience of betrayal, as illustrated in the following vignettes:

> [1]📼 [2]"It is more the emotion that is evoked when thinking about it than having the words to describe it."
>
> Participant B, 16 February 2005.

> 📼 "Betrayal affects your entire being…every cell and the core of your being…when that gets betrayed…then…there are practically no words to describe those emotions."
>
> Participant D. 6 April 2005.

However, their conceptualisation of the construct indicated:

> 📼 "Betrayal is an absolute violation of your trust of some-one very close to you, in a very mean and dishonest way."
>
> Participant A. 15 February 2005.

📻 "Briefly, I would say that betrayal is when some-one takes your entire being and everything you have been taught from childhood and that which you stand for… and trust, especially your family, your wife…and desecrates it."

Participant B. 16 February 2005.

📻 "Treachery, dishonesty, unreliability, basically…breaking of trust."

Participant C. 16 February 2005.

📻 "A total breach of trust… words like "cheat".. those are such superficial words.."

Participant D. 16 April 2005.

📻 "A total destruction of trust in such a deceitful way by a person whom you thought really cared for you and loved you…followed by such intense, emotional pain.. .you wish you could rather die."

Participant E1. 31 March 2005.

The following section introduces the reader to the lived experience of the act of betrayal in the lives of five participants. Descriptions have been constructed as narratives using data as well as additional illustrative material in the form of journal entries made by myself as the researcher. This has been done to invite the reader to participate in the research process rather than experience a sense of alienation.

As the findings in this chapter indicate, the fundamental process associated with the experience of betrayal is **a sense of alienation** or "not belonging" The evidence for this fundamental proposition will be presented here and the grounded theory that has emerged from the analysis is described in detail. In addition, this chapter provides a platform for exploring the process leading up to **a sense of alienation** as experienced by the participants, in the next chapter. We turn firstly to the first stage of the analysis of data, obtained during the process of open coding.

[1.] The symbol 📻 is used to indicate an audiotaped interview.

[2.] Illustrative vignettes from the data are indicated in a smaller font and indented in the text. In addition, the data has been translated from Afrikaans into English to maintain continuity of language in the thesis. The interviews that were transcribed verbatim were in each instance conducted in Afrikaans and verified by each of the participants. The interviews are included as Appendices C-G.

5.4 Analysis of data.

5.4.1. First stage – Open coding.

Each transcribed interview was coded using coding techniques of the grounded theory approach. Data was deconstructed into discrete units, closely examined line by line and comparatively analysed for similarities and differences by means of open coding. The units of meaning and corresponding concepts were then grouped into core- and sub-categories that reflected their properties and dimensions.

The identified concepts derived form the participants' interviews are presented in Table 4.2 in chapter four of this thesis. These concepts have been grouped into categories that emerged during this phase of data analysis. At this stage of the data analysis process, it is valuable to identify as many phenomena and concepts as possible because such a strategy facilitates entry into the field of inquiry.

5.4.2. Second stage – Axial coding

During the second phase of the analysis of data, it was necessary to uncover relationships among categories obtained during open coding. In this way, the phenomenon of **a sense of alienation** could be located within a conditional structure that in turn could be related to process. Conditions or structure create the circumstances in which problems, issues, happenings, or events relevant to a phenomenon are located or arise. On the other hand, process indicates the action or interaction of persons, organisations and communities over time, in response to certain problems and issues. Therefore, combining structure with process enables the researcher to access some of the complexities of life. For a detailed description of axial coding refer to 4.4.2.

The organizational scheme used to sort and organize the emerging connections was Strauss and Corbin's (1990/1998) framework (see 4.4.2.1). This framework was used to guide the analysis and to establish the relationships between the core categories obtained from the data. The basic components of the framework namely, **conditions, actions and interactions** and **consequences** were applied to the experience of betrayal in intimate relationships. Figure 5.1. portrays the basic

components of Strauss and Corbin's (1990/1998) framework. Furthermore, figure 5.2 provides a detailed representation of the conditions of the framework, which includes their properties and dimensions. The actions and/or interactions are represented in figure 5.3 and the consequences are represented in figure 5.4. In addition, the introduction of the **conditional matrix** as an analytic tool (see 4.4.4.) also suggests that as the researcher, I note the various levels of conditions in the social setting which influence the phenomenon of betrayal. By implication, this means careful observation of the context in which the study occurs.

At this point, a brief overview of the findings using the framework as an organisational scheme, is provided. A detailed discussion of these findings derived from axial coding follows the overview and figure 5.5 represents a summary of the findings using the framework.

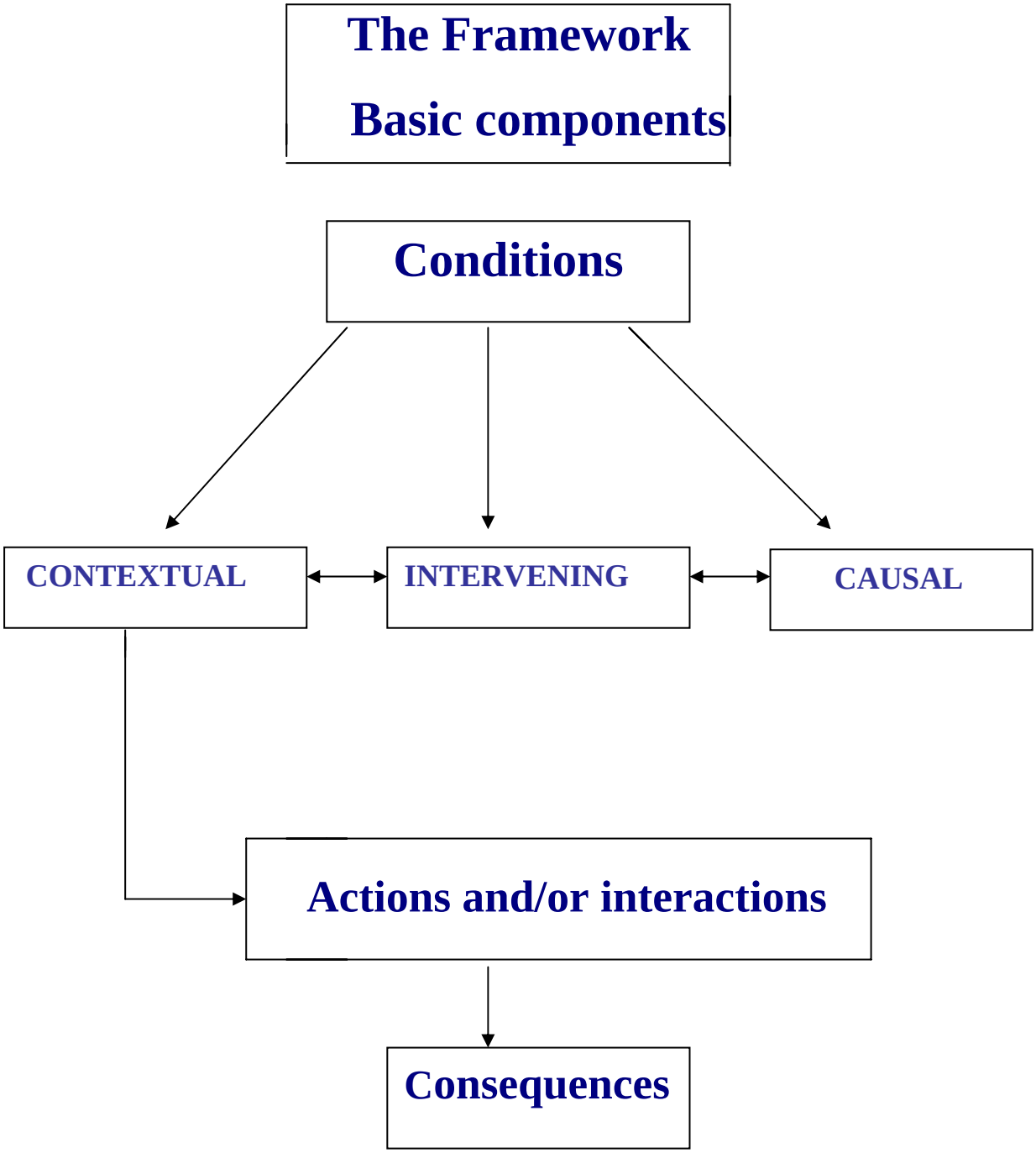

Figure 5.1. Basic components of the framework.

5.5. An overview of the findings derived from axial coding, using the framework as an organisational scheme.

The first component of the framework that we consider in this overview, is **conditions**. Conditions have emerged in this study as **contextual, intervening** and **causal** conditions.

5.5.1. Conditions.

5.5.1.1.Contextual conditions.

Contextual conditions are those conditions that influence the very context in which the actions or interactions occur. The set of conditions that emerge closest to the phenomenon of **"a sense of alienation"** is the **context of the intimate relationship**. The central question, which emerged from the data was: "**Why do individuals experience infidelity as an act of betrayal within an intimate relationship?"** From this question the **participants' expectations of the intimate relationship**, the **participants' characteristics** and their **expectations of their partners,** were identified.

❖ The participants' expectations of the intimate relationship.

The participants' expectations of the intimate relationship have emerged as contextual conditions to the phenomenon of **a sense of alienation**. Emerging contextual properties of an intimate dyad are: 1) increasing intimacy resulting in a sense of belonging and connectedness; 2) a sense of connectedness to the partners; friendship and family circles; 3) temporality; and 4) fixed boundaries regarding mutually exclusive sexual behaviour of the couple.

❖ Characteristics of the participants.

The emergent contextual characteristics of the participants are: 1) an informed readiness and willingness to trust the significant other, 2) moral and religious orientation and 3) a sense of an integrated self.

- Expectations of the significant other.

Respect for the participant as a valued other and commitment to the relationship are the specific characteristics, which the participants expect of their partner in the intimate relationship. They remain consistent for the duration of the relationship.

5.5.1.2. Intervening conditions.

Intervening conditions are those that promote or hinder the action or interaction routine and strategies of the participants and included factors such as time, culture, personality, as derived from the data. Intervening conditions contribute to a sense of alienation within the context of the intimate dyad. Two major categories emerged from the data namely, memory and the absence of the partner.

- Memory.

The participants attempt to remember something in their relationship that relates to or explains their partners' act of betrayal. In particular, they make use of retrospection to trace the present back to the past and introspection to examine themselves in the search for clues of incidents or actions that may have contributed to their partners' infidelity.

- Absence of the partner.

This second category, which emerges as a major intervening condition, is the absence of the partner. Specifically the physical absence of the partner brings home to the participants the reality of their abandonment in what at the time appears to be a somewhat unreal and fragmented experience. In addition the absence of the partner, implies the absence of mutual friends and the partners' family members. A further significant aspect of the physical absence of the partner emerges from the data. The participants' inability to reach closure is exacerbated as they are initially unable to understand or determine why their partners have abruptly abandoned the relationship. Furthermore, the physical absence of the other influences the disconnectedness which the participants have with regard to relationships and to themselves and also influences their perception of the relationship as having been genuine or fake.

5.5.1.3. Causal conditions.

The third set of conditions we consider in this discussion on the framework are **causal conditions.** Causal conditions refer to the incidents or events that lead to the occurrence or actual development of a phenomenon. Analysis of the data reveals that **disclosure of infidelity** and the **manner in which infidelity is orchestrated** are the two central conditions that cause participants to experience a sense of alienation**.**

- Disclosure of infidelity

The disclosure of infidelity focuses on knowledge that is provided to the participants by external sources such as friends or colleagues. This new knowledge is information that the participants did not consciously entertain prior to their partners' act of infidelity being exposed. In addition, analysis of the data indicates that disclosure of infidelity implies "knowing", as opposed to "not knowing". Three central questions guide our understanding of these two aspects of infidelity: 1) **What elicits the awareness of "knowing" or "not knowing?"; 2) How do participants respond to this awareness?; 3) How are "knowing" or "not knowing" causal conditions in the experience of a sense of alienation***?*

- The manner in which infidelity is orchestrated.

When having to deliberately consider their partners' act of betrayal, the participants become aware of a single event or incident which they perceive a being associated with the process of their partners' infidelity. This awareness occurs spontaneously during the period of retrospection. Furthermore, the participants experience the manner in which their partners orchestrated the act of betrayal as of greater significance than the actual loss of the partner and the abandonment of the relationship.

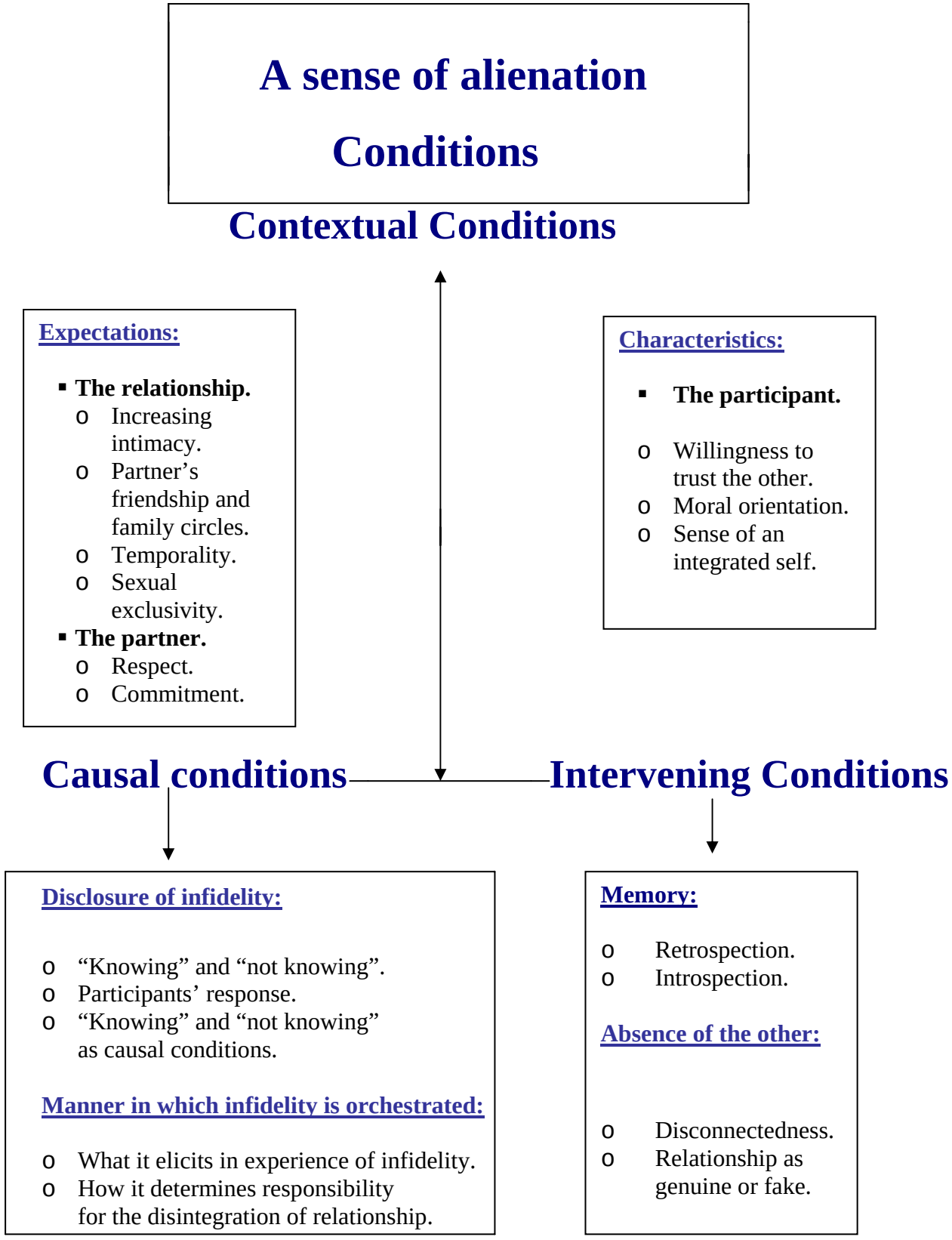

Figure 5.2. Conditions of the framework.

The data also indicate that as a causal condition, the manner in which infidelity is orchestrated, influences the participants' actions and interactions and contributes to a sense of alienation. This condition is tapped by the following questions: **1) What does the manner in which infidelity is orchestrated, elicit in the participants experience of betrayal? 2) How does this awareness influence their perception of assuming mutual responsibility for the disintegration of the relationship?**

Next, the **action and/or interactions** which the participants employ and which contribute to a **sense of alienation,** are mentioned.

5.5.2. Actions and/or interactions.

Routines are actions or interactions, which are familiar ways of responding to events in everyday life**. Strategic actions or interactions** on the other hand are purposeful acts,
which the participants take in an attempt to manage their experience of betrayal by their partners and contribute to shaping the phenomenon of a sense of alienation**.** Four action and interaction routines and strategies emerged from the data: 1) **confronting the partner, physical and emotional withdrawal, maintaining a façade** and **regaining control.**

❖ Confronting the partner.

Participants confront their partners either telephonically or face-to-face, after the relationship is abruptly terminated. Their need for confrontation is fuelled by their anger at perceiving the abandonment of the relationship as unfair. At this stage the participants are unaware of their partners' act of infidelity as the motivation for the abandonment of the relationship.

❖ Physical and emotional withdrawal.

Due to the unexpected abandonment of the relationship by their partners, the participants are catapulted into being single again. Their feelings of humiliation and rejection at their abandonment as well as the later knowledge of the partners' betrayal escalate and they experience difficulties in interacting meaningfully with others. Consequently, they withdraw both physically and

emotionally from others to the safety of a private environment such as their homes, as they attempt to assimilate their experience of betrayal.

- ❖ Maintaining a façade.

As figure 5.3. indicates, this mode of engaging with others is characterised by a conscious protection of a vulnerable and painfully raw self. It is important for the participants to "pretend" to others that they are doing well in the face of rejection and humiliation. One reason in particular is that they do not want to be pitied by others.

Also the participants feel quite helpless and inadequate in being able to sustain a relationship, which creates within them an existential crisis. Particularly when considering their social skills and ability to engage in relationships, the participants perceive these as ineffective, as they attempt to determine what went wrong in their relationship.

- ❖ Regaining control.

This is an important aspect in the participants' experience of betrayal. At this time, the participants rely on the structure and predictability provided by their work environments. This aspect lends a degree of stability and security to their sense of alienation and disconnectedness. Furthermore, regaining control allows the participants to gain some perspective regarding the quality of relationship with their partners, in particular the awareness that their partners were controlling for the duration of the relationship.

The perception of their partners as being controlling during the relationship does not end as the participants experience their partners as controlling even once the relationship has ended as the partners attempt to maintain some contact with the participants either directly or indirectly through mutual acquaintances, friends or family members.

The last component of the framework, which we briefly mention, is **consequences.**

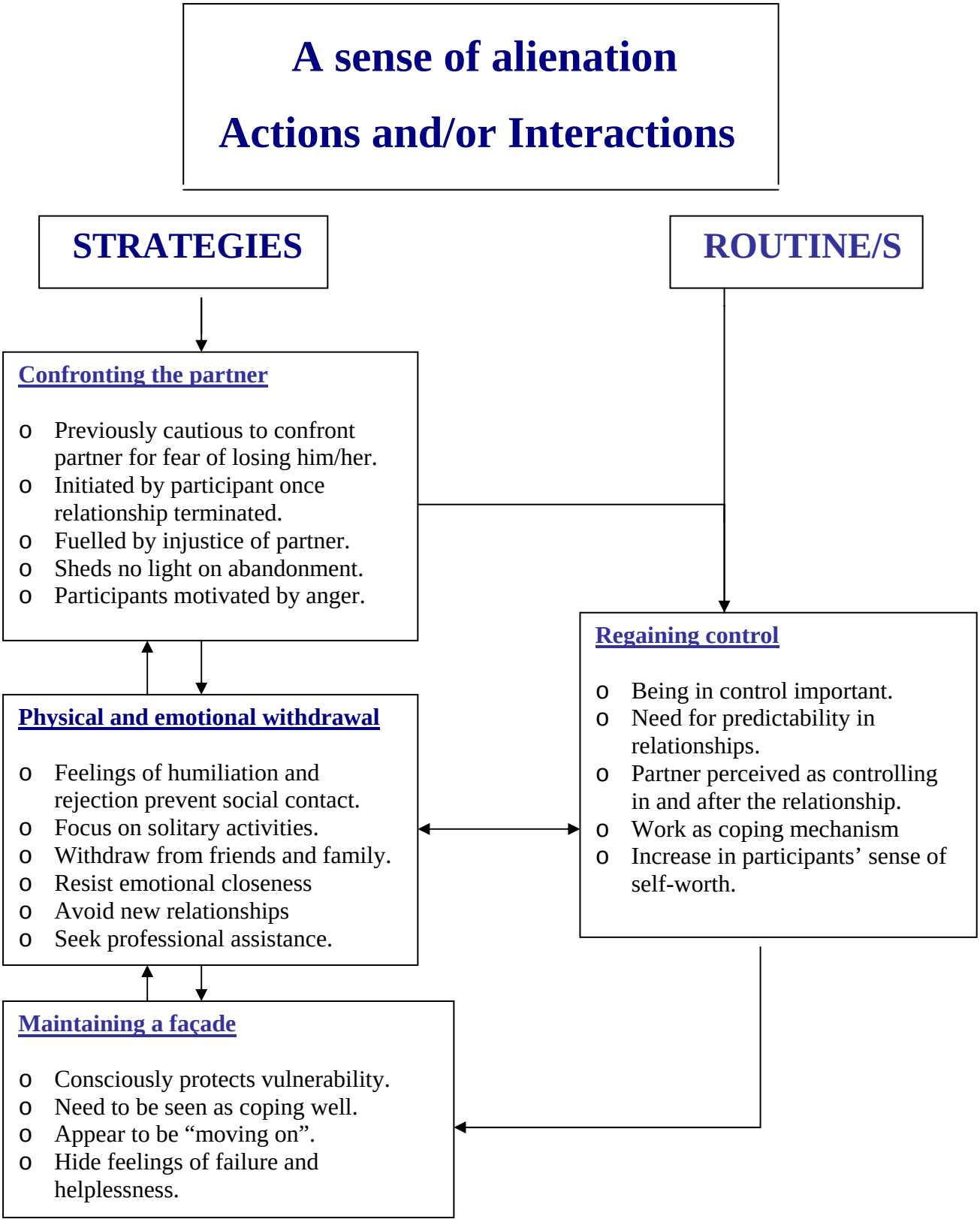

Figure 5.3. Actions and/or interactions of the framework.

5.5.3. Consequences.

Consequences are the results or outcome of actions or interactions taken or not taken and they may be deliberate or spontaneous. In this study, the participants' actions and interactions or deliberate lack of interactions have multiple and varied consequences. In addition, although reversible over time, they are unpredicted which increases their range on impact on the inner- and outer worlds of the participants and compounds the context of the experience. These consequences are categorised into emotional-, behavioural-, cognitive- and intrapsychic consequences and diagrammatically presented in figure 5.4. It is significant to add that these categories of consequences are not seen to progress linearly through the stages of actions and interactions that the participants employ. Rather they suggest interactive and fluid movement between these stages.

❖ Emotional consequences.

Analysis of the data reveals that the participants experience a wide range of emotions as a result of their partners' infidelity. Furthermore, **anger** emerges as the most prevalent emotion and is present in various degrees throughout the participants' assimilation of the experience of infidelity. Further emotions include: 1) **incessant crying**, 2) **fear and anxiety,** 3) **disillusionment,** 4) **depletion of emotional resources**, 5) **mourning,** 6) **feelings of depression**, 7) **loneliness and longing,** 8) **loss,** 9) **relief**, 10) **resurrected resilience**.

❖ Behavioural consequences.

The data reveal that there are considerably less behavioural consequences than emotional consequences. The actions or interactions which the participants take once the relationship has been abandoned have been indicated in the preceding paragraphs. These actions and/or interactions carry similar behavioural consequences and are referred to in further detail in this section. The first behavioural consequence results from the participants' **confrontation with their partner**. Further behavioural consequences result from the participants' **physical and emotional withdrawal, maintaining a façade** and **regaining control.** The data reveals that particularly when maintaining a façade, the participants experience **heightened vigilance**, which also influences their sense of regaining control as they feel better equipped to manage their environment.

❖ Cognitive consequences.

Initially the participants engage in little reflective thinking regarding their experience of betrayal. However, they increasingly engage in reflective thinking and enter a stage marked by continual thoughts of betrayal and of relationships in general. Furthermore, the participants are pursued by thoughts of their partner both prior to and subsequent to his or her act of betrayal.

Cognitive patterns are persistent and recurring as the participants continue to search for closure. They are largely debilitating and destructive in nature and have a negative effect on most friendships or relationships the participants have, as well as their relationship with themselves. Cognitive consequences emerging from the data are: 1) **self-punitive ideation, 2) paranoid ideation, 3) doubt, 4) persistent thoughts about the partners' betrayal, 5) holding on to the relationship, 6) comparison to the known or unknown other in their partners' lives.**

❖ Intrapsychic consequences.

These consequences are facilitated by interactions between internal, covert factors as in the case of intrapsychic conflicts. Intrapsychic consequences are considered to occur in the mind of the individual and result from the actions or interactions, which the participants take, in their experience of betrayal. What emerges from the data is that 1) **denial, 2) dissociation, 3) ambivalence and idealisation of the partner** and **5) suppressed anger** are the most prevalent intrapsychic consequences in the participants' experience of betrayal.

At this point we turn to a detailed discussion of the framework as an organisational scheme used in the analysis of the data.

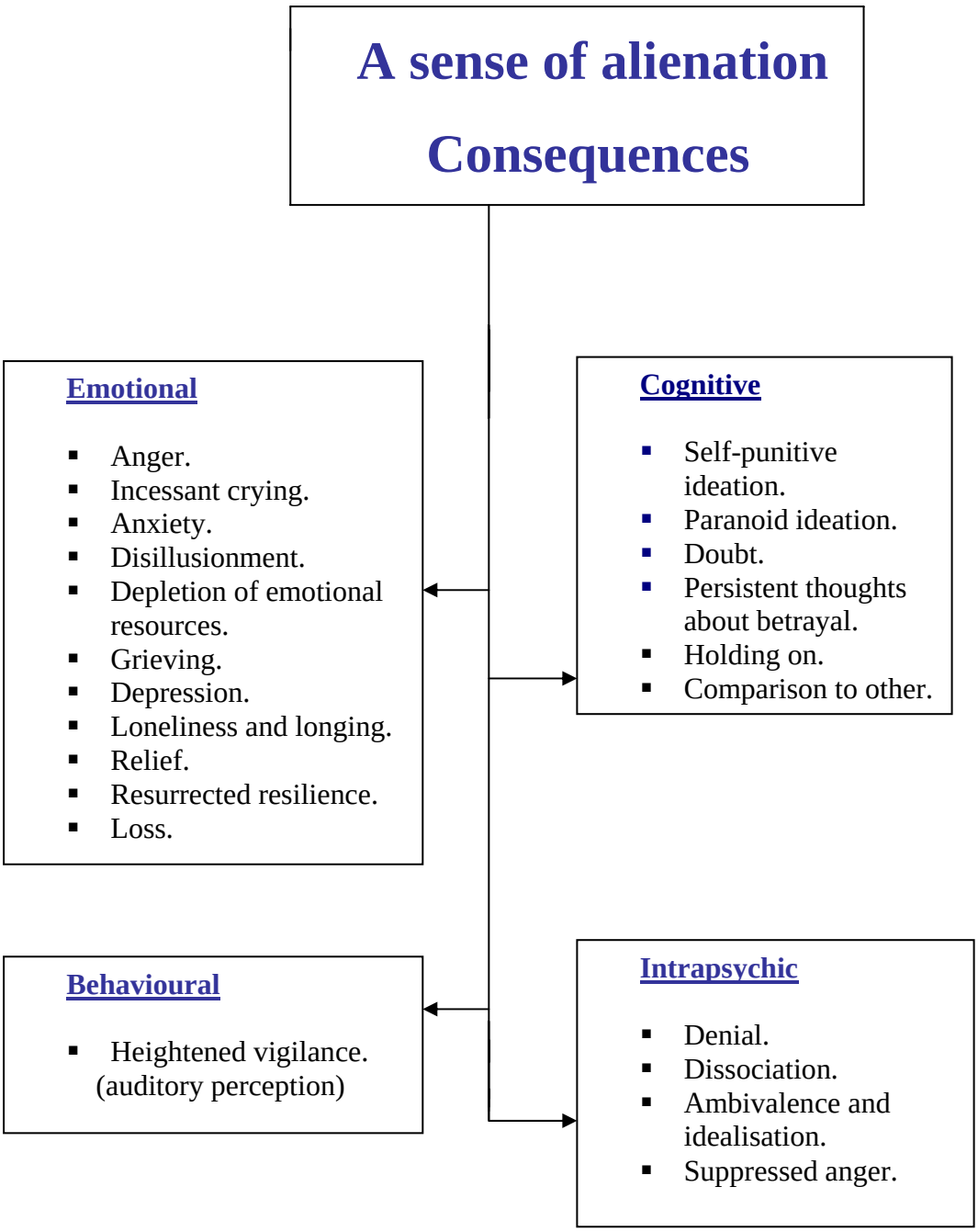

Figure 5.4. Consequences in the framework.

5.6. The framework as a guide to analysis of the data.

As indicated in 4.4.2.1, the framework consists of conditions, actions or interactions and consequences. Conditions in this study have emerged as contextual, intervening and causal are discussed below. The discussion on conditions is followed by actions and interactions and consequences.

5.6.1. Conditions.

5.6.1.1.Contextual conditions.

The contextual conditions influence the actual context of the phenomenon. Furthermore, the actions relating to the phenomenon **(a sense of alienation*)*** are influenced in particular ways by these conditions. Considering the interpersonal context of an act of betrayal such as infidelity, the set of conditions that seem to be nearest to the phenomenon of **a sense of alienation** is the context of the intimate dyad relationship namely, *the participant* and *the significant other (partner).*

In considering the context of betrayal in this setting, it may be argued that the contextual conditions are much broader. Such conditions as the war against global espionage, treason at national level and cultural diversity might appear to represent a greater significant context of this phenomenon. In addition, the disciplines of theology and philosophy may contend that the nature of betrayal has its roots in the absence of moral structures within a societal context. The psychological perspective might contend that specific personality traits of the participants and gender are a central factor in their predisposition towards an act of betrayal such as infidelity and may also emphasise treatment models to buffer the effects associated with an act of betrayal. In this study however, betrayal as a unique, lived experience in the lives of the participants in an intimate relationship is a central factor. Consequently, less emphasis has been placed on variables such as the personality traits of the participants and their partners as well as gender within the context of betrayal. Rather factors related to the experience of the participant in relation to the intimate relationship have been emphasised.

The question that directed theoretical sampling was the main research questions and remained: "**What is the experience of betrayal in an intimate relationship?"** The data generated by the interviews however, indicated: "**What happens in the life of an individual when he or she is betrayed in an intimate relationship?**" The core methods of data gathering were audiotaped interviews and member checking (see 4.5.1.2). Theoretical sampling facilitated the emergence of the central themes defining the context of the phenomenon as being the **nature of the intimate dyadic relationship.** This awareness enabled the researcher to recognise a significant question that had emerged from initial analysis: **"Why do individuals experience infidelity as an act of betrayal within an intimate relationship?"** In turn, this led to identifying three main aspects namely, participants' expectations of the intimate relationship, the characteristics of the participants and their expectations of their partners as the significant other. The contextual conditions that emerged were consequently called "**expectations of the intimate relationship", "characteristics of the self" (participant)** and **"expectations of the significant other ".**

The expectations of the intimate dyad, the characteristics of the participants as well as their expectations of the partner as significant other, were not subjected to quantifiable measurement. Therefore these are regarded as representing the unique expectations of the participants themselves. Expectations which emerged as contextual conditions relating to the intimate dyad were twofold: Firstly, whether consensual engagement in the dyad promised a context of growing intimacy resulting in a sense of connectedness and secondly, whether there were set boundaries in terms of mutual sexual exclusivity between the couple.

Contextual conditions that emerged in relation to the self were trust in the significant other and the participants allowing themselves to become emotionally and physical vulnerable to the significant other. In addition further characteristics that the participants bring to the context of the intimate dyad relate to moral and religious background. The expectations that the participants have of the significant other emerged as contextual and are related to the conditions, which attract the participant to his or her partner. These also include those factors which the participants may find unattractive or cause them to avoid engagement in the relationship.

After much consideration and returning to the data on many occasions, the expectations of the intimate dyad, the characteristics of the participants themselves and their expectations of their

partner as significant other are presented as the context for the phenomenon of **"a sense of alienation"** within the context of infidelity. These conditions meet the criteria set by Strauss and Corbin (1990/1998) whereby a context is a particular set of conditions within which the action or interaction strategies are taken to manage, handle, carry out and respond to a specific phenomenon.

The conditions or expectations of the intimate dyad would remain consistent for entry into the relationship. Furthermore, it is expected that the intimate relationship should create a context in which a sense of belonging and connectedness may be experienced and secondly, one which has mutually, sexually exclusive boundaries. Therefore under these conditions, the participants felt secure in placing their trust in the relationship and the significant other and invested him- or herself at an emotional and physical level in the relationship. These expectations which the participants have of their partner remain consistent for the duration of the relationship and are not usually changed by other conditions, either causal or intervening. Therefore they are contextual for **"a sense of alienation".**

However when infidelity occurs in an intimate relationship, the consequences of that experience, may affect an individual's willingness to enter into a subsequent relationship. This means that a negative experience within an intimate relationship may deter an individual from readily engaging in a relationship and withdrawing trust and the willingness to become emotionally and physically vulnerable to a significant other. Should a subsequent relationship be considered however, the new context is established once again and remains consistent for that relationship.

The contextual conditions presented here are therefore those surrounding the participant and the intimate relationship in which he or she engages. In this section the participants' expectations of the intimate dyad will be presented first. Subsequently, characteristics of the self as perceived by the participants and their expectations of the significant other are presented.

- **The participant's expectations of the intimate dyad.**

The participants' expectations of the intimate dyad have emerged as contextual to the phenomenon

of *"**a sense of alienation**"* within the context of betrayal. The emergent contextual properties of an intimate dyad are the following:

- Increasing intimacy, which creates a context for belonging and a sense of connectedness.
- A sense of connectedness to members of the significant others' friendship and family circles.
- Temporality.
- Set boundaries regarding a mutually sexually exclusive relationship.

♦ Increasing intimacy in the dyadic relationship.

This first property refers to the participant's experience of growing intimacy and a sense of shared belonging with the significant other. As intimacy grows over time, the level of connectedness between the couple deepens and there is a growing awareness of exclusivity in terms of "us" and "them" (see 2.4.4.1.). The following vignette illustrates the sense of connectedness in the intimate dyad:

> 📼 "I realised at that stage, I loved him, I was not just in love with him…. We could spend hours chatting and eventually go out and get take-outs and maybe go to movies…just be in each others' company for days…...we spent all our free time together, shared everything, became a part of each others' lives."
>
> Participant A. 15 February 2005.

In this manner it is evident that although remaining unique and individual, the self and identity becomes interwoven in the growing intimacy of the dyad. Increased responsiveness to the significant other is also characteristic of this stage, paralleled by a deepening attraction to the partner. During the course of growing intimacy, a partner's habits which may be contradictory to the conducive nature of the relationship with the significant other, are also accommodated. Consequently the intimate dyad becomes a place of safety, validation and comfort rather than a threat to the well being of the individual.

- A sense of connectedness in the extended environment of the partner.

Due to the nature of the intimate dyad, the participants also engage in relationships with friends and family members of their partners. In some instances, the participants may initially find it difficult to gain entry into these circles but validation of themselves as consistent and reliable partners within the intimate dyad, facilitate acceptance by others. Participant C relates her experience in the following manner:

> "His father is …you know…the ideal father and the first day I met him, he told me I could have many things but not his son and he changed, you know? I really grew to love his family and everyone that knew him"
>
> Participant C. 16 February 2005

As will become evident from the data analysis provided in the rest of this chapter, the data show that by becoming a constant part of family and friendships circles, an expectation of being the "favoured one" is communicated to the participant by their partner. It also generates a feeling of continuity within the intimate relationship and the participants feel secure in assuming and expecting that their position is one of increasing permanence.

- Temporality.

The third characteristic that emerges from the data within the intimate dyad, is time. Time proves to be a significant feature in terms of the personal investment made by the participants. In order to experience growing intimacy, it is necessary for the participants to make themselves accessible and available to spending time with the significant other or spending time in the service and support of the intimate dyad. In particular, time is structured around the intimate dyad and the significant other with a strong emphasis on the present. However in the light of the continuous and permanent nature of the relationship, time is also invested in fantasies, hopes and plans for the future. Furthermore in view of the conditions of trust, loyalty and honesty, in determining the continuity of the intimate dyad, these aspects can only be integrated within the dyad over time.

♦ Mutual sexual exclusivity as boundary.

The participants expect that within the context of an intimate dyad, the boundary of mutual sexual exclusivity is an inherent contextual condition of their relationship. This contextual condition holds true for both male and female participants and serves to clearly demarcate the relational context. In addition, the boundary serves to distinguish between outsiders and individuals within the dyad (see 2.4.4.). Maintaining the boundary of mutual sexual exclusivity contributes to a sense of connectedness and also sustains the growing intimacy between the couple.

On the other hand, a violation of the sexually exclusive boundary by one of the members is likely to compromise the continuity of the intimate dyad and destroys the sense of connectedness and intimacy. The expectation of a contextual boundary of mutual sexual exclusivity clearly emerges from the data in all instances. Furthermore the contextual boundary of mutual sexual exclusivity is also a condition for inclusion in the study, which was confirmed prior to the data collection period.

❖ **The characteristics of the self (participant).**

The characteristics of the self, which the participants bring to the context of the relationship, have emerged as contextual to the phenomenon of **"a sense of alienation"** within the context of betrayal. The emergent contextual characteristics of the participants are:

- An informed readiness and willingness to trust the significant other.
- Moral orientation.
- Sense of an integrated self.

♦ An informed readiness and willingness to trust the significant other.

Before engaging in the relationship, there is an understanding that the participant and the significant other enter into an agreement where the well being of the parties is upheld rather than compromised. Analysis of the data indicates that the personal qualities of initial caution, uncertainty and inexperience are replaced by a readiness to engage in the relationship and to trust themselves to a significant other as well as place their trust in a significant other:

> "I was very careful before getting involved .…He tried for six months before I finally gave in and told him we could give it a chance ….. [and] he knew where he stood from the beginning…The fact that he persevered for those six months before getting to that stage… I thought that was a good sign."
>
> Participant C.16 February 2005

In addition, Participant C describes her trust born out of a coerced dependency on her partner in this way:

> "I felt very comfortable with him and could talk to him about anything. For three months after my car accident he looked after me…my two arms were broken and I could do nothing for myself. He had to bath me and dress me and wash my hair and face and put cream on my toes and feed me and change the bandages."
>
> Participant C.16 February 2005.

Participant D reiterates the readiness and willingness to trust the significant other:

> "This was my first relationship after coming to terms with my homosexuality and I really trusted him, I had no reason not to. He told me he would be faithful to me and that he didn't want anyone but me….and I really believed him and relied on everything he said."
>
> Participant D. 6 April 2005

A further related aspect is the participants' emotional vulnerabilities, which they expose whilst in the relationship, trusting they will not be humiliated or rejected. Participant A explains:

> "I told him I loved him and why I felt that way and that I felt he was the person with whom I wanted to share my life."
>
> Participant A.15 February 2005.

In addition, the participants make themselves physically vulnerable to their partners:

> "The first time we were physically intimate…was just before I left to go overseas …and I think that was a turning point for me because….that was the first time I had ever been physically intimate with …anyone for that matter and it was an unbelievably intense experience"
>
> Participant D. 6 April 2005.

- Moral and religious orientation.

The participants also bring their moral and religious orientation acquired during the process of socialisation, to the intimate relationships. In particular the participants' expectations of sexual exclusivity in intimate relationships is clearly defined.

Furthermore, the data indicate that their partners' religious orientation, does not significantly influence the participants' decision to engage in an intimate relationship. Therefore, their perception of the partner as religiously compatible or incompatible, is accommodated and this perception does not determine the continuity of the intimate dyad. It is notable in this study however, that three of the five participants engaged in relationships with persons of a similar religious orientation, namely Christianity.

Alternatively, analysis of the data indicate that a variable which emerged as a definite deterrent to the engagement of the participant in an intimate dyad, was the wish or need for a casual sexual relationship by a prospective partner, in contrast to a committed, mutually sexually exclusive relationship. The following serves as illustration:

> "After dinner ..we were chatting on the sofa and he told me he is madly attracted to me and he asked whether I was seeing anyone at the moment or was anyone pursuing me and I said no, not at that stage. We carried on chatting and then he asked how do I feel about casual sex? I told him it is not even an option, I am not interested, it is not part of my character…of who I am."
>
> Participant D. 6 April 2005

In all instances, the participants' moral orientation toward sexual behaviour in intimate relationships creates a significant context for the phenomenon of **"a sense of alienation**". This important finding is explored in detail in the discussion in the following chapter.

- Sense of an integrated self.

The participants' sense of an integrated self when they enter and engage in the intimate dyad is the next contextual condition for **"a sense of alienation."**

Analysis of the data reveals that participants initially engage in the intimate relationship with a sense of an integrated self and a positive attitude towards the idea of relationship with a significant other. Bearing prior negative experiences in mind, the participants feel they are taking an informed and calculated risk with the view to a long-term commitment. They bring amongst others, independence, confidence, and their sexuality to the relationship. In addition, they have a need to give caring and nurturing to their partner and a need to receive similar caring and nurturing from them. Their overall experience of themselves is one of being in touch with their fears of rejection, abandonment and failure as well as optimism and hope for love and happiness within the intimate dyad. In bringing their integrated self they also bring their identity- what they subscribe to and uphold as individuals - essentially, their entire being to the intimate dyad. As illustration, Participant D explains:

> **"**When I am in a relationship, I invest **everything** in that relationship… **everything…** my self, my time, money,. my entire world… I don't hold back."
>
> Participant D. 6 April 2005.

Their sense of an integrated self is strengthened or challenged by their partner's interaction with themselves as well as their interaction with family members, friends and colleagues. The participants express feelings of satisfaction regarding their uniqueness as individuals and being accepted by others. Within the intimate dyad, the participants experience themselves as connected and bound to the significant other at various levels. In this manner, they experience an integrated self and identity as meaningfully and purposefully invested in the relational context of the intimate dyad.

Furthermore, as part of an integrated self, the participants bring internal and external resources to the intimate dyad. The data suggest that they bring **internal resources** such as resilience, motivation, hope, optimism, physical and emotional well being and spirituality when first engaging in the intimate relationship. It is evident that as participants prepare to engage in an intimate dyad, they also bring previous experience and knowledge of an intimate dyad to their relationship. They share their knowledge and previous negative experiences with their partners in the hope and with the expectation that a similar experience will not recur in their current relationship:

> 📼 "Before we become involved…I told him……I don't want to hurt him and be unfair to him but because of my previous negative experience…I was paranoid about the same thing [infidelity] happening again. And he said he understood and that it was ok, it wouldn't happen."
>
> Participant C. 16 February 2005

In addition, data that emerge from the analysis indicate **external resources** such as the love, support and encouragement of family and friends. Some are geographically more distant than others, which implies less contact between individuals. However, the participants describe rewarding relationships with sources of external support, which include acceptance and caring.

Evidence in the data suggests that the participants' sense of an integrated self and their perceptions of their resources as being abundant and accessible, occur prior to engagement in an intimate dyad. Therefore, it follows that if a participant initially perceives him or herself as lacking in resources or feels vulnerable and unsupported, he or she is less likely to engage in an intimate relationship and consequently, is less likely to experience a sense of belonging and intimacy. Under these circumstances therefore, they are less likely to allow themselves to become vulnerable to an act of infidelity by their partners. The participants' perception of abundant and accessible internal and external resources therefore creates an important context for the phenomenon of **"a sense of alienation."** This finding is explored in greater detail in the discussion in the following chapter of this thesis.

❖ **Expectations of the significant other.**

The participants' expectation of the significant other in the intimate dyad is the next contextual condition for a **"sense of alienation".**

Analysis of the data indicates that there are specific characteristics that the participants expect of the significant other in the intimate relationship. These characteristics of the partner should remain constant for the duration of the relationship. Furthermore, these expectations of the significant other remain constant for every intimate dyad. These are:

- Respect for the participant's being.
- Commitment to the relationship.

♦ Respect for the participants' being.

The data indicate that although the expectation of respect for the participants' being is a significant aspect brought to the context of the intimate dyad, this expectation is not necessarily overtly communicated to the significant other prior to their engagement in the intimate dyad. Analysis of the data shows that the participants do not consciously consider or question whether their partners will respect their being, within the intimate context of the dyad. Rather, the participants' expectation that their partners will respect them as individuals, is an assumed, fundamental premise of their intimate relationships.

Furthermore, during the course of the relationship, the absence or lack of this contextual condition of the intimate dyad is not consciously considered. Only once the act of infidelity has been disclosed or exposed, do the participants consciously experience their partners as lacking respect for their being: As illustration, Participant A reflects:

> 📼 "I never thought I would expose my feelings the way I did in the letter…but I think it was a case of…now I'm giving everything, it's the last I have to give and then whatever happens must happen. I would have stayed for much longer if I hadn't done that and he treated it with such little respect…. I think that's what changed my feeling towards him. I have no time for such a person, not even as a friend."
>
> Participant A. 15 February 2005.

As a result, an interesting aspect of the intimate relational context emerges from the data and points to both conscious and unconscious communication between the couple. At this stage

however, further discussion and interpretation of the findings will be conducted in the following chapter of this thesis.

- Commitment to the relationship.

The second property of expectations that the participants have of their partner is their commitment to the relationship. Analysis of the data indicates that the participants expect commitment by their partners to the relationship, which is perceived in the quality of their **behaviour and responsibility towards the participant and the relationship** as well as the **time** spent with the participant. These expectations are interestingly consistent and are sustained over time.

> "I found it difficult to understand……at first because although he didn't actually voice his commitment to me, his behaviour was that of a committed partner and I think I began to experience it as commitment from him. He spent all his time with me, took me to family functions and to his mother…those type of things."
>
> Participant A. 15 February 2005.

What also clearly emerges from the data is that the participants perceive commitment of their partners to the relationship in their **discussions and plans for a shared future**.

> "His main reason for leaving the relationship he said was that he battles with commitment and the responsibilities associated with a committed relationship. He doesn't want to have to come home every night. I don't buy that for one minute because in six years after planning to get engaged as well, this was the first time he ever spoke of not wanting the responsibility of commitment."
>
> Participant C. 16 February 2005

Exclusive sexual intimacy and faithfulness between the couple was a further signal of commitment to the relationship. Boundaries were firmly set around sexual exclusivity within the context of the intimate dyad and the data yielded that social occasions which excluded the participant yet included members of the opposite gender were non-threatening if enjoyed within a group setting, as opposed to a one-on-one interaction with their partner. The expectation of faithfulness as a sign of commitment in some instances was voiced prior to engagement in the relationship:

> "I was still thinking about getting involved with him and I told him, I expected him to be honest, reliable and faithful, so he knew…and he still carried on dating me which I thought was a good sign."
>
> Participant C. 16 February 2005

All the participants and their partners shared the expectation and understanding that faithfulness was inherent to the relationship and indicated commitment. However, Participant A's expectation of faithfulness and sexual exclusivity was not verbally confirmed or rejected by her partner. She experienced him as uncomfortable with emotional aspects of their relationship and vague responses were integrated into their interaction for fear of losing him:

> "More than once I confronted him with which way our relationship was heading and he either didn't answer me or gave me a vague response such as 'but you are in my life, what more do you want'? The fact that I loved him and there wasn't any negative feedback…that was enough to keep me there."
>
> Participant A.15 February 2005.

A further aspect that is perceived as commitment to the relationship is the **dependability or trustworthiness of the partner over time**. For example, can they be trusted to promote rather than threaten the relationship? Can they be trusted to protect the participants' vulnerabilities? When engaging in the relationship, the partner as trustworthy appears to have been validated. The data suggest that this property of the intimate dyad has one very clear dimension associated with the trustworthiness of the significant other:

Always ⟶ Never

A recurrent theme in the data regarding the trustworthiness of the partner is that if there is any doubt in the participants' experience and perception that their partner is undependable or can not be trusted, there is little reason to become involved in a potential relationship or further the existing relationship. Trustworthiness is perceived as the behaviour of the partner that indicates his or her intention to promote rather than harm the relationship. In this manner, the participants consider the degree of commitment of their partner to the relationship along the following dimension namely:

Large ⟶ Small

In order to gain the trust of the participant, a related central theme that emerges in the data is that of the perceived **honesty** of the significant other. Honesty is regarded as one of the most important characteristics which the partner brings to the relationship and which engenders trust in the participant. The participants' expectation of honesty of the significant other remains for the duration of the relationship and increases over time. In addition, the expectation of trustworthiness and honesty of the significant other plays a key role in the phenomenon of **"a sense of alienation".**

Analysis of the data reveals that the participants' expectations of their partners are measured against their own. They clearly expect to receive what they feel they are able to bring to the relationship. Consequently, they experience their standard and level of expectations of respect for the other, trustworthiness and honesty as reasonable and fair. What remains apparent from the data however is that the participants do not necessarily always communicate their expectations of the significant other clearly. This does not appear to be an oversight but rather appeals to general unspoken "rules" of relationships between individuals of similar moral orientations and cultures. These "rules" are acquired during the socialisation process and enable them to accomplish desirable outcomes within the context of intimate dyads. The second set of conditions in the framework we now focus our attention on is intervening conditions.

5.6.1.2. Intervening conditions.

Intervening conditions are those conditions, which basically facilitate or hinder the relational process and lead to a **"sense of alienation".** The previous section described the participant and the significant other as the foundation of the context of the relational process. The conditions that emerge from the analysis as the intervening conditions are those, which lead to a **"sense of alienation"** within the context of the intimate dyad. The two major categories refined as intervening conditions are ***memory*** and ***absence of the other.*** These two conditions influence the fundamental relational process at various stages as described in the following paragraphs.

❖ **Memory.**

Memories of their partners' behaviour occurs once the act of infidelity has been exposed or disclosed within the intimate dyad. The participants try to think about something in their relationship which could be related to and explain the act of betrayal. This often happens in the context of uncertainty. By remembering, the participants attempt to gain an understanding, insight and re-evaluation of their truth about the past. Therefore, memory is the condition describing how participants consider and access their own previous life experiences. Memory may inform an action or allow a conclusion to be drawn, which effects the participant's experience of **a sense of alienation.** The aspects of memory that are most relevant to the participants' experience are **retrospection** and **introspection.** These are verified in what they remember or access as they consider their experience.

♦ Retrospection.

The characteristic of needing to make sense of a situation frequently prompts memory. A prompt could be an incident or merely something someone had said. **Retrospection** allows the participant to put pieces of a puzzle together by tracing the present back to the past, considering incidents or the verbal and non-verbal actions of the significant other. Previous experiences of infidelity in intimate relationships are also accessed in this manner:

> 📼 "She asked me to take her back after our divorce but we ended up fighting and making up all the time. Then I found out that she was having an affair with someone at work, which had already started before our attempt at reconciliation. And you know, funny enough, it was as if the past replayed itself. I experienced exactly the same things then which I experienced the first time she had an affair."
>
> Participant B.16 February 2005

Participants gradually trace their steps back through the relationship looking for possible clues, which facilitate their **sense of alienation.** Interestingly enough in all instances, the data reveals that participants find it particularly difficult to remember a moment or time in their relationship when the infidelity may have occurred. Rather, in all instances retrospection leads to speculation

regarding the most likely moment during which infidelity may have occurred, but none of the participants are able to confirm or validate their suspicions as their partners are not willing to engage in dialogue regarding the betrayal. Furthermore, although the participants have credible sources that informed them of their partners' infidelity, the partners deny this information:

> "I walked…into the restaurant where he was sitting at a table for two and asked him what was going on. He had said he was having dinner with a group of friends but there were no friends. I pleaded with him to be honest with me and then…. his date came back to the table."
>
> Participant D. 6 April 2005.

Analysis of the data reveals that the participants who had recently experienced their partner's infidelity were less likely to retrospectively access as much detail of their experience as those who had been betrayed at least a year previously. Specific aspects of the experience of betrayal therefore may facilitate or suppress the participants' memory. Greater attention will be paid to this aspect of the participants' experience in the discussion of betrayal presented in the following chapter. The descriptions and conclusions in this section are consequently founded purely on evidence in the data that indicates the participants' use of this cognitive process.

In their narratives, participants at times retrospectively identified a memory prompt regarding a salient aspect of their relationship, suddenly and consciously. Participant E reflects on some of the initial events prior to becoming involved with her partner:

> "Thinking back about it now, to the time before our relationship started ….he asked me to 'phone him when I got back from my trip to let him know how it went which I did….but I actually had no reason to do so, I need not have started something."
>
> Participant E1. 31 March 2005

Memory may also be prompted by a subconscious awareness. Participant A, whose partner betrayed her two years previously, becomes aware in talking about the experience how unexciting and mundane her life had become after their relationship ended:

> "I have never really thought about it in that way before but I miss the feeling of being "high" which I had when he was around…things have become more interesting now but they were so **exciting** when he was around."
>
> Participant A. 15 February 2005.

Participants were willing to share their retrospective experience in as much detail as they possibly could remember. However, the strain associated with having to remember what was evidently an intensely painful and in some instances recent experience, was clearly etched on their faces and their bearing at the end of each of the interviews. This lead to the following comments in my researcher's journal:

[3] 🕮 "I have just completed my third interview and the narratives of suffering have made a great impact on my understanding of the participants' experience of betrayal. They seemed cautious in the beginning, one did not arrive until contacted by my colleague again and even when he did arrive, he appeared hesitant and very nervous with a detailed explanation of why he had arrived an hour later. At the end of his interview he spontaneously commented that his lengthy explanation for being late had been fabricated and he had actually got "cold feet". When asked what made him decide to keep the appointment he said he didn't want to let my colleague and myself down because he knew his contribution was important.

What struck me most about each of the participants as they related their narratives was the noticeable resilience and courage in coping with a pain, which in some instances had no words. Yet, irregardless of the time lapse since infidelity had occurred, they still seemed so fragile and there were many new tears and emotions. What was also evident was that their loss was genuine and profound. Even the humour about suicide ideation, the matter-of-fact and distant narratives, which seemed to be told about another and the bravado - couldn't hide the fragility of their beings. They communicated a loss of connectedness, loss of belonging and a reverberating longing. The pain in describing these losses seemed so great, it almost felt tangible."

Researcher Journal. 16 February 2005.

When participants found that accessing certain memories about their partners' infidelity became too painful, they would stop their narrative and wait for further prompting from myself. In addition, at times, the participants preferred not to remember, but their memories became more accessible in the light of their narratives, which also served as a stimulus. In some instances, participants had also been betrayed by a partner in a subsequent relationship. Memories regarding these experiences also became an influencing factor in the experience of **a sense of alienation.**

In order to make sense and track the experience of infidelity, the participants compared existing knowledge regarding their partners' behaviour to the information of betrayal and drew new conclusions. As Participant D states:

> 📼 "He pushed all the right buttons and knew exactly what to say. I think he summed me up immediately, where I came from, the things that interested me and makes life interesting…and he did it so well, exceptionally well….He was definitely unstable and he played with me. Thinking back about him now …he has no-one and he is actually quite a sad case…but there is justice and what will be will be."
>
> Participant D. 6 April 2005

Furthermore, in instances where accessing memories about their partners' infidelity became too painful, the participants attempted to deal with their pain in the form of humour. Humour was introduced by the participants possibly to hide their vulnerability and ease the tension, which was evident at the beginning of the interviews. Humour frequently laced the interviews during the course of the data gathering process. The following entry in my researcher's journal illustrates this aspect:

> 🕮 "At the start of each of the interviews, the relationship between myself as the researcher and each participant was somewhat tense. However, the participants cracked jokes or made humorous comments possibly to break some of the tension created by the research situation. Although the participants had been briefed as to the procedure to be followed prior to the actual interview taking place and I had tried to put the participants at ease before the start of their individual interviews, it was only during the course of the interviews that the participants appeared more relaxed and confident about the procedure. Their verbalisation of the fatigue they felt at the end of their interviews was also witness to their courage in providing generous and rich descriptions of their experience of betrayal.

[3.] The symbol 🕮 is used to indicate the researcher's journal

> The introduction of humour by each of the participants about what appears to be such an intense, painful experience and in some instances multiple experiences, possibly enables the participants to perceive their lived experience of betrayal as "manageable". Therefore, use of humour deflects from the intensity of the emotional pain they would need to revisit during the course of the interviews. For example, participant C, who had had the longest relationship and the most recent betrayal, in seriously contemplating whether to commit suicide after finding out that her partner had betrayed her, laughed and joked about her preference for photographs under benign circumstances but that she wouldn't want her photograph to be taken once she had committed suicide-it wouldn't be flattering. Considering the pain of the experience she was in essence sharing, her comment was most likely introduced to detract from the intense emotional pain she had experience as a result of her partners' betrayal.
>
> As the participant observer, I felt I needed to respectfully respond to the humour introduced into the interviews by the participant as a way of joining with them yet being careful not to miss-communicate my understanding of the impact of their experience of betrayal. At no stage during the interviews or the research process however, did I initiate humour or escalate further humour from the descriptions, which the participants provided. I attempted to remain acutely aware throughout our interaction of the profoundness and intensity of the pain which they were communicating."
>
> Researcher Journal. 18 April 2005.

As indicated in the initial paragraph of this section, the central aspects of memory in this study are **retrospection** and **introspection.** Retrospection has been discussed and our attention now turns to introspection in the experience of infidelity.

- Introspection.

The second aspect of memory that emerges from the data is that of introspection. Introspection appears to be closely associated with the need for understanding and reaching closure in the experience of betrayal. Here participants look to themselves and consciously search for clues of incidents or actions which may have contributed to their partner's infidelity. Data suggest that in the absence of a viable explanation for the cause of infidelity, the participants find introspection to be a painful exercise. Furthermore, the lack of insight gained is fuelled by ambiguity due to the

partners abandoning the relationship or contradicting their act or acts of infidelity with positive verbal affirmations of the participants' self and identity.

Introspection and the absence of new, meaningful knowledge with regard to the reasons for betrayal, lead to the participants experiencing self-blame and anger: As Participant A describes:

> "I think what angers me the most is that I told him I loved him and he still carried on with the relationship even though he knew he wasn't planning on letting it develop into a future. Then I ask myself, should I not have ended our relationship then, when I didn't get the reaction I wanted? I blamed myself for being stupid because I am usually a very good judge of character and the questions I asked myself were things like, how did he manage to fool you and for so long? I still don't know but why did I not leave when I wasn't getting any response to my questions about where our relationship was heading?"
>
> Participant A. 15 February 2005.

Furthermore, introspection increases the participants' insecurity in the face of the experience of betrayal. Their inability to understand the reasons for the act of infidelity also has direct implications for their perception of themselves and for future relationships. In addition, introspection elicits feelings of worthlessness, a decrease in self-confidence and a perception of themselves as victims. Questions regarding why infidelity should happen to them when they are basically "good" people, undeserving of the trauma and not knowing what they did that was unacceptable, remain unanswered and result in a cycle of relentless thought processes which continue to culminate in an never-ending, unanswered "Why?" In particular, the participants perceive the act of infidelity as a rejection and abandonment of themselves but are powerless to alter or integrate the communicated adverse parts of their personalities because these parts are not known to them at a conscious level. Therefore they find it difficult to determine which negative aspects of the self need to be changed and then integrated.

During the process of rationalisation and justification, the data reveal that responsibility for the betrayal under these circumstances is externalised and placed with their partners. Being unable to own and change or improve parts of their self and identity which are perceived as being unacceptable to a significant other in an intimate relationship, results in the participants feeling fragmented and insecure with little optimism for subsequent meaningful and lasting relationships.

In the light of absent rational and logical reasons for the partner's infidelity, introspection leads the participants to draw conclusions which are coerced rather than validated in order to put an end to their uncertainty regarding their partners' behaviour:

> "I used to wonder about why he did what he did and what was wrong with me. Not anymore….I think there is something radically wrong with him, to be able to keep up the "game" for so long, so I'm actually very fortunate we didn't end up together… ….and he obviously doesn't have a ounce of backbone. I think about him as dangerous, a hunter looking for prey, who will hurt….and abuse."
>
> Participant E1. 31 March 2005.

However, instead of gaining closure, further uncertainty is created as the participants remain unaware of their personal limitations or their shortcomings in the relationship, which may have contributed to their partner's betrayal.

Introspection by the participants leads to a recognition of negative aspects of themselves influenced by the context of the intimate dyad. These aspects are regarded as "out of character" behaviour, brought about by the context of the intimate dyad. Jealousy, spying and protecting the partner's reputation even if it means being dishonest, are some of the aspects, which the participants identified as parts of themselves, which they usually control or suppress. Participant A describes how she experienced jealousy, which was not a personality trait she initially brought to the intimate dyad:

> "I wanted to talk about our relationship and where it was heading but he wouldn't give me an answer, so I left it because I decided it was more important for me to have him in my life so we just carried on. But our relationship was riddled with conflict because I became verbally aggressive towards him and what was interesting…..I became terribly possessive over him especially with regard to other women. I don't regard myself as a possessive person in general, I have never been and it was never an issue in our relationship before. But I became jealous and petty and although I tried hard not to shown it, he saw it in my attitude."
>
> Participant A. 15 February 2005.

In addition, Participant B remembers how he started spying on his ex-wife during the time they were trying to reconcile:

> "I really tried to forgive her but it is true what they say, a person never forgets. It became a part of my life because I kept wondering and she never admitted to the affair. In the time we were trying to reconcile, she suddenly couldn't tell me she loved me any longer. This happened previously so I started spying on her during the day. I didn't want to and I really tried to divert my attention to my work. I tried to force myself not to go past the house but the hurt and the pain of how it [infidelity] felt before….I just had to go past and see for myself."
>
> Participant B. 16 February 2005

After much introspection, Participant D came to the realisation that his relationship had turned him into a liar in order to protect his partner's reputation and interests. Here introspection was also causal in reinstating his perception of himself as an upright and honest individual:

> "I had to become a liar….to function in the world out there….I had to tell people I was having dinner with a best friend….I couldn't tell them who I was really having dinner with. I used all my good friends as alibis at that stage and where I find myself now…..it's terrible to think that I could ever have done such a thing. When we broke up, I had more control and I was unbelievably honest with everyone around me…it just happened that way. I didn't have any more energy to pretend …or to carry people along with me, who weren't honest. My parents my friends, everyone, absolutely everyone knew about us. There was total honesty and transparency in all my relationships."
>
> Participant D. 6 April 2005

❖ **Absence of the significant other**

This is the second category that has emerged as a major intervening condition for participants as they experience a sense of alienation from a significant other. In the context of an intimate dyad, the absence of the significant other is a key intervening condition. In particular, the physical absence of the significant other brings home to the participants the reality of the experience of betrayal in what appears to be a somewhat unreal and fragmented experience. Physical absence is

emphasised here because the partners have a very strong conscious presence as the participants hold the experience and their partners very vividly in mind particularly once the relationship has been abandoned. This finding will be discussed at greater length during the course of the next chapter.

The absence of the partner may also emphasise the absence of mutual friends and family members. However, lack of physical proximity shifts their influence mainly to the category of memory. A significant distinction between a sense of connectedness in an intimate dyad (see 5.5.1.2.) and a sense of connectedness to friends and family members is evident here.

As participants describe the physical absence of the other in their experience of infidelity they indicate that:

- By being physically absent, the partner remains oblivious to the extent of the damage he or she has caused the participant.
- The awareness of the deceitfulness and dishonesty of the partner in committing the act of infidelity is more painful than his or her physical absence.
- They experience a renewed sense of loneliness and longing, which they had prior to being in a relationship.

What is it about the physical absence of the other that is significant in this experience? Data reveal that the physical absence of the other increases the participants' inability to reach closure with regard to abandonment by their partner. Abandonment speaks to the withdrawal of support and unexplained rejection by the partner of the participant. Therefore, this has major implications for the way they think about themselves and about relationships, past, present and future. The perceptions formed in these relationships are not limited to intimate relationships but are also generalised to other relationships. Although the experience of infidelity draws attention to the current relationship, the physical absence of the other influences the *loss of belonging* and *disconnectedness* which the participants have with regard to relationships and to themselves and also influences their perception of *the relationship as having been genuine or fake.*

- Disconnectedness in relationships.

The first property of the physical absence of the significant other is that the participants experience disconnectedness in relationships. This includes both the intimate dyad as well as relationships with others. As they try and make sense of the seemingly irrational act of infidelity, they repeatedly search for answers to the question, "Why?" After exploring many avenues of reasoning and thought, their thinking remains inconclusive and unconfirmed as a result of the physical absence of the other. In the light of this, they are unable to entertain or anticipate future relationships or to reach closure regarding the recent relationship. Failure, uncertainty, rejection, humiliation and feigned acceptance by their partners if confronted, add to their sense of disconnectedness in relationships.

Furthermore, the participants experience a sense of disconnectedness from themselves. Whilst in the relationship, they regard themselves as integrated and connected to their perception of themselves. Only once their partners' infidelity has been exposed or disclosed, do they experience feelings of disintegration and disconnectedness as well as concern for their true identity. Furthermore, two tendencies in the participants' behaviour emerge from the data.

Firstly, in the majority of instances, the participants have no intention or desire to become involved in a subsequent intimate relationship after betrayal has occurred. However, a second tendency emerged which indicated that Participant B attempted to reconcile himself to the emotional aspect of intimacy in a relationship through temporary sexual promiscuity:

> "I am not embarrassed to tell you that when my ex-wife and I finally stopped trying to reconcile….I slept with many women….and it wasn't so much the sex I wanted but rather the feeling of being emotionally close to another person."
>
> Participant B. 16 February 2005

However, they do attempt to reconnect to themselves in various ways, one of which is becoming absorbed in their work and by attempting to do things, which previously confirmed their perception of their own competence.

Furthermore, the participants' sense of disconnectedness is exacerbated by the experience of being alone and the absence of sharing. What clearly emerges from the data however is that the participants do not long for or miss the absent partner *per se.* Rather, they long for the physical and emotional presence and closeness of a significant other in a mutually rewarding, intimate dyad. The presence of the significant other lends reassurance to daily living and although the participants are independent individuals, they experience a feeling of support, belonging and connection to another within the context of the intimate dyad. Participant A describes her experience of being alone:

> "I think I miss him sometimes because I am alone and he was good company. We had fun together and we were always together…**that** I miss….but if you asked me whether I missed him as person…. and that is the main reason for not being able to carry on…no, that's not true"
>
> Participant A.15 February 2005.

Participant C and D respectively emphasise the aspect of support which they experienced in the intimate dyad and which they miss at present:

> " What do I miss about the relationship? I think the fact that I am alone now….I miss being in a relationship. I never had a problem with being alone before but I realise now that the relationship has ended, that I am alone and I don't like it. There was always someone one could do things with….there was support. It's not a case of **having** someone."
>
> Participant C.16 February 2005

> "I left [to go overseas]….on a pink cloud…it was wonderful that this had happened to me. I had felt so lonely and now there was someone, it was fantastic…..After the relationship crumbled….I realised…now I have to get out there on my own…and it was such a weird idea because I had felt so safe [in the relationship]."
>
> Participant D. 6 April 2005

Being alone and feeling unsupported is an important influencing factor in the participants' experience of infidelity. In this instance, the participant no longer perceives himself or herself to be worthy in a relationship and the message he or she receives is " I am unacceptable". Being rejected or abandoned therefore is easily interpreted as "I am not worthy to be in an intimate

relationship." Not knowing why they have been rejected and abandoned however, facilitates the property of disconnectedness. The property of disconnectedness not only immediately after betrayal, but also as the participants anticipate future relationships remains a key intervening condition in the physical absence of the other. Furthermore, disconnectedness from others and from themselves is also central to facilitating the experience of a sense of alienation.

- The relationship as genuine or fake.

The second property of the *absence of the other* is the uncertainty the participants experience with regard to the authenticity of the relationship as well the implication this has for their experience of reality in the relationship. When examining the relationship retrospectively, the data reveal that participants question aspects of the relationship, which they previously believed were genuine. This line of questioning leads to unsatisfactory conclusions and an increase in their ambiguity. Furthermore, the participants have significant difficulty integrating new knowledge gained as a result of the act of infidelity, with the memory of their experience in the relationship at that time. For example, Participant C found it difficult to distinguish between what was genuine and fake in the relationship after being informed of her partner's betrayal. This was causal in generating a repetitive cycle of retrospection and questions regarding her perception of her partner's motives for "pretending to care" in the relationship. In addition, the participants' perception of their emotions as valued gifts, which they brought to the relationship, are questioned subsequent to betrayal and concluded as being worthless and unacceptable. These perceptions held by the participants are causal in intensifying the humiliation, which they feel as a result of their increased vulnerability in the intimate dyad.

The inability to gain closure or enter into satisfactory dialogue with their partner about their ambiguity escalates their insecurity and constrains their ability to integrate the experience. What also clearly emerges from the data is that even though some of the participants are able to enter into dialogue with their partners, they remain uncertain regarding what was genuine and false in the relationship because their partners deny the fact that they have committed infidelity. Furthermore, they maintain that the participants are still the "favoured one" whilst abandoning the relationship. Placing the participants in this double bind is central to the communication from the partner in all instances as they abandon the relationship. As the following vignette illustrates:

> "When I saw him again, I confronted him and specifically asked him whether there was something I should have done differently, for future reference and he said no, I was fine just as I was. Then I asked him, did I do something wrong and again he said no, I didn't do anything wrong….. he just wasn't able to commit. This after we had been together for six years. Then he said if he ever got married it would be to someone just like me because I am so easy to get along with "
>
> Participant C.16 February 2005

Analysis of the data also reveals that by ignoring the act or acts of infidelity and attempting to continue the relationship where they left off, their partners contribute to the participants' uncertainty regarding the authenticity of their experience in the relationship. Participant A describes this experience as follows:

> "After a year and two months he just called me one day and chatted as if nothing had ever happened. I was stunned and so overwhelmed, I automatically just chatted. Then he said we should go away for a weekend, which we did, to the mountains and it was as if nothing had changed. My first reaction was, nothing ever happened and it was really a very strange feeling…..it felt as if I was in another time and another place, it was very strange."
>
> Participant A. 15 February 2005

She added that attempting to make sense of the experience of betrayal and integrating it into her reality, is one of the most difficult aspects:

> "It is very difficult to understand that…. that which I experienced and that which I now believe really happened are poles apart and I battle with that. It feels as if my experience is so far removed from the truth. I don't feel I can trust my own judgement in matters any longer because I was so totally, totally convinced that everything that happened was genuine and it wasn't. The question I can't stop asking myself is: 'At what stage did he decide to betray me, at what stage did our relationship become a lie?' If he had apologised and meant it I could have read something genuine in the relationship but nothing supports the fact that there was ever anything real about our relationship"
>
> Participant A.15 February 2005

The data reveal that validation of the participant's experience of rejection and abandonment prior to finalising the relationship is important in bringing a sense of reality to the experience of betrayal. As Participant A indicates in the vignette described above, an apology from her partner would have validated her experience of reality and helped her to integrate his infidelity. In a similar vein, Participant E mentions that she intuitively felt that her partner was abandoning the relationship but she needed him to validate her experience by admitting to the fact that he was leaving her.

The experience of disconnectedness and fragmentation, which the participants experience with regard to themselves and their relationships, is confounded by the lack of validation regarding their experience of betrayal. In addition, the property of ambiguity regarding the authenticity of the relationship remains a key intervening condition in facilitating ***a sense of alienation.*** We turn now to the next section of this chapter, which describes the causal conditions that emerge from data in the study.

5.6.1.3. Causal conditions.

Causal conditions represent sets of events or happenings that influence the experience of betrayal and lead to **a sense of alienation**. Analysis of the data reveals that there are two central conditions, which cause participants to experience **a sense of alienation** as a result of their partner's infidelity. The first condition is **the disclosure of infidelity** and the second condition is the **manner in which infidelity is orchestrated.**

- **The disclosure of infidelity.**

The first causal condition for **a sense of alienation**, which emerges from analysis of the data, is the disclosure of infidelity. The word "disclosure" in this context refers to either a confession by the partner to the act of infidelity, or exposure of the act of infidelity by an external source. In this study, the act of infidelity was disclosed by an external source known to the participants and their partners in all instances. I acknowledge that within the broader context of betrayal, the disclosure or exposure of infidelity may have numerous diverse forms. For the purpose of this discussion, however, disclosure of infidelity is directed by the findings generated from the data in this study, which focuses on externally derived knowledge.

Disclosure of infidelity by implication results in "**knowing".** "Knowing" occurs once the participant is informed about his or her partner's infidelity. This new knowledge is information, which the participants did not conceive of prior to the act of infidelity being exposed or disclosed as they did not consciously entertain the possibility of their partner committing infidelity. Therefore disclosure of the act of betrayal facilitated unforeseen and new information in each instance.

The occurrence of "knowing" in an act of infidelity also needs to be understood in the context of its opposite namely, "**not knowing**". There are certain questions that may guide our understanding of "knowing" and "not knowing" as it has emerged from the data. These are:

- What elicits the awareness of "knowing" and "not knowing"?
- How do participants respond to "knowing" and "not knowing"?
- How are "knowing" and "not knowing" causal conditions in the experience of a sense of alienation**?**

♦ What elicits the awareness of "knowing" or not "knowing?"

This question may be considered from both a **conscious** and an **unconscious** perspective. Firstly, at a **conscious** level the participant is given new information by a friend or colleague, which challenges and distorts his or her perception of reality and emphasises the extent to which the participant "*did not know*". He or she therefore becomes aware, that what they thought they knew or believed to be the "truth" with regard to their partners' fidelity, was in effect a distortion of the "truth". As Participants B and D respectively indicate:

> 🖭 "Suddenly she withdrew, she didn't talk much and she refused to have sex with me. She also couldn't tell me she loved me and before then she always could and she did ….and then one day….a woman whom I know well 'phoned me and said she had seen a letter which my wife had written to a colleague of ours, telling him she loves him and can't live without him."
>
> Participant B. 16 February 2005.

> 📻 "My first week away he would call three times a day, we would text twice or more a day and he had given me 45 chocolates, one for each day I would be away. We would e-mail and then…the calls started becoming irregular and then he missed a day, which freaked me out. When I eventually got hold of him he said he had fallen asleep in front of the television. His e-mails also stopped. When I got back,…. we had dinner and he told me he couldn't handle the emotional intensity of our relationship any longer and we would also have to stop being intimate…we could be friends. …...I was so confused. A month later a colleague of his told me that there had been many others all along in the time we were together."
>
> Participant D. 6 April 2005.

"Knowing" or new knowledge is provided consciously by another person, external to the relationship. In significant contrast to "knowing" is the awareness of the participant when he or she realises that they **"did not know".** At a **conscious** level then, the contrast between "**knowing"** and **"not knowing"** focuses on new information, which is acquired by the participant as opposed to the lack of the new information, which is withheld by a person outside the intimate dyad. A further aspect of "not knowing" or conscious lack of knowledge is that the participant has no means of predicting that infidelity will occur and he or she is therefore unprepared for the significant ramifications of the experience:

> 📻 "A friend of mine phoned and asked whether I was aware of the fact that he was also seeing someone else. They had been seeing one another from the time we had met and started going out….. She lived in [another town] so the chances of ever bumping into them or knowing about them were very slim."
>
> Participant A. 15 February 2005.

Furthermore, **"knowing"** in general terms refers to the advantage an individual has in being able to predict or manage a situation effectively by drawing on the necessary acquired skills and resources. However, in the context of infidelity or an act of betrayal, skills and resources become stunted and inaccessible. The trauma associated with **"not knowing**", impairs the participants' immediate ability to function effectively once their partners' betrayal has been disclosed or exposed.

After learning of her partner's betrayal, Participant A recalls:

> 📻 "I couldn't believe that a person would do that to another person. It felt so unreal, the feeling that it must be impossible… it can't be happening."
>
> Participant A. 15 February 2005.

Participants B, C, and D respectively describe their reactions to "knowing":

> 📻 "Do you know what it is like to feel "blank"? You walk into the kitchen, pour yourself a glass of water and you ask yourself a million times "what is going on here?" without being able to find any answers."
>
> Participant B. 16 February 2005.

> 📻 "I was very shocked….it feels.. as if your whole life…your world has collapsed. I am a very independent person but at that stage I wanted someone to tell me where to go or what to do and I didn't want to be alone, I had to be with somebody."
>
> Participant C. 16 February 2005.

> 📻 " I remember… I sat inside and couldn't stop shaking. I think that was the closest I had ever come to a psychosis. It felt like a complete breakdown."
>
> Participant D. 6 April 2005.

Lastly, Participant E describes her reaction when learning of her partner's betrayal:

> 📻 "I have never felt like that before….it was such an empty feeling…my legs wouldn't move and my ears felt as if they were buzzing…I couldn't feel, I couldn't think, I felt immobilized….and I saw nothing around me."
>
> Participant E1. 31 March 2005

The impact of an act of infidelity therefore also lies in its unpredictability and unexpectedness. The findings in this study indicate that all the participants were caught unaware which increased their vulnerability and compromised their ability to cope with the consequences associated with the experience. These consequences are discussed in greater detail in 5.6.1.5.

An important related aspect of **"not knowing**" or lack of knowledge, which prevents closure for the participants is the real reason for their partners' infidelity. The relationship is abandoned and they are left with a legacy of ignorance regarding what really went wrong in the intimacy of a connectedness that spoke of a shared future. Furthermore, the participants who had experienced betrayal at least a year prior to their interviews still question what went wrong in the intimate dyad and are unable to reach closure specifically regarding their role in the abandoned relationship.

Furthermore "not knowing" how to manage and integrate their partners' infidelity into their experience and future perspectives regarding relationships is a further related aspect. Resilience, coping skills and emotional resources seem limited at this stage as Participant C indicates:

> 🙁" I have many questions but I don't see my way clear to make myself more vulnerable at this stage…it is too painful. So, I'm just plodding along. I have to believe in the possibility of a happy relationship but how it is going to happen and how I will manage it I don't know. At this stage I don't know whether a good man exists …..I don't know, I just don't know."
>
> Participant C. 16 February 2005.

It is only once their partners' infidelity has been exposed or disclosed that the participants become aware that their "not knowing" as opposed to "knowing" is wider than they had anticipated. It is this awareness that is more likely to elicit further indications of "not knowing". The intervening conditions of *retrospection (memory*) and *absence of the significant other* (see 5.5.1.2.) contribute to the causal condition of knowing.

In addition, what clearly emerges from the data regarding "not knowing" is the aspect of the length of the relationship. Participants who had been in shorter-term relationships had forged fewer relational bonds with extended family and friends of the partner that prevented them from further humiliation. However, those in extended relationships, which included family members, colleagues and friends and which had continued over a longer period of time, were more susceptible to experiencing increased humiliation.

"Knowing" in terms of knowledge, which the participants bring to relationships, is that which they derive from previous experiences. Once the effects and consequences of failed relationships have

been integrated either effectively or ineffectively into the participants' experience, they inevitably have to risk being hurt or rejected again in a future relationship, or face imminent loneliness.

What also emerges from the data is that knowledge gained from a previous experience of a partner's infidelity does not necessarily protect the participant from a similar experience in an existing- or a future relationship. Rather, it may exacerbate the new experience, particularly if the partner was aware at the time of engaging in the relationship, of the participant's increased vulnerability and willingness to risk and trust a partner again. Participant B, talking to his new partner, describes this aspect of trust in a relationship as follows :

> 📼 "You knew from the beginning what I went through in my marriage. You even told me you felt really sorry for me and that you were sorry that it had to happen to me because what type of woman does that to her partner? And then? Then you went and did exactly the same."
>
> Participant B. 16 February 2005.

At an **unconscious** level, communication occurs in the interaction of the intimate dyad. When the participants are informed and therefore **"know"** that his or her partner has committed an act of infidelity, he or she has already experienced some sense of disconnectedness in their relationship as a result of their partners' emotional withdrawal. Consequently, once the betrayal has been disclosed or exposed, **"knowing"** may facilitate an awareness of incidents or clues, which were communicated unconsciously to the participant by the partner. These clues were not entertained in the conscious minds of the participants for the duration of the relationship but were deferred and accommodated unconsciously resulting in a lived reality of "**not knowing":**

> 📼 " I wrote him a letter a told him everything I wanted him to know, how I felt… everything and he said he would comment on the content which I appreciated because it was very important to me. He took the letter and left …. and for one year and two months I never heard from him or saw him again. He came back, still said nothing about the letter and we carried on as if nothing had ever happened, as if the gap of one year and two months never existed."
>
> Participant A. 15 February 2005.

The aspect of "not knowing" or "not wanting to know" as indicated in Participant A's narrative may be preferred due to the significant threat which "knowing" could pose to the relationship. Her

partner's silence, disappearance and return one year and two months later to resume and continue in the relationship as if nothing had changed also emphasises the process of choosing not to know and consequently, "not knowing". A question which could be raised from the above comments is: "In what way does the unconscious "collude" with the phenomenon of betrayal so that the participant is "lured" into experiencing the significant consequences associated with the experience of infidelity?". Further consideration of this question and the aspect of unconscious communication in the intimate dyad will be given in a detailed discussion of the findings of the study, presented in chapter six of this thesis.

- How do participants respond to "knowing" and "not knowing"?

When the participants are informed and therefore **"know"** that their partner has committed an act of infidelity, they appear to have already experienced some sense of disconnectedness in their relationship. Either their partner had become emotionally withdrawn as in Participant B's experience or emotionally abandoned the relationship as in the other participants' experience. In addition, what emerges clearly from the data are two main responses to **"knowing".**

Firstly, the participants maintain that at no stage during the period of disconnectedness between themselves and their partner did they consciously consider that their partner was having a relationship with a third party. Secondly, interestingly enough, the data also indicate that the participants did not question the credibility of the information provided by the sources which facilitated their "knowing" but accepted the information as "truth". In addition, the credibility of the sources is increased as the partners either deny their own acts of infidelity or avoid further dialogue and confrontation with the participant, prior to abandoning the relationship.

Therefore the findings indicate, that a sense of disconnectedness between the couple, plays a role in alerting the participant to the potential abandonment of the relationship by the partner. This increases the fear of rejection and overrides the perceived degree of commitment and trust instilled in the partner. At this point, no further exploration of this finding will be conducted as it is discussed in the following chapter of this thesis.

Once the participants have been informed and consequently "know" about their partners' infidelity, after the shock, their initial response is one of anger:

> 📻 "I was unbelievably angry with him and I couldn't stop crying…After a while I 'phoned him, something I would never have done under these circumstances before and I told him…..I wanted nothing more to do with him…..I never wanted to see him or hear from him ever again."
>
> Participant A.15 February 2005.

However as Participant B indicates below, anger is not necessarily directed at the partner:

> 📻 "I was angry with her but I really loved her so….I confronted our colleague instead. The following day I went to him and told him about the information I had received [about his alleged relationship with my wife] and I demanded to know whether it was true or not because our work ethic is… you don't mess around with a colleague's wife. I thought about hitting him but I knew…I had no chance…he was a professional boxer."
>
> Participant B.16 February 2005.

In the light of her partners' abandonment of their relationship, Participant E, directed her anger towards herself:

> 📻 "I hated myself….I couldn't stand myself and …and I was angry that I had been so stupid."
>
> Participant E1. 31 March 2005

Furthermore, the participants' immediate anger towards their partner as a result of being informed and therefore, **"knowing",** is reactive and uncontained. Also, it recurs intermittently during the process of attempting to gain closure. However, due to the partner having abandoned the relationship, the participants need to contain and manage their anger as they are unable to work through their feelings with their partner. This has further implications and consequences (see 5.6.1.5.) for their immediate and future functioning.

When considering the participants' responses to **"knowing",** what also clearly emerges from the data is their **experience of humiliation**. The degree of humiliation is clearly very profound and

carries further consequences, which contribute to **a sense of alienation.** Humiliation is one of the most difficult aspects of the experience of betrayal, which the participants have to confront. It is not restricted to their experience of themselves within the intimate dyad but also to their experience of themselves in relationships outside the intimate dyad:

> 📼 "After my friend informed me he had been seeing someone else all along….it was very important for me to maintain my pose. I didn't want to humiliate myself and become emotional because everyone that knows me, knows how I felt about him. I couldn't face any further humiliation."
>
> Participant A. 15 February 2005.

> 📼 "I'm a proud person and I isolated myself after I heard about his affair. It was easy to talk to the therapist because he doesn't know me but it was too difficult to talk to my friends and family because at this stage I think I mostly feel humiliated ..I don't want other people to see me cry. "
>
> Participant C. 16 February 2005.

When considering the aspect of **"not knowing**", analysis of the data reveals that **"not knowing"** exacerbates the degree of humiliation experienced by the participant as at least one other person knew all along. This knowledge which the participant gains once the act of infidelity has been exposed, as well as the experience of humiliation facilitates further anger towards those who were "**in the know**" all along:

> 📼 "He had an affair with my best friend's sister. We work together and I see her everyday. Another very good friend of mine whom I have known for ten years also knew of their relationship. I see this in a very negative light and I'm very angry with them because I feel, if one is really friends with someone you should warn them that something might be amiss [with their partner's behaviour]."
>
> Participant C.16 February 2005.

- How then is "knowing" and "not knowing" a causal condition which contributes to "a sense of alienation"?

When considering the aspect of **"knowing**" as knowledge brought to the relationship from experiences in previous relationships, the participants unsuccessfully attempt to understand what

caused the betrayal and the abandonment of the relationship. Knowledge they have about themselves and of relationships is inadequate and renders them helpless in "knowing" what they should bring to future relationships. The participants are left with a sense of "not knowing" what is expected of them in a future relationship leading to a loss of connectedness with a significant other. They also question their knowledge of engaging in relationships and wonder if they have contributed in any way by "doing something wrong".

In addition, the aspect of knowing in relationships takes on a further quality, namely "knowing how to connect". Due to their inability to gain closure regarding the reasons for the failed relationship, the participants have little confidence in using known ways of connecting with a significant other in a future intimate relationship. Familiar and apparently reliable ways of connecting with a significant other appears to be ineffective resulting in few alternatives to connection. Consequently, "knowing" how to connect with a significant other in an intimate relationship becomes an unfamiliar and "unknown" aspect in the lives of the participants contributing to **"a sense of alienation"**. This perception of a lack of knowledge, influences how they will act the next time they risk engaging in an intimate relationship.

Furthermore, **"knowing**" about the act of infidelity once it has been exposed or disclosed causes the participant further confusion resulting in an escalated sense of **"not knowing**" (lack of knowledge) as they attempt to understand the rationale behind their partners' infidelity from their perspective. Participant C explains her frustration in trying to understand her partner's reasoning in committing an act of infidelity:

> 📼 "I find it very difficult to understand how people can do such wrong things and work it out in their minds so that it makes perfect sense. If I think about how I would have behaved… anybody would have seen written all over my face…there is just no way that I could be in a relationship with someone for six years and they would miss it. How is it possible that people can live like that? Now I am with this one and then I'm quickly with that one. I don't know…I just don't understand how he could have worked all that out in his mind."
>
> Participant C.16 February 2005.

In the above illustration, Participant C questions her partner's thinking in terms of how she would have reacted in a similar situation. However, when she becomes aware (knows) that his thinking and resultant behaviour is contrary to what she had expected and grown accustomed to during their six year relationship, she is left with a feeling of "not knowing" (lack of knowledge) which contributes to her experience of a **"sense of alienation."**

There is a further aspect of **"knowing**" which clearly emerges from the data and which is a causative factor in participants experiencing **a sense of alienation**. This aspect of "knowing" is causal in the participants' degree of desire for future connection with a significant other in the context of a new relationship. The degree of desire for future connection is one of the most complex aspects for the participants to consider and it is complicated by another kind of **"knowing":** namely, **"knowing"** loneliness. Loneliness as an alternative to connectedness is one of the consequences of an act of infidelity. And therefore this phenomenon is addressed in further detail in the discussion of consequences in 5.6.1.5 of this chapter.

It is evident that **"knowing**" (having knowledge) about their partners' betrayal does not necessarily assist the participant in knowing how "to be" or how to respond in future relationships. However, the theme of **hope** emerged significantly in the initial analysis as a condition of knowing when I asked the participants whether they could conceive of engaging in an intimate relationship in the future.

Attesting to the manifestation of hope, one of the participants had already risked engaging in a subsequent relationship but was experiencing difficulty with his partner at the time of the interview. Furthermore, he remained uncertain as to whether his new relationship would be a long-term association. Two of the other participants had had brief encounters in relationships, which held little attraction for them and had been terminated. In addition, what appeared to be difficult for the participants to conceptualise was the possibility of a successful and rewarding *long-term* future relationship. Participant A explains this aspect:

> "It is difficult for me to think I can have another relationship with someone that is compatible with me. Maybe now I associate love and intensity and attraction with pain…it didn't work

> previously so why would it work in future? So maybe at this stage I'm battling to see the possibility of a relationship working out for me."
>
> Participant A.15 February 2005.

The element of hope is also recognised as something which the participants knew in their previous experiences of relationships and which they brought to their recent intimate relationship and extended relationships. At this point a comment regarding "hope" as it emerges in the condition of knowing is relevant. In their current circumstances, the participants *need* to have hope which exceeds their clear conviction that there *is* hope for the possibility of a future intimate relationship which will be successful and rewarding. Consequently, their experience and knowledge of hope in previous relationships is a causal condition for engaging in future relationships.

"Knowing" about their partners' infidelity demands a response from the participants in terms of their thinking and resourcefulness, which causes different actions. "Knowing" therefore causes them to act in response as they become aware of what they did "not know". Actions and/or interactions of the participants are addressed in 5.5.2 of this chapter.

The second condition we turn to now which emerges as a causal condition in participants experiencing **a sense of alienation**, is their perception of the way in which their partners orchestrated the act of infidelity.

❖ **The way in which infidelity is orchestrated.**

This causal condition that emerges from the analysis of the data, is one of the most significant aspects in the experience of betrayal and contributes to **a sense of alienation.** Once their partners' infidelity has been disclosed or exposed, participants attempt to trace situations, events and incidents which are likely to have occurred within the context of infidelity:

> 📼 "When I read the letter and looked around me I realised that he had taken most of his things. So he had obviously done a lot of planning….I mean, the woman he was having the affair with stays three blocks away from us and she must have helped him plan and carry out the move while I was away."
>
> Participant C.16 February 2005.

Further analysis of the data indicates that when purposefully considering their partners' behaviour, there appears to be at least a single event or incident that the participants recognise as being associated with the process of infidelity. Further reflection leads them to consider the manner in which infidelity is orchestrated. This awareness occurs spontaneously during the period of retrospection (see 5.6.1.2). In addition, when reflecting on their partners' infidelity, the participants experience the manner in which infidelity is orchestrated, as having greater significance than the actual loss of the partner or the subsequent abandonment of the relationship. Participant A describes this aspect as follows:

> 📼 "His infidelity rattled me, not the loss of someone I loved. That I think a person comes to terms with in a different way. It is heartbreaking and very painful but…if he had looked me straight in the eye and said he didn't feel anything for me any longer…I could have lived with that. It would have been terrible but I could have lived with that, absolutely. But the manner in which he planned it [infidelity] and his behaviour at that time…that was what caused the damage, not the fact that I lost him."
>
> Participant A.15 February 2005.

The behaviour of their partner prior to the abandonment of themselves and the relationship causes ongoing conflict and stress and the participants experience relief once he or she finally leaves. Unbeknown to them at that stage, the apparent internal conflict which the partner experiences and projects into the intimate relationship, is also created by his or her act/s or infidelity. Participant E recalls:

> 📼 "I must say at that stage I wasn't sure what to think but I started feeling relieved because I intuitively knew he was going to leave. I didn't know why then but his behaviour, his sudden restlessness, all those things told me something was going on….but I still wanted him to be honest with me and tell me what was happening."
>
> Participant E2. 31 March 2005.

The manner in which infidelity is orchestrated as a causal condition influences the participants' actions and interactions and contributes to **a sense of alienation**. This condition may be tapped by the following questions:

- What does the manner in which infidelity is orchestrated elicit in the participants' experience of betrayal?
- How does this awareness influence their perception of assuming mutual responsibility for the disintegration of the relationship?

♦ What does the manner in which infidelity is orchestrated, elicit in the participants' experience of betrayal?

What clearly emerges from the data is that the manner in which infidelity is orchestrated elicits an awareness in the participant of a **manifestation of their partners' potential to engage in deceitful and damaging behaviour** in the intimate relationship. The potential of the partner to betray the participant or damage the relationship is not consciously considered on a daily basis and is therefore repressed and accommodated. Consequently when the act of infidelity is exposed, the unexpectedness and unpredictability of the act has far-reaching consequences for the participant in numerous facets of his or her life (see 5.6.1.5).

Secondly, the participants become aware that their belief in the **integrity** of their partner and their confidence in being able to rely on his or her fundamental goodness proves to be misplaced. Participant A comments:

> 📼 "I won't ever be able to look at him the same way again. His lack of integrity and disloyalty…those are things I don't like in people, it puts me off them".
>
> Participant A.15 February 2005.

The lack of integrity, which the participants perceive as a result of their partners infidelity, questions their perception of the partner as a whole and stable person. Wholeness refers to "soundness" in various dimensions of the partner's life, including relational, physical, intellectual, emotional and spiritual dimensions. The partner's integrity is understood to be about him or her exhibiting ego-strength and ego-integration or being "together". Participant D describes his perception of his partner's lack of ego-integration in the following manner:

> 📻 "The fact that at 40, he could fall head over heels with me and pursue me made me feel it's fine, he's sorted himself out. But then to turn around the next week and say no he doesn't want a relationship…**that** scares me of people. I would expect that men of that age would be mature, more "together" and highly functioning but my experience is no!…that's not the case. I would have thought at 23, **my** behaviour can be impulsive …but I had to bring stability to the relationships not them."
>
> Participant D. 6 April 2005.

On the other hand, a lack of integrity elicits a perception of deceitfulness and deviance. In addition, the participants are convinced that there is something wrong with their partners' personality. Participant E shares her perception of her partner's destructive behaviour in the relationship:

> 📻 "At times I think about him and still wonder why he behaved the way he did and the only conclusion I can draw is that there must be something radically wrong with him. I experience him now as dangerous."
>
> Participant E2. 31 March 2005.

At this point it is relevant to dwell briefly on the participants' description of their partners' infidelity as an act of deviance. An interesting aspect, which emerges from the data, is that in all instances, the participants use words in their narratives of their experience of infidelity such as "victim"(the participant), "perpetrator", (the partner), "predator"(the partner), "*modus operandi*" (of the partner) "impostor" (the partner) and "con man" (the partner). Although no discussions were entered into or narratives provided as to whether the participants regard betrayal as an act of deviance, their narratives of infidelity appeal to acts of a "criminal" and therefore, punishable nature.

The implication of betrayal as a "crime" also suggests an emphasis on the societal context in which it occurs. The following entry made in my journal as the researcher, reflects some thoughts in this regard:

> 🕮 A striking aspect in the participants' narratives is their language of betrayal. Partners who they were attracted to and loved to the exclusion of others and whom they shared the most intimate

> relationship with are currently experienced as the "perpetrator" or the "predator". What about the experience of betrayal, independent of the length of time of the relationship changes the first perception into the second after an act of infidelity? Does it revert back to trust in relationships? Would it indicate that an unspoken contract of goodwill or benevolence in an intimate relationship is more significant than a spoken guarantee?
>
> Furthermore, what also struck me was that crime is considered to be a product of people in society. The participants in describing their sole and unique experience of betrayal are therefore compelled to include a reality not only of their own construction but as constructed within an interpersonal and therefore societal context. As such, infidelity can only be experienced within a relational context. What the experience elicits within each of the participants however, suggests an intrapsychic context. Therefore, are these two contexts not possibly inextricably interwoven, especially when choosing to live in an external world, which promotes a shared reality?
>
> In addition, when thinking about the term "predator", an image of the animal kingdom is conjured up. The beloved, future husband becomes the lurking danger, which the vulnerable "prey" has to flee from? A highly evolved relationship between two people suggesting belonging, connectedness and exclusivity, becomes threatening and primitive as a result of betrayal. Betrayal seems so powerful, but where does its real power lie, within the individual or external to the individual?
>
> Researcher Journal. 4 April 2005.

The participants also provide further descriptions of their partners' behaviour in orchestrating the act of infidelity, using words such as "cunning", "callous" and "vicious". The unexpectedness of their partner's infidelity and the participants' powerlessness to defend themselves against the unpredictable occurrence or impact of betrayal, give rise to a perception of having being exploited and manipulated as well as being preyed upon. In addition, the need for justice to be served which emerges as additional data in the participants' narratives, reflects their desire for "punishment" of their partner at some stage, indicating once again their perception of betrayal as having a "criminal" connotation. Justice may be associated with the theme of revenge, which is indicated by the data. However, the theme of revenge will be addressed as a consequence which contributes to **a sense of alienation** in 5.6.1.5 of this chapter. In addition the need for justice to be served as well as their considerations regarding revenge, will be explored in further detail in the discussion of the findings of the study which is presented in chapter six of this thesis.

Furthermore, the lack of acknowledgement of any pain inflicted on the participant as well as a lack of remorse shown by their partners give rise to the awareness that he or she can behave in a highly damaging and destructive way. As illustration, Participant A explains:

> 📻 "I wanted him to apologise, irregardless of whether the relationship could have been saved or not. That was not the point. But the idea that it [the abandonment of the relationship] was done in such a callous way and then pretending as if nothing ever happened, that just made the betrayal so much worse. It felt as if he didn't acknowledge for one moment that I had been even remotely hurt and if I had been…. so what!"
>
> Participant A.15 February 2005.

This is in sharp contrast to Participant A's experience of the way in which her partner treated her whilst they were in the relationship:

> 📻 "He always treated me respectfully…the person he was and his behaviour made it easy to stay in the relationship for so long. I always felt positive about myself because he seemed to enjoy being with me. He used to phone me afterwards… and tell me again how much he had enjoyed being with me."
>
> Participant A.15 February 2005.

- How does this awareness influence their perception of assuming mutual responsibility for the disintegration of the relationship?

According to the participants, their partners' infidelity places the responsibility for the disintegration of the relationship heavily with the partners. In addition, due to the lack of closure in understanding the rationale for their partners' infidelity, responsibility for the disintegration of the relationship remains that of the partner over time. The options which the partners are perceived to have had available to them and which they could have exercised if they experienced the relationship as problematic prior to engaging in the act of infidelity, free the participants from assuming responsibility for the disintegration of the relationship.

Furthermore, their perception of themselves as "victims", not being able to predict the occurrence of infidelity, robs them of their ability to feel in control in the relationship. Participants who

generally regard themselves as independent, proactive and motivated, experience infidelity as something that was "done to them" and therefore feel as if they are subjected to factors beyond their control, experiencing a sense of **powerlessness.** From this perspective, the participants are unwilling to bear the burden for the disintegration of the relationship and therefore conclude that his or her partner is responsible.

As we conclude this discussion of the two conditions that cause participants to experience **a sense of alienation**, namely, *the disclosure of infidelity* and *the manner in which the act of infidelity is orchestrated*, it is important to emphasise that these conditions are not anticipated and can therefore not be controlled. The feeling of being unable to exercise control over their lives and experience a secure sense of knowing which is evident in an element of predictability, causes feelings of alienation and exclusion resulting in **a sense of alienation.**
In the following section, the actions and interactions which the participants employ and which also exacerbate **a sense of alienation** will be addressed.

5.6.1.4. Actions and/or interactions.

This section bring us to the strategic or routine tactics that the participants use in managing the act or acts of infidelity of their partners as well as the termination of the relationship. **Strategic actions or interactions** are purposeful acts taken which attempt to manage infidelity and loss of relationship and therefore contribute to shaping the phenomenon of **"a sense of alienation**". **Routines** indicate actions or interactions, which are familiar ways of responding to occurrences in daily life. The data indicated less emphasis on routines, which the participants followed in their experience of infidelity whereas strategies emerged as critical in order to be able to manage the experience of infidelity and the resulting loss of relationship. The three action and interaction strategies and routine action that emerged from the data analysis are **confronting their partner, physical and emotional withdrawal, maintaining a façade** and **regaining control.**

The emerging strategies and routine of acting and interacting in this study were not found to occur sequentially in the process of managing infidelity but are interwoven. In addition **confronting the partner** is the earliest strategic interaction that participants employ once the relationship has been terminated even though infidelity may not have been exposed as yet. The other action and

interaction strategies occur to a greater or lesser degree at various stages during the process of coming to terms with their partners' infidelity. Although *work* is a routine action, which is in place prior to infidelity being disclosed, the participants use this area of their lives as a means of stability, numbing their pain and regaining control. Furthermore, in this manner they also attempt to re-affirm their sense of identity.

It is important to point out that I do not suggest that the first action or interaction is any less appropriate or the last any more sophisticated. The actions and interactions are presented here as the strategies and routines participants use in the process of managing infidelity. In presenting these strategies and routines, I am reminded that my purpose was to gain a greater understanding of the participants' unique experience of betrayal and to present these findings with integrity and impartiality. We turn now to the first of the action and interaction strategies namely **confronting their partner**.

❖ **Confronting their partner.**

The participants initiate a confrontation with their partners once the relationship deteriorates and is abruptly terminated. They confront their partners either telephonically or insist on meeting with them. Their need to confront their partner is fuelled by their perception of having been treated unfairly and the confrontations are initially heated. However these confrontations do not shed further light on their partners' behaviour, as they do not cite their interest in another party as the reason for the termination of the relationship. Therefore the participants remain confused as to why they are being abandoned.

Confrontation regarding the future of the relationship in particular, is a sensitive aspect whilst the participants are involved with their partners. Instead of risking conflict and confrontation around such issues in the relationship, they choose to avoid confrontation for fear of losing their partners and the relationship:

> 📻 "I confronted him about where our relationship was headed…and then he did what he always did when he become uncomfortable in a situation…he just disappeared for a week. So on the one hand I had this anger towards him because he wouldn't talk about our relationship and us but at the

same time I was also afraid that I might lose him if I insisted that we discuss the matter. At that stage, the fear was much stronger so I backed down."

Participant A.15 February 2005.

Participant C echoes the fear of losing her partner as a result of confrontation as follows:

"I thought at one stage that I could have confronted him [about certain issues I was concerned about in our relationship] if I had really wanted to, but perhaps I might have lost him, so I didn't…. he doesn't like confrontation."

Participant C.16 February 2005.

However, once the relationship has been abandoned, the participants no longer display caution and concern but are motivated by anger when confronting their partners:

"I was indescribably angry…**furious**…and I contacted him and insisted that we talk because it is ridiculous to end a relationship of six years with just a letter….. When I confronted him I told him he could lie to me and to his father and even to himself if he wanted to, but he couldn't lie to God. And the wheel turns…good or bad….it always turns. I also told him it would have been far better if he had died instead of ending the relationship."

Participant C.16 February 2005.

The next strategic action or (lack of) interaction, which the participants employ once their partners' infidelity has been exposed, is that of physical and emotional withdrawal.

❖ **Physical and emotional withdrawal.**

A key feature of physical and emotional withdrawal, is that once the partner has abandoned the participant and his or her infidelity has been exposed, the participant is on his or her own again. Therefore, the participants' experience rejection and humiliation and they find it difficult to interact meaningfully with others. They initially withdraw both physically and emotionally from interactions with others as they attempt to come to terms with the experience and humiliation of being betrayed. Consequently, participants avoid social events and concentrate on solitary activities within the safety of a familiar and private environment such as their home:

> 📼 "I didn't want to go out at all because I was very emotional and everything upset me. I didn't want to feel like that and I just couldn't face people. I didn't want to be in company or near people at all and I couldn't tell them how I felt. And the whole time I had the fear that I would bump into him again. It was the worst feeling I had ever experienced. At that stage, his mother still lived here so he was here quite often and that scared me…to bump into him, which was quite possible in a small town. Added to that was not just the fear of seeing him again but seeing him **and** the girlfriend…that made it so much worse."
>
> Participant A. 15 February 2005.

As such this *deliberate action* or *interaction (or lack thereof)* places the participant in isolation that is compounded by a sense of being alone and which contributes to **"a sense of alienation."**

Analysis of the data reveals that participants look to friends for immediate but limited help once the betrayal has been disclosed or exposed. However, once the initial shock of their partners' infidelity has been absorbed and they have reacted to the disclosure of infidelity (see 5.5.1.3), the participants withdraw from acquaintances, friends and family members as they do not want to expose themselves to further emotional trauma by being placed in a situation where the conversation may turn to the abandoned relationship, their partners' infidelity or their partner. In addition, emotional closeness that was previously enjoyed with others is resisted and sharing their pain of infidelity is evaded. By withdrawing into their pain, the participants paradoxically find solace, comfort and safety. In particular, participants initially withdraw from mutual friends and acquaintances for similar reasons:

> 📼 "I told our mutual friends I didn't expect them to choose between him and I – I would rather walk away from our friendship in order to give them the chance to remain friends with him. Many of them were angry with me and I don't want to try and sound like the victim but that was my decision. So I broke off our friendship and we don't socialise at all anymore. They are also my colleagues so I see them at work and that's enough."
>
> Participant C. 16 February 2005.

Relationships with colleagues continue with firm boundaries in place regarding questions surrounding their newly acquired "single status" or are strained due to a colleague being the third party in their partner's act of infidelity. Participant B describes his feelings for a colleague who was the third party in his wife's act of infidelity as follows:

> "I didn't hate him to the extent where I wanted to shoot him or anything like that. Yes, I did think I would enjoy breaking his windows, quite honestly. He has died in the meanwhile and I won't say I'm glad his is dead because I don't think I am that cruel but…I don't feel a thing when it comes to him… I just don't care. He knew we were married but that didn't stop him, he couldn't care less. What type of person does that to someone else? It's inhuman."
>
> Participant B. 16 February 2005.

Furthermore, initiating contact in new relationships is not considered and expressions of interest from external parties are not pursued. Knowledge gained from previous experiences in a similar situation is not constructively applied to their current relationship. This occurs as the participants are unable to consciously access resources and skills to understand their partner's infidelity midst the turbulence and instability that follows the abandonment of the relationship. Therefore, sources such as medical doctors and psychotherapists are approached for professional assistance:

> "I am not such a self-indulgent type of person who enjoys wallowing in a pit of negative emotion but I just couldn't help myself. That was the reality of where I was. I was so shattered, I became quite frightened when I realised what was happening to me. It was terrible. I started seeing my therapist and shortly after that I asked her to refer me to a doctor because I felt I wasn't coping and I thought I was depressed. I believed I needed an anti-depressant."
>
> Participant D. 6 April 2005.

Also evident from the data is that the participants focus solely on the pain of their abandoned relationship and their partners' infidelity without comparing it to persons who have undergone a similar experience, or to infidelity in general. This aspect of infidelity brings about an acute sense of being alone in their pain as well as a sense of being disconnected from others, which contributes to **a sense of alienation**:

> "I think what was one of the worst things of this experience was the fact that I felt and I believed [as a result of everything that had happened]…that the world had also turned against me, not just the fact that he left me….it seemed as if there was just nobody who would understand and I felt so alone…that was bad, very bad and it hurt the most."
>
> Participant E.2. 8 April 2005.

In conclusion, physical and emotional disengagement or withdrawal from others occurs when the participant is overwhelmed by the context of infidelity and is unable to gain access to his or her internal resources. Furthermore the participants experience their internal and external worlds as being out of control and attempt to create some order out of the chaos by retreating and isolating themselves from others. Regaining control as a strategic action is discussed in greater detail in the ensuing section regarding the maintenance of a façade.

❖ **Maintaining a façade.**

Maintaining a façade is a mode of engaging with others characterised by a conscious protection of the vulnerable and painfully raw self. As the participant re-connects with acquaintances, colleagues, friends and family members, it is important that he or she is regarded as functioning effectively and coping well with the loss of the relationship. One reason this façade is maintained is in order to avoid others pitying them or sympathising with them. As Participant C suggests:

> 📼 " The friend whose sister had the affair with him, came to me afterwards and said she was so sad for me, her heart was breaking for me… and that was terrible. I didn't want that at all. I told her I didn't want her or anyone else to feel sorry for me or to mollycoddle me…I was doing just fine on my own."
>
> Participant C. 16 February 2005.

Furthermore, the participants remain aware of the unresolved inner pain, which they conceal when continuing with daily routine activities, specifically their occupations. Their actions are directed at getting through the demands of a day and keeping themselves busy to the point of exhaustion so that they have little time or energy to think about their loss and being alone again. As they decisively continue to pretend that they are coping with their situation, to the outside world the participants appear to be "moving on" with their lives. Therefore, the façade emerges to conceal the truth. Behaviour is not genuine but socially determined with a deceptive belief about their personal competency and stability. True emotions and thoughts are contained, concealed, protected and prohibited from surfacing and being exposed. The evident ability to behave "maturely" and "move on" reinforces their persistence in the deception as they are forced to deal with the reality of the present. Essentially therefore, the participants protect and carry their intense pain of rejection and abandonment as they face life on their own again.

A further reason why the participants maintain a façade is to hide their feelings of **helplessness** in exercising some influence over the continuity of their relationships. The unpredictability and unexpectedness of their partners' infidelity is in direct contrast to their perception and expectation of the continuity of connectedness, which creates within the participants an existential crisis. Their previously familiar lives and existence are turned upside down and the mechanisms and socials skills used to engage in relationships take on a foreign and ineffective quality.

What is particularly evident about the unexpectedness of their partners' infidelity is that the participants are powerless in maintaining the continuity of the relationship. This is apparent for three main reasons. Firstly, any opportunity that may have existed for discussing and restoring areas of the relationship that could have been problematic for their partners is lost by the abrupt termination of the relationship. Secondly, a sense of injustice reinforces the participants' powerlessness as they consider their partners' infidelity to be an inappropriate manner in which to terminate the relationship. Thirdly, the partners terminate and abandon the relationship whilst communicating their acceptance of the participant and denying their act or acts of infidelity.

The double-bind communication from the partner contributes to the participants' helplessness in trying to establish the authentic and rational reasons for the abandonment of themselves and the relationship as well as what action they could take in future to ensure that a similar situation does not recur. The communication processes between the participants and their partners will be addressed in the following chapter of this thesis.

- **Regaining control.**

Maintaining a façade also serves as a function to hide the participants' concerted efforts to **regain control** of their lives once the relationship has been terminated. What is evident in the data is that the participants indicate that exercising some measure of control of situations in their lives is an important aspect of their daily functioning. Consequently, feeling out of control and unable to attach some degree of predictability to the outcome of their relationships as well as any other incident perceived as controllable in their lives, has significant consequences for these participants' functioning. These consequences are discussed in further detail in 5.6.1.5.

Regaining control of their lives and themselves is a positive aspect for the participants once the relationship has been terminated as they come to realise in retrospect that they perceived their partners as being in control of the relationship. In their efforts to regain control, the participants realise that they have sacrificed and compromised their autonomy to a large degree in the service of the relationship. Previously independent and confident individuals experienced themselves as being manipulated and controlled by their partners

In reflecting on the relationship, the participants remember that at times their partners made them feel as if they lacked self-control, which was not actually the case. Participant A comments on the perception of her partner being in control as follows:

> "I saw him again at a mutual friend's party some months after our relationship had ended. I knew he would be there but he didn't expect to see me there and he was blown away. He turned snow white and I could see he was terribly rattled and he really battled to get through the evening. For the first time since our relationship ended I felt in control of the situation. I always used to feel **he** was in control, I felt…. I was this emotional wreck…who couldn't control her emotions…lagging one step behind, walking in his shadow…that's how I used to feel or how he made me feel and that was never the case, I wasn't a hysterical fish-wife. His non-responsiveness to my crying and confrontations with him made me feel I was out of control and losing it…that feeling of 'there's something wrong with you'"
>
> Participant A. 15 February 2005.

In addition, by determining how and when the relationship should end, the partners confirm the participants' perception that they were in control of the relationship all along, leaving the participants feeling helpless in preventing the unexpected termination of the relationship and abandonment by their partners. Having the freedom to choose to be in the relationship starts off as a mutual decision and behaviour is consistent with the decision but it is not necessarily pertinently discussed prior to engaging in the relationship. Consequently, the lack of freedom the participants can exercise in being given a choice as to if and when they decide to terminate the relationship is in direct contrast to their initial voluntary engagement in the relationship. The termination of the relationship is an involuntary option unknowingly exercised by their partners which emphasises their perception that their partners take and maintain control of the relationship for its duration.

A further interesting finding emerges from the data, which indicates that the participants' perception of their partners as controlling does not end with the termination of the relationship. Even once the relationship has been abandoned, the partners are perceived as controlling as they initially initiate and attempt to maintain contact through mutual friends or directly with the participants regardless of whether the partners have engaged in subsequent relationships. These continued attempts at contact are unwelcome and the participants find their partners' behaviour intrusive and manipulative:

> 📻 "About two weeks after he had left, I started getting "missed" calls from him. He would let the phone ring only once so that the number would register but there was no way I could answer the call in time. I wouldn't have, I never wanted to talk to him again but what really upset me was that I felt he was being invasive and now when it suited him, he would contact me, if and when he wanted to. I felt he was playing with me, he was in control and I found that very upsetting. I also felt helpless, I didn't know how to stop it and that felt really bad"
>
> Participant E. 2. 8 April 2005

A routine action which the participants pursue and which elicits their sense of regaining control is the security and stability provided by **work.** Work serves as a means of escape and distraction at a time when the participants experience emotional chaos in the aftermath of their partners' infidelity:

> 📻 "I realised I had to start picking up the pieces again once he had left but I didn't know how or where to start. Fortunately at that time, things were hectic at work so my attention was diverted and I could keep myself really busy."
>
> Participant E2. 8 April 2005.

In addition, work as a routine action within a structured and familiar environment also serves as a coping mechanism, which the participants employ. By introducing some form of structure to their daily routine, work provides the participants with stability in the midst of a highly confusing and intensely painful experience:

> 📻 "When I was told my wife was having an affair, I didn't want to believe it and she denied it, she still does. That confused me terribly, I couldn't think straight, so I threw myself into my work. I

> was permanently at work, day and night, and I tried to cope by blocking everything and everyone out."
>
> Participant B. 16 February 2005.

Furthermore, at a time when their sense of self is compromised as a result of their partners' infidelity, the participants immerse themselves in their work, which enables them to re-affirm their self-worth and feelings of adequacy and competency. The participants also have to face specific challenges regarding their overall sense of self-worth, which includes their sense of accomplishment and competency as independent individuals. Challenges to the participants' sense of self-worth are addressed in further detail in 5.6.1.5.

At present all the participants are involved in occupations that are emotionally demanding and which require regular in-depth contact with people. What is evident from the data is that when the relationships are terminated and their partners' infidelity is exposed, participants focus their attention on aspects of their work environment, which include less in-depth contact with people in an attempt to shelter and preserve their depleted emotional resources. Depleted emotional resources become evident once the relationship is abandoned as the participants come to realise that they have invested a substantial amount of emotional energy in their relationship. This aspect will be addressed in further detail in 5.6.1.5 as one of the consequences of the experience of infidelity. Therefore, within the working environment, participants initially prefer routine activities that serve administrative and operational functions in particular:

> "I'm keeping myself busy with things I enjoy doing….like training and development [of personnel]. I am also very busy getting things sorted out for the financial year end and that takes a lot of planning."
>
> Participant C. 16 February 2005

As we conclude this discussion of the strategic actions and interactions which contribute to the experience of **a sense of alienation namely, confronting their partner, physical and emotional withdrawal, maintaining a façade and regaining control,** it is important to emphasise that these actions and (deliberate lack of) interactions do not pass through in rigid succession but fluctuate between cycles of actions and interactions. At times these cycles of actions and interactions regress and at other times they recur during the course of the participant's journey towards healing.

What is evident from the data however, is that the first interaction is fixed namely, confronting the partner as it occurs earliest in the cycle of actions and interactions that the participants employ. This initial interaction with their partners, reflects the participants' immediate reaction to the premature loss of relationship both prior to the knowledge of their partners' infidelity or loss of the relationship as a result of their partners' infidelity being exposed.

During the course of this section on strategic and routine actions and interactions, we have been given a glimpse of some of the consequences of infidelity, which are discussed in greater detail in the following section (see 5.6.1.5). As described in the next section, the fluctuating cycles of actions and interactions, which the participants employ, are significantly influenced by the consequences of infidelity. Therefore the participants are coerced, as a result of their partners' infidelity and loss of relationship to take actions and interactions which are purposefully supportive and protective towards themselves but which paradoxically lead to feelings of disconnectedness and exclusion from others. These strategic actions and interactions contribute to **a sense of alienation.** In the following section, the consequences of the participants' strategic actions and interactions within the context of the experience of infidelity will be addressed.

5.6.1.5. Consequences.

The participants' actions and interactions or deliberate lack of interactions, described in 5.5.2 have different consequences. As indicated in the previous section, the actions and interactions which the participants employ in response to infidelity and which contribute to **a sense of alienation** are **confronting their partner, physical and emotional withdrawal, maintaining a façade and regaining control.**

What is evident from the data is that the consequences which result from these actions and interactions are multiple and of varied duration. They are visible to both the participants and others and they have a wide impact on the experience of infidelity, compounding the context of the experience. Furthermore, these consequences are reversible over time but are unforeseen, thereby increasing their range and impact on both the inner and outer worlds of the participants. The consequences, which are discussed in this chapter, are broadly categorised into emotional-, behavioural-, cognitive and intrapsychic consequences as a result of the actions and interactions of

the participants as described in 5.6.1.5. Fig. 5.4. provides a summary of these consequences. We turn now to the first of the categories mentioned above namely emotional consequences.

❖ **Emotional consequences.**

Participants experience a wide range of emotions as a result of their partners' infidelity, which is evident in the strategic actions, and interactions, which they employ. As indicated in 5.5.2 the first action or interaction the participants take once the relationship has been terminated is to confront their partner. Analysis of the data reveals that the most prevalent emotion in this category is **anger**. However, the data also indicate that various degrees of anger are present *throughout* the participants' assimilation of the experience of infidelity. Therefore anger is evident in the participants' **physical and emotional withdrawal, maintaining a façade,** as well as in **regaining control.**

Further emotional consequences evident in the data are **incessant crying, fear and anxiety, disillusionment, depletion of emotional resources, mourning, feelings of depression, loneliness and longing, relief, resurrected resilience, and loss.** Each of these emotional consequences is relevant to at least one or more of the abovementioned categories and will be discussed in the ensuing section. The first emotional consequence to be discussed is **anger.**

➢ Anger

The participants express their anger, towards their partner, which is initially reactive in nature, when **confronting them**. Their anger however offers little cathartic opportunity for the participants as their partners' response and lack of remorse are unsatisfactory and serve to infuse their anger even further. Anger is initially motivated by feelings of disbelief, humiliation, emotional pain, injustice, increased vulnerability and feelings of helplessness as well as a sense of loss of control in their lives as a result of their abandonment. Once the confrontation has occurred, the participants' residual anger, which is sustained by their partners' reaction, *does not* diminish but fluctuates as they attempt to make sense of what has happened to them in the absence of closure.

Of particular significance, is that the participants feel a need to enter into further confrontation with their partner as they continue to carry the burden of many unanswered questions. However, little opportunity for further confrontation is provided and the participants are compelled to internalise and contain the unresolved anger they have towards their partners:

> 📼 "I'm a person who needs things to be finalised although I don't know if any further confrontation will help me gain closure. But it is still inside of me…the anger and…the need to confront him again and tell him if he only tells the truth once in his life, to tell the truth then and get it over and done with. I don't see my way clear to do it now though, it's too soon to expose myself…it has only been four months [since he left]."
>
> Participant C. 16 February 2005.

In addition, anger is also evident in a further action (or lack of interaction) taken by the participants, namely **physical and emotional withdrawal.** As a result of their increased vulnerability and rejection once the partners' act of infidelity has been disclosed (see 5.5.1.3), the participants withdraw physically and emotionally. During their solitude, they continue assimilating their abandonment and as they reflect on and evaluate their past relationship, they experience renewed anger towards their partner which periodically escalates and abates as they engage in the processes of retrospection and introspection (see 5.6.1.2.). The participants' anger is also fuelled by a sense of having been treated unjustly. In addition, they experience a sense of injustice as they perceive their partners to have fulfilling and rewarding new relationships whereas they remain behind, alone and in intense emotional pain, as well as having to face the task of rebuilding their lives:

> 📼 "What really made me angry and upset me was…he caused me so much unhappiness and deliberately hurt me so deeply …he knew what he was doing all along but he's the one that's getting married, he's the one that ends up being happy. That I can't accept and it makes me angry. I'm alone and unhappy and he has someone who wants to be with him. I find that hard to handle, it's unfair. **He** should be unhappy now, after everything that's happened, that would be fair..but he isn't… and I have to cope with that…with the injustice of it all.
>
> Participant A. 15 February 2005

In addition, the participants are angry and berate themselves for being poor judges of character by allowing their partners to fool them into believing they cared for them:

> 📻 "I blamed myself ..not because I thought I was such a terrible person but I couldn't stop feeling that I had been very foolish and I should have known better. How could he have pulled the wool over my eyes for so long…how did he manage it? To this day I don't have the answer but I was really angry with myself."
>
> Participant A. 15 February 2005

In reflecting on this aspect of the experience of infidelity, Participant D describes his feelings in a similar way as follows:

> 📻 "Looking back now and becoming aware of who he really is and what he did…it's quite horrible. I was the fool….and I ask myself how could it have happened to me…of all people? But….it's done and there is **nothing** a person can do to change it"
>
> Participant D. 06 April 2005

Therefore, the participants experience feelings of rebelliousness as they believe that in all fairness, their partners should be the ones to suffer as a result of their perceived lack of morality, rather than they themselves. The participants also experience anger during this stage as they realise that their partners' infidelity has not only damaged facets of shared intimacy in the dyad but has also permeated and damaged facets of friendship in the relationship. Participant A explains:

> 📻 "I feel he betrayed me as a friend as well because he knew how I felt about him and that makes me furious. He should have taken my feelings into account and stopped the relationship from developing any further, or not let it carry on for so long…. especially because he obviously didn't feel the same way".
>
> Participant A. 15 February 2005

As a result of the termination of the relationship, limited contact if any, with their partners' family members is maintained. The impact of their partners' infidelity invokes anger in the participants as they become aware that their experience is not confined to loss of the dyad but also results in loss of significant relationships with their partners' family members:

> 📻 "I don't think he realises just how much I lost when he abandoned the relationship. I lost a whole family and extended family, a mother and father, a sister, uncles and aunts, everyone who knew him and whom I had grown to love over the past six years."
>
> Participant C. 16 February 2005

Further anger is elicited as the participants reflect on their relationship and experience a growing awareness that they have been cheated out of hopes, dreams and expectations:

> 📻 "I always had this romantic expectation of somewhere out there, there is a knight in shining armour but…I don't have that any longer and that makes me angry. I'm angry at myself and at him because that's gone. Instead I have developed a totally cynical attitude towards relationships now and towards men in general, specifically regarding their motives."
>
> Participant A. 15 February 2005

Participant B's hopes for a happy and stable marriage that held the promise of children were also dashed as a result of his wife's infidelity:

> 📻 "I don't **ever** want to and I **will** never go through what I went through with my wife. I couldn't believe that it could happen to me. I think it has a lot to do with my father and mother's marriage. I always used to tell my wife that I never want our marriage to be like theirs. I want to be happy and have children and then…..surprise!!! It turned out quite differently."
>
> Participant B. 16 February 2005

During the course of **maintaining a façade**, the participants' anger fluctuates in their attempts to focus their energies on coping with the experience of infidelity. Although their anger is not as reactive as in the first and second categories mentioned above, suppressed anger is veiled in the participants' short-temperedness and irritability with others:

> 📻 "I have changed as a result of the experience. I'm very intolerant at present and I become irritated by things very quickly. Also I'm moody and it takes very little to make me furious. It's not who I know myself to be and it makes me very unhappy, so I'm really trying to control my temper."
>
> Participant C. 16 February 2005

Furthermore, anger provokes the participants into gloating about misfortunes that their partners encounter in their subsequent relationships. Gloating is a private emotion that is a manifestation of one of the individual thought processes and thought patterns expressed by the participants at this time. In addition, the participants do not wish to be seen as cantankerous and needy of their partners, therefore they gloat in secret and do not share these feelings with others. In this manner, the participants continue to maintain their façade:

> 📻 "Shortly after our relationship ended, his relationship with the girl he had been seeing while we were together ended. He started dating many girls one after the other, relationships which lasted maybe a month or less and every time I heard via the grapevine that they had failed again… it was almost like getting my own back and I used to think to myself: 'Good! I hope you **suffer** and I hope you **never** meet anyone. I hope you will **never** be happy.'…But I never actually phoned him and said 'Good! I think it was a very big issue for me to maintain my pose. I didn't want to humiliate myself any further or become emotional."
>
> Participant A. 15 February 2005

In like manner, after Participant B's wife left him for one of their colleagues, he learned that they were experiencing problems in the relationship and that she had been told to stay away from him by the colleague's parents because in essence, she was still a married woman. Participant B's emotional reaction reflects his underlying anger towards the couple and their colleague in particular:

> 📻 "When I heard about their problems I really relished the idea of everything that had happened to them [since she left]. He landed in hospital as a result of an inoperable brain tumour, terminally ill –
>
> I had been told exactly what had been going on between them, everything was working to my advantage…and his parents did not approve of their relationship."
>
> Participant B. 16 February 2005

Anger as a result of their partners' infidelity elicits repetitive fantasies and thoughts of revenge towards their partners and/or to the third parties involved which are not acted out. These fantasies are discussed in further detail later under the heading of intrapsychic consequences in this chapter.

In the process of **regaining control**, the participants attempt to create some order out of their inner emotional turmoil and of their feelings of helplessness. They experience anger however when their attempts are interrupted by behaviour from their partners which is seen as intrusive and manipulative. Participant D explains:

> "The fact that he tries to contact me doesn't mean he is necessarily thinking about me or missing me. **Not at all!** It is **totally** egocentric and manipulative on his part. He sends these **soppy** text messages….about Autumn and **whatever** and there are at least three other people who also get them.. that's for sure. I'm on his list and he plays with us all, throwing out the bait each time. If I don't respond, or take too long to reply, he just moves on to the next one on the list."
>
> Participant D. 06 April 2005

The participants find their partners' invasive behaviour debilitating as they attempt to regain control of their emotions and lives. Furthermore, they feel helpless in putting a stop to the behaviour for two main reasons. Firstly, they would rather avoid contact with their partner and secondly, should they contact their partner, they perceive that their requests to stop such behaviour will have little impact on their intrusiveness. Consequently, each time they perceive their partners' behaviour as intrusive either directly when contacted by them or indirectly when being told that their partner has inquired about their whereabouts or well-being, they experience renewed anger:

> "He often asked mutual acquaintances or friends how I was and I didn't like that one bit. I thought it very invasive. There was just no way I wanted him part of my life any longer and I had told him that directly when I confronted him ….so that made me angry, the invasiveness because I felt..he had betrayed me on so many levels but he still has the audacity to ask about me and he wants to know where I live and what I am doing"
>
> Participant A. 15 February 2005.

The participants' anger is motivated by their perception of how egocentric their partner in reality is with little respect for the boundaries which the participants have set once their partners abandon the relationship. Participant E describes her feelings towards her partner:

> "I felt as if he had broken down the boundaries which I put in place, just trampled over them with no respect for my feelings at all and I was very angry with him. I thought he was sadistic and cruel and he should rather have stuck his head somewhere in a very deep hole and never surfaced again after everything he had done but no! He walks around with his head held high and just carries on with his life without a care in the world."
>
> Participant E2. 08 April 2005

- Incessant crying

After the participants have been informed of their partners' infidelity, they confront them (see 5.5.2). Incessant crying follows as they attempt to assimilate the experience of infidelity. Many emotions which are mentioned earlier in this chapter contribute to the participants incessant crying namely, shock, disbelief, humiliation, disappointment, heartache, anger, rejection, anxiety, a sense of loss, feelings of abandonment, fear, helplessness, depletion of emotional resources and relief. Participant B explains his emotions which led to incessant crying the afternoon he discovered his wife was having an affair:

> "I can still remember that day very clearly. I decided I was done with her when she told me she wanted to be with him and I felt I wanted to leave the house as soon as possible. But first I felt I needed to take a shower, just to cool off. I don't know how it happened but after a while I found myself sitting on the shower floor crying uncontrollably. I just couldn't stop crying. It was such a terrible feeling. I was absolutely heartbroken and so disappointed because then it slowly started sinking in, exactly what had been going on behind my back all the time and I only realised it once it had already happened."
>
> Participant B. 16 February 2005

Participant E describes how her incessant crying was also a form of relief after the tension of numerous months in the relationship with her partner:

> "After he finally left, I was genuinely relieved. I think I was probably also in shock to think that he had actually abandoned the relationship after the plans we had made for our future together. But to think that I wouldn't have the tension and the incredible conflict we had had the past few months

was welcoming. I wasn't sure how or what I was going to do but I knew I would have to pick up the pieces again and I was motivated to start. However, for two solid days after he had gone, I cried and cried…I couldn't stop, day and night. I was exhausted after that but I think it helped me get rid of some of the pent-up emotions I couldn't express while we were together."

Participant E2. 08 April 2005

When Participant B's partner informed her via a letter that he was ending their six-year relationship due to his inability to commit to her, intense heartache was the main cause for her incessant crying. She explains:

- "I couldn't go back to our flat that same afternoon, so I stayed with a friend and went back the following day. After that I couldn't stop crying……. for weeks on end I just cried."

Participant B. 16 February 2005

- Fear and anxiety

The data indicate that the participants experience fear of being abandoned by their partner while they are still in their relationship with their partners. Specifically their fear of losing their partner raises their stress levels and elicits feelings of **anxiety** during the relationship. In addition once the relationship is abandoned, the participants experience increased levels of anxiety particularly as a result of the trauma and insecurity of not knowing why they are being abandoned. After Participant A's partner of two years unexpectedly leaves her she describes her increased levels of anxiety as follows:

- "It was a very painful place to be, especially those first few months. I also became tremendously anxious because I couldn't help thinking.…will he be back or won't he...will he contact me again or won't he? It took me a long time to realise he wasn't going to and that was very difficult."

Participant A. 15 February 2005

Furthermore, anxiety levels are raised when considering future relationships. Participants are particularly fearful that a similar experience will recur in their next relationship as they have little confidence in their ability to exercise their powers of judgement when choosing a partner:

> "Somewhere there is something radically wrong with my perception which makes me question and trust my ability as a good judge of character. I could always rely on my powers of judgement but not anymore. Plus, I have this terrible fear and anxiety that a similar situation will repeat itself if I am in a relationship with someone whom I really care for and whom I love. I don't commit easily, it is really a big thing for me and that is what scares me most. The fear that it will happen again."
>
> Participant A. 15 February 2005

Subsequent to the abandonment of the relationship and the knowledge of their partners' infidelity, the participants have encountered their partners unexpectedly. These unexpected encounters increase their anxiety levels as they are afraid that they will lose control of their emotions:

> "When I run into him now at times I'm afraid, even anxious. My anxiety I think is generated more as a result of not knowing what my reaction will be towards him at that time. Why I know this is that after I've seen him I'm really relived that I managed to stay calm and I'm grateful then that the encounter went off smoothly. At one stage I used to think I must just not burst into tears if I ever bump into him."
>
> Participant A. 15 February 2005

Participant C experiences her anxiety at losing control of her emotions in a similar way:

> "I bumped into him in town when he was visiting his mother one weekend and I couldn't stop shaking. He makes me very anxious… I think I am still very vulnerable. I don't want to lose control of my emotions. If I don't see him or hear from him, I carry on with my life and I'm fine, but there are still times when I think about our relationship and then I can't stop shaking inside."
>
> Participant C. 16 February 2005

When Participant E's partner unexpectedly scales her garden wall and appears in her house she has mixed reactions but also attempts to control her anxiety at losing control:

> "He just walked into my house after scaling the wall one morning after he had left and I tried to stay very cool and calm but I had mixed feelings. Firstly, I was angry because I felt he was invading my privacy and I was also very surprised that he had come to see me. But I also felt

> relieved. I suppose…it was because I realised that he hadn't just thrown me away, but I couldn't stop shaking or stop my heart beating in my throat. I was anxious that I would lose control of my emotions so I really battled to keep a tight rein on them. I didn't want him to see how his presence was affecting me."
>
> Participant E1 31 March 2005

Furthermore, the data indicate that the participants do not only become anxious when encountering their partners unexpectedly, but anxiety is also elicited and increased when the participants fantasise about their partners arriving on their doorstep, specifically with the purpose of wanting to resume the relationship and they succumb to the invitation. Their helplessness in the face of their vulnerability makes the participants feel as if their partners have a powerful hold over them which they are unable to break and which will take them down a similar path of pain and suffering should they not be able to resist them:

> 📼 "I didn't want to have a relationship with him again but there was a stage about a month or two after he had left when I thought that if he walked through my door and asked if we could try again I would give in and take him back…and I can't let that happen...many things in his nature would have to change first. But in the meantime, I don't want to allow him to have that power over me."
>
> Participant C. 16 February 2005

Similarly Participant E indicates:

> 📼 "For some time after he finally left, I was afraid that I would take him back if he came to my house. I was really afraid I would. It felt as if my gates and walls were not high enough to keep him out. What scared me most was that I knew that if I did take him back, all the same problems would start all over again."
>
> Participant E2. 08 April 2005

Further discussion of the participants' fantasies as a result of their experience of infidelity is addressed in the section on intrapsychic consequences.

- Disillusionment.

Disillusionment is an emotion that the participants experience once they come to the realisation that everything they cherish, hold sacred and would give of themselves in a relationship is rejected and discarded by their partners. Participant D describes his disillusionment at having given "beautiful emotions" which initially appeared to be accepted but ultimately rejected by his partner as follows:

> 📻 "What hurt the most was my emotions were intense and unspoilt. At that stage I thought, the reason why I can share my emotions with him is because it is quite safe, because he seemed to reciprocate them quite voluntarily. But it was a two-way street and the disillusionment that followed the betrayal… I was left with...what about my emotions ….should I never have shared them at all?
>
> Participant D. 06 April 2005

Furthermore, disillusionment is evident as participants describe their current perception of fulfilling relationships. Cynicism replaces their earlier perceptions of happy and successful relationships.

> 📻 "I think most relationships are unsuccessful or people are trapped in relationships in which they are desperately unhappy. I have become very cynical now, but that is my experience. Previously I thought everyone was happy and in love but not any more. It [disillusionment] is like losing your virginity, you know? It will just never be the same again. That's where I am with relationships at the moment……My bubble burst and now I find it very difficult to believe that I can be in a relationship that is fulfilling."
>
> Participant A. 15 February 2005

Therefore, disillusionment encompasses feelings of lost hope for a future fulfilling relationship as well as difficulty in considering being in a relationship with any one other than their partner regardless of the conflict, tension or anxiety whilst in the relationship. At this stage however, the participants have no desire to engage in a relationship with their partner again. Further emotions that contribute to disillusionment is the loss of trust in the fundamental goodness of the significant

other. Participant D when being informed of his partner's infidelity describes his disillusionment as follows:

> 📼 "I wrote him a letter and told him that the memories we made while we were together were like the most beautiful antique vase which I locked away in a 18th Century antique cupboard. I could unlock the cupboard now and again and take the vase out and admire it, dust it off and then return it to its prized place in the cupboard. That's how I felt. But when I was told about his infidelity, that vase broke and I could never put it back in the cupboard again - it ended right there. I don't keep broken things."
>
> Participant D. 06 April 2005

What makes it increasingly difficult for the participants to move beyond feelings of disillusionment is that they cannot envisage a similar level of connectivity that they shared with their partner, in a future relationship. Furthermore, they had felt secure enough in the relationship to expose their emotional vulnerabilities in particular. Consequently, when comparing their recent relationship to previous relationships the participants perceive it to have a profoundness, which is unlikely to recur in future relationships.

In addition, the fulfilment, which they perceive they experienced with their partners, increases their cynicism and insecurity regarding a future relationship, which could offer similar or improved fulfilment:

> 📼 "I think if I hadn't had so many negative experiences and seen betrayal in other people's relationships I may think differently about the possibility of a fulfilling relationship in future. However, I have never felt like this about anyone before or really loved anyone like this ever before. Its almost as if I believe that I will never have that again, never feel that way about anyone ever again and that scares me."
>
> Participant A. 15 February 2005

- Depletion of emotional resources**.**

Once the participants withdraw physically and emotionally into the safety of their personal space, the tension and strain they were under whilst in the relationship becomes evident and takes its toll

on them. In addition, the knowledge of their partners' infidelity and subsequent abandonment is a further contributing factor that leaves the participants feeling "hollow" with few reserves. Their emotional resources in particular are significantly taxed and they feel emotionally vulnerable and helpless. Participant D describes factors that contribute to his emotional hollowness when his partner tells him he is terminating their relationship:

> 📼 "When he told me we can remain friends but he no longer wants a relationship, I just sat there and stared, I was so shocked. It was last thing I had expected. I had been away for six weeks, pursuing my dream and I felt hollow inside, there was just nothing left. The fact that I hadn't been accepted to study overseas….I mean… everything I had worked for, for the past five years hadn't paid off and now this…I can't describe the degree of emotional emptiness I experienced, there was nothing left to give. I was emotionally battered."
>
> Participant D. 06 April 2005

When learning of her partner's infidelity, Participant E experiences both physical and emotional fatigue and emptiness:

> 📼 "I have never felt like that before…it was such an empty feeling. I couldn't talk and I felt physically exhausted. When I woke up the next morning, I still felt empty, hollow inside."
>
> Participant E1. 31 March 2005

Furthermore, their feelings of emotional depletion and exhaustion become a playground for the fears the participants harbour with regard to the prospect of future relationships. Participant A explains:

> 📼 "It's been two years now since he left and I haven't had another relationship. It's difficult because on the one hand I would like to be involved with someone again, but I don't see my way clear to have another relationship. I can't face being hurt again. It also feels as if it is going to be hard work and I don't think I have the emotional resources at this stage."
>
> Participant A. 15 February 2005

- Mourning.

The data indicate that during the stage of **physical and emotional withdrawal**, the participants

experience intense grief and mourn the loss of the relationship. In particular, their loneliness and longing for connectedness is evident as their lives are filled with a void that only a significant other can fill in an intimate relationship. The process of grieving is not limited to this stage of withdrawal but is also evident in the anger which the participants express when initially confronting their partners, while they maintain a façade and in attempting to regain control of their lives.

Furthermore, the participants have no wish to be in an intimate relationship with their partner again as they feel that trust and vulnerability can no longer be accommodated in their relationship. The participants experience sporadic bursts of anger towards their partner when considering their acts of infidelity and express dislike for their cowardliness and lack of integrity, which they have come to know. However, in relating the history of their relationships, the participants are able to access loving memories of their partners and their relationships, regardless of their acts of infidelity:

> 📼 "In the beginning I felt really nurtured … and his pattern was predictable….I need that in a relationship….a steady rhythm…and that was wonderful…it gave me a sense of security and calm. He made me feel grounded and that is **so** important to me"
>
> Participant D. 06 April 2005

When describing their loss, the participants mourn specific characteristics of their partners which were most appealing to them and which they perceive as unique to the partner. Participant A found the intensity and passion with which her partner approached life very exciting:

> 📼 "He was very intense and passionate about everything….and it has made a great impact on my life and they way I look at things now …..it's really difficult.…I can't seem to forget the intensity in our relationship. At times I wish the idea of who he was would just disappear, along with my feelings for him. If I had never met him, I wouldn't have to experience this loss….At the moment, I compare the way he was, his ability to be so passionate about everything, to every other man I meet because they just don't have the same effect on me. It's probably unfair because along with the intensity was the pain and maybe…in future…. I may not have the intensity but I may have a much happier relationship. I realise that but…I think ..the intensity…it's addictive."
>
> Participant A. 15 February 2005

During the course of the mourning process, similar stages as those experienced in reaction to the death of a loved one or divorce, are evident. However, the stage of acceptance remains elusive. Even in instances where participants have had considerable time to work through their experience of infidelity for example, two- and three years, finding acceptance and inner peace remains problematic and they are unable to reach closure regarding their experience as unanswered questions persist:

> 📻 "I started going to a therapist recently, I'm still with him and he told me my emotions are basically similar to those of someone who is going through a divorce and…six years is a long time…it was a committed relationship…we had a commitment. The big 'why' [this happened], I still don't understand…but hopefully I will in time."
>
> Participant C. 16 February 2005

Participant B relates his experience of the mourning process as follows:

> 📻 "There are stages which one unfortunately just has to go through, irrespective of who you are…those stages are inescapable…up until the stage of acceptance. It sounds as if I have read the books [on grief and loss]…Yes, I have read some of the books but it made me realise…I was there...I could identify with being in those stages whether I wanted to or not. The acceptance stage is still difficult…I can accept that we are divorced and she is with someone else but I can't accept the **reason** for our divorce…I thought we were good together. She is still the only one I can talk to about certain things and she feels the same…..no-one else seems to understand."
>
> Participant B. 16 February 2005

- Feelings of depression.

Participants experience a period of depression as they mourn the loss of the relationship during the stages of physical and emotional withdrawal, maintaining a façade and regaining control. Furthermore, they need to turn to outside sources such as psychotherapists and medical doctors to obtain relief from the symptoms as they have few emotional and physical resources left. Participant E describes her feelings of depression as follows:

> 📻 "Once the worst anger towards him and the others subsided, I became terribly depressed. I was suicidal and I felt it was getting quite serious, so I went onto anti-depressants. Shortly after that I

started seeing a psychotherapist as well for a number of months after the relationship ended."

Participant E2. 08 April 2005

Feelings of depression are a culmination of emotional and physical fatigue, a sense of loss, longing and loneliness as the participants need to rely heavily on themselves to continue with the act of living. These feelings of depression have far reaching implications for the way they perceive themselves.

In particular, motivation is a significant challenge and participants experience themselves as automatically being *in* the world but not necessarily *part of* the world as they protect their inner selves from further vulnerability and pain. As mentioned earlier in the section on regaining control, the participants also lean heavily on their occupations to keep themselves from thinking about their loss and use their hectic schedules as attempts to silence the persistent unanswered questions which rage in their minds:

> "If I find myself thinking about the relationship and all the questions I still have, I become very negative and depressed. I don't want to go onto any medication but I am seeing a therapist because I don't feel good about myself as a whole…I am just not very positive at the moment."
>
> Participant C. 16 February 2005

In addition, should depressive episodes be evident while the participants are still in the relationship with their partners, feelings of depression worsen and emotional resources become increasingly depleted once the relationship has been abandoned. Consequently, the participants have few resources to draw on as they start over again. Participant A relates her feelings of depression while in the relationship with her partner:

> "At one stage in our relationship I decided so far and no further. I couldn't stand his non-committal attitude and the mixed signals any longer. I had become so depressed, cried my life away and when I wasn't depressed I was aggressive and tense, particularly tense. I realised I couldn't live like that any more. What it did to me emotionally was just not worth it so I wrote him the letter and after I had given it to him ….I didn't see or hear from him for a year and two months."
>
> Participant A. 15 February 2005

However, once the relationship is abandoned Participant A's feelings of depression increase and are compounded by feelings of negativity towards people and her world in general:

> 📼 "There is a continual, depressive side to my personality now which I never experienced previously. I have felt depressed before but it used to pass…..and now…it's almost as if I am a more vulnerable when I'm depressed that what I was before. I think over these past months, I have become a lot more negative in general about everything,.. people in particular."
>
> Participant A. 15 February 2005

Feelings of depression, have further implications for the way participants perceive their future. As the participants become aware of their depression, they also become increasingly aware of their loneliness into which they were coerced when their partners abandoned them. In addition, the participants experience a profound longing for connectedness. Loneliness and longing is discussed in further detail in the following paragraphs.

- Loneliness and longing**.**

When their partners abandon the relationship a void is created in the lives of the participants which gives rise to an intense awareness of being separated from others. These feelings of separateness are unwelcome and stressful as opposed to the deliberate choice of separating themselves from others during the stage of physical and emotional withdrawal. Once this stage of physical and emotional withdrawal has been integrated into the participants' experience of infidelity, being alone and lonely rather than belonging takes on a painful quality which is exacerbated by a profound sense of longing for connectedness with a significant other in an intimate relationship. The sense of separateness and the aloneness which the participants experience, give rise to feelings of humiliation and rejection. Participant D explains:

> 📼 "It felt as if I were out in the cold… I also needed to integrate the fact that I had exposed a very painful part of who I am as an individual… and I had to confront that painful part from the beginning again. I don't think anything will **ever** come close to that… degree of pain again….the humiliation, the lies, the betrayal."
>
> Participant D. 06 April 2005

Similarly, Participant E illustrates her feelings of alienation in describing a scene from a film she had seen some time previously:

> 📼 "After my intense fury, I was heartbroken and I felt deeply betrayed. It felt like a scene I saw in such a sad movie a few years ago. It was a story about five friends who were holidaying on an island and someone had planted hashish in a dustbin near their bungalow. The police raided the area and found the drugs. One of the guys came out to see why the police were there and they immediately arrested him for drug trafficking. The others were still in the bungalow and when they saw what was happening they ran away, cut their holiday short and flew back home… left him to go to jail. He had hell but they just abandoned him to pay the price even though he was innocent. I felt like that…abandoned…and there was no-one to turn to…it was a very lonely place."
>
> Participant E2 08 April 2005

Furthermore, there is a preoccupation with the self, more so than previously as the participants struggle to find answers to the question: "Why me?" Participant B shares his feelings around this question:

> 📼 "Initially I thought…but why…..why me? Why should this have happened to me? Did I do something wrong ….am I unattractive?"
>
> Participant B. 16 February 2005

In addition, linked to the question "Why me"? is a sense of injustice. The sense of injustice, which the participants experience, fuels their preoccupation with themselves as they search their innermost feelings and thoughts regarding their partners' act/s of infidelity:

> 📼 "I'm still stunned [about his infidelity] and….I ask myself over and over again….how is it possible that this could have happened to me? Why me? I'm kind and I'm a good person. This is not how it is meant to happen….it's not something I deserve."
>
> Participant D. 06 April 2005

The participants initially feel alone in the experience of infidelity and have few physical and emotional resources resulting in little concern for, and sensitivity to, the needs of others. Therefore the focus remains on themselves and on their intense emotional pain and abandonment.

Furthermore, the absence of the significant other (see 5.5.1.2.) sharpens the participants' awareness of being alone which is unsettling and gives rise to feelings of insecurity regarding their future in relationships. Separation from their partners also gives rise to increased longing for relationship as the participants experience a sense of detachment, lack of sharing and lack of connectedness. Whereas, the familiarity and security of an intimate relationship provides stability and balance in the lives of the participants their sense of aloneness and isolation results in feelings of imbalance and loss.

The participants perceive their aloneness and longing for a relationship as eliciting their greatest feelings of vulnerability. These feelings, in conjunction with the power they perceive their partners having over them, makes them feel defenceless regarding attempts which their partner may make in resuming the relationship. Participant B was approached by his wife some months after their divorce had been finalised. In the interim, their colleague whom she had had an affair with died and she felt she wanted to resume a relationship with Participant B. He describes his vulnerability, longing and loneliness as the main reasons for resuming a relationship with her. However, their relationship lead to subsequent acts of infidelity by his former wife and resulted in renewed and intense emotional pain for Participant B:

> 📼 "About two months after we were divorced…she went her way and I went mine and then I started becoming lonely. Rage, resentment…all those feelings I had initially when I heard about their affair had subsided and I started missing her, being with her…and **that** was the biggest mistake. It shouldn't have happened but I couldn't help it…..loneliness is a terrible beast and when the other person isn't there for a while…that's what makes it so difficult. I couldn't handle that feeling of loneliness."
>
> Participant B. 16 February 2005

Further analysis of the data reveals that a sense of alienation or aloneness is not only relevant to the participants' relationships with their partners and significant others. The participants also experience a sense of aloneness in the way they perceive and know themselves to be and the way they periodically were while in the relationship with their partners. This sense of alienation from their known selves, does not refer to incidents of dissociation that the participants experience as a result of their partners' infidelity.

Rather, the participants' sense of aloneness appears to be a sense of alienation from themselves that they experience as a result of emotions, which are usually foreign to their personalities and are elicited during the course of their relationship. Emotions such as jealousy, possessiveness, fear, insecurity as well as loss of self-control, became evident in their relationship. Behaviour resulting from these emotions are referred to as "out of character" behaviour which increases the participants' experience of a sense of alienation from themselves. Participants D and E respectively explain:

> 📼 "This relationship….my experience and how it actually **felt** later on….robbed me of my true character, of who I know myself to be… It was terrible…..I firmly believe and I **know**, I wasn't myself. "
>
> Participant D. 6 April 2005

> 📼 "My behaviour to start with was so out of character….it's definitely not who I am and that's really scary…the fact that I even got involved with him. After he had left I think the worst was I felt lost….not because of him not being there but so… out of control. I didn't know the person who had just been through that experience. It was me… but I couldn't fathom how I could have allowed myself knowingly and willingly…to go through such an experience…..I felt like a stranger to myself."
>
> Participant E2. 08 April 2005

- Relief .

Although the participants experience intense emotional turmoil and pain as their partners leave the relationship they also experience a sense of relief that the tension which their fears and insecurities elicited during the course of the relationship, has subsided. The termination of the relationship therefore offers a bittersweet promise of both longing and relief as the participants come to terms with being alone again.

In addition, relief is experienced once the participants know about their partners' infidelity and consequently they have a reason although not clearly understood, as to why they are being abandoned. Although it does not help them in their efforts to gain closure, the new information brings rationality to a world that seems to the participants to have gone horribly wrong:

> “I would have preferred it if the person who told me about his affair had ‘phoned me when it happened rather than waiting almost six weeks for me to get back after my training course….but, when she did tell me….at least there was an answer to his sudden, seemingly irrational termination of our relationship. I would have eventually found out why he broke it off in any case, but it was a relief to have something concrete to hang onto at that time.”
>
> Participant C. 16 February 2005

Furthermore, during the latter stages of physical and emotional withdrawal, the participants become increasingly relieved as they start feeling more in control of their emotions and this sense of relief enables them to experience greater empowerment when regaining control of their lives. Participants experience a sense of relief as genuinely advantageous particularly to their emotional well-being, and therefore they do not present this aspect of their experience of betrayal in their next interaction, namely maintaining a façade.

What the data also indicate, is the participants experience a sense of relief during the stage of regaining control when they hear that their partners are in subsequent or previous, committed relationships. This knowledge enables them to set definite and fixed personal boundaries regarding future interaction with them. Participant E explains:

> “At last, after all the indecisiveness regarding whether he wanted to be with me or go back to her, he left to go back to her and I only found that out later. Then it was terrible… now it is such a relief because there’s nothing left to salvage after that… it’s over. Nothing he could do or say now, would ever make me change my mind. Previously yes,….but…not any more. Now I don’t even like him as a human being.”
>
> Participant E2.08 April 2005

In addition, the knowledge that their partners are involved in other relationships decreases the participants’ vulnerability and fear of lack of control should they be confronted with seeing them again, as they regard their partner as no longer physically and/or emotionally available to them.

Furthermore, the knowledge that the partner is in a subsequent, committed relationship, relinquishes the hold that the participants perceive their partners as having had over them. This

knowledge brings relief to the participants and empowers them as they attempt to carry on with their lives. Also, as the participants regain control, they experience a sense of relief as they are no longer associated with the "abominable" person they now perceive their partner to have become as a result of his or her act of infidelity:

> 📼 "I heard recently he was going to get married… and I must say..….. I'm quite relieved and grateful that he is out of my life forever. I **know** there was no way that I would ever take him back after what he did…my decision was made, I don't like him, not even as a friend… but I wasn't sure what my reaction would be if he just pitched up at my house one day and that.. scared me. Now…the fact that he is getting married……in a way…it helps me to finalise a chapter. He's not this single guy any longer, wielding a sword over my head, as it were. He's going to be a married man who has to lead his own life and therefore there is no longer any place for him in mine. The fact….that he is out of my life for ever …that doesn't upset me any more… it's quite a relief."
>
> Participant A. 15 February 2005

- Resurrected resilience.

Resurrected resilience as evident in the data, refers to the tendency that the participants display towards buoyancy once their partners have abandoned the relationship. In other words, resilience in this instance, is the ability to bounce back from a debilitating experience to resume the act of daily living. I use the word "resurrected" to describe the participants' ability to access their resilience, as they generally perceive themselves to be resilient, resourceful and optimistic individuals. After their experience of infidelity however, they are preoccupied with managing their situational crisis and intense emotional trauma and therefore find difficulty in gaining immediate access to their resilient natures.

Specifically, resurrected resilience is evident in the manner in which participants attempt to manage as well as integrate their experience of betrayal. The devastating emotional impact, which their partners' infidelity has on the participants' lives, does not seduce them into acquiring a destructive and harmful dependency on substances (alcohol or drugs) or suicide attempts. In addition, excessive, habitual use of freely available "quick-fix" medication for periods of escapism, is also averted. Participant B describes his experience:

> "My former wife had to be hospitalised when she realised I had moved on with my life and was involved with someone else. When she phoned me after she had been discharged and I heard how the medication had affected her speech…that was a **big** eye-opener for me. No! I have **never** used any medication of any sort and I'm very proud of the fact. I also didn't run to the bottle….. I'm think I'm really fortunate that I had the strength to cope without relying on either alcohol or any form of medication."
>
> Participant B. 16 February 2005

During the initial stages of confronting their partner and physical and emotional withdrawal from others, the participants also demonstrate resilience as they attempt to regain control of their lives. Although the participants unavoidably have to confront loneliness and loss, they are able to rise above their emotional turmoil. In later stages such as maintaining a façade, and regaining control, the participants show increased displays of resilience as they continue to manage and integrate the experience of infidelity:

> "I think some people are more resilient than others. People who aren't resilient, who are weaker will probably never reach the phase of acceptance, but they will go through the other stages of anger and so on. Some people have the strength to rise above the experience but others won't make it, they are just not strong enough. I was fortunate, I could start managing and working through the experience of my wife's affairs."
>
> Participant B. 16 February 2005

Closely linked to resurrected resilience is the expectation of hope. Although the participants experience periods of depression prior to seeking medical and/or psychotherapeutic assistance, they still retain hope throughout the experience. Hope is a key element of resilience and enables the participants to focus on the future irrespective of how bleak it may be at the time of their experience of betrayal. Of significance is that the participants are weary and pessimistic about the prospect of engaging in a fulfilling relationship in future, but they are able to retain the hope that the possibility for such a relationship does exist. In addition, they endeavour to remain hopeful that in time, the opportunity for such a relationship does exist:

> "As a rule…I am a person that believes in the possibility of a fulfilling relationship. Yes…I do believe and I am hopeful that it can happen for me too in spite of the terrible experience I have had

and in spite of who my previous partners were…as people….not only the last one, but the whole lot of them."

Participant D. 06 April 2005

This belief is also based on the fulfilling relationships of friends and/or family members:

> "I need to believe there are fulfilling relationships and I do…and..I believe I can be in one as well. Where it will happen and how I will manage it when it happens….I have no idea at this stage…it's too soon to think about it now. My friends show me it is quite possible to have a fulfilling relationship. There's a friend of mine who has been through really good and bad times and she gives me hope…to see that notwithstanding all the adversity…they started with absolutely nothing yet, they have done well and they are really happy…sure, they have problems too but nothing which threatens their relationship. Yes, my sister as well, she has a very happy relationship, and they have been through difficult times. That also gives me hope… that a fulfilling relationship **can** and **does** exist."

Participant C. 16 February 2005

However, after the experience of their partners' infidelity, the participants are more sceptical regarding the vision of a fulfilling relationship:

> "I think it is quite possible to engage in a relationship that is mutually fulfilling for both parties…my parents have such a relationship…but since my experience, I believe such relationships are very few and far between. Now I think finding that partner and becoming involved in a rewarding relationship is like finding a needle in a haystack. Previously, I thought **most** people were in relationships that were mutually fulfilling"

Participant A. 15 February 2005

- Loss.

The data indicate that an important consequence in the experience of infidelity is that of **loss**. As discussed previously the participants' initial sense of loss occurs once he or she becomes aware of his or her partners' infidelity and the relationship has been abandoned. However, as will be described in greater detail in the following chapter, a sense of loss is not limited to this aspect of

their experience of infidelity but permeates many facets of the participants' world. Although the intensity of the emotional impact subsides over time, a sense of loss continues to linger in the lives of the participants throughout and well beyond the experience of infidelity, as they attempt to reconstruct their relationships with others and with their estranged selves.

A sense of loss is emphasised by the actions and/or interactions, which the participants take in managing their experience of infidelity (see 5.5.2). When **confronting their partner** the participants' anger also portrays their feelings of helplessness as they become aware of having being robbed of what they considered to be a rewarding belonging in a relationship with a significant other. Furthermore, the participants are angry at the loss of rewarding relationships with friends and family members of the intimate dyad once the relationship has been abandoned.

The notion of having being "robbed of" or "having been stolen from", in other words, "unlawfully taking that which belongs to another" is a significant finding in the data and intensifies the emotional pain of the participants as a result of their partners' infidelity. In addition, "robbed" and "stolen" in this context does not refer to material and tangible objects but rather intangible aspects such as trust in others, time, the capacity to love, intimacy and a sense of belonging in a relationship with a significant other. Material investments such as shared homes, household and other consumable expenses are also facets of the relationship, which indicate permanent loss within the relational context. Such losses are experienced as more tangible and are more easily integrated into the participants' experience than those that are intangible.

In the context of an intimate relationship therefore, participants allow themselves to become physical and emotionally vulnerable to their partners and trust them to protect and promote, rather than harm the interests of the relationship. Therefore, they willingly and freely give of themselves to the relationship, trusting that their investment of themselves as individuals, will be protected. However in the light of their partners' infidelity, the participants experience that the investment of themselves is no longer protected but exploited. In feeling exploited, the participants experience feelings of disempowerment that occur when an individual is robbed of that which belongs to them (tangible or intangible). This escalates the participants' sense of loss.

Furthermore, as the participants choose not to reconcile their relationships once they have been terminated, the sense of loss is intensified in the absence of a sense of restoration or "*getting back*

that which has been stolen from me". Therefore, what makes the participants' loss increasingly profound, is that there are very few dimensions in their experience of infidelity, which can be restored or replaced. Dimensions such as **time, emotional- and physical energy, material investment, vulnerability, trust** (see 2.8) **autonomy, ideals, expectations and prospects of shared and planned futures** are permanently lost as the relationship is abandoned. Loss of trust, time and energy, material investment and identity will be discussed in greater detail in the ensuing paragraphs.

During the stages of **physical and emotional withdrawal,** the participants become increasingly aware of the lost parts of themselves in the context of the lost relationship, as they attempt to assimilate their partners' infidelity. They also begin to mourn their loss of relationship and belonging as well as for the lost parts of themselves that they gave to the relationship. Furthermore, the participants try and hide the impact that the lost parts of themselves and the relationship has on their lives during the stage of **maintaining a façade.** In **regaining control**, the participants consider confronting their loss and attempt to integrate it into their daily experience. However with the imminent onset of loneliness and longing, their sense of loss is constantly revisited and renewed.

- Loss of trust in others.

Loss of trust is one of the consequences of betrayal that the participants experience when becoming aware of their partners' infidelity. The participants specifically express their loss of trust in individuals both within current and future intimate relationships as well as friendships and other interpersonal associations. Consequently, **loss of trust** has far-reaching implications for current and future relationships of both an intimate and platonic nature.

Furthermore, analysis of data reveals that trust is a significantly fragile component of human relationships and one of the most difficult to restore once betrayed (see 2.8). Loss of trust is manifested during the stage of physical and emotional withdrawal, once the participants have been informed of their partners' infidelity. Once the participants have started assimilating their partners' betrayal, they are able to engage at a superficial level in relationships and friendships but carry the burden of not being able to trust others to the extent that they were able to in the past.

Loss of trust in the fundamental goodness of the other is a prominent aspect of the depletion of emotional resources, which the participants experience, and is one of the losses the participants suffer as a result of their partners' infidelity. Participants have few emotional resources to invest in a future relationship, one of which is trust. In addition, they have little physical energy to invest in a future relationship. The participants need to shelter their vulnerable selves and build their emotional resources, therefore they do not expose themselves to relationships, which require in-depth emotional investment or unconditional and extensive trust.

Due to its fragile nature, should trust be damaged, it takes the longest to heal in the participants' experience of infidelity. Consequently, they grapple with issues of trusting a partner in a future relationship again. At the time of the interviews, Participant B had engaged in a subsequent relationship after his divorce but continued to wrestle with the issue of being able to trust his new girlfriend:

> 📻 "I can't trust anyone anymore and I wish I wasn't like this. I'm afraid it will also mean the end of this relationship because I can't be sure that I will be able to see it through, not because it is her, but with any woman. That's what my wife's affairs did to me. The fear, the insecurity of not really knowing whether they are telling the truth. I'm really trying but I'm not sure I can trust my girlfriend and I can't help it, it's like a reflex muscle, it's just there…. out of the blue…the mistrust."
>
> Participant B. 16 February 2005

In addition, the ability and willingness to trust others is not specific to a partner in an intimate relationship but affects other relationships, which the participants have engaged in, or future relationships. As a result of her partner's infidelity, Participant A experiences difficulty not only in trusting a significant other in an intimate relationship but also in trusting her friends:

> 📻 "What if it happens again? What if I trust someone again and they betray my trust? Also, the fear and anxiety I have about trusting someone…it doesn't just apply to an intimate relationship, it affects my friendships as well. I don't trust as easily and I'm really cautious. It is as if I am much more aware now of what people say and do, which I wasn't in the past."
>
> Participant A. 15 February 2005

Trusting others also requires that the participants become emotionally vulnerable and consequently, should their trust be betrayed, intense emotional pain is inflicted. Furthermore, the intensity of the emotional pain increases because the participants perceive themselves as generous in their readiness to trust others:

> "I trust very easily. I think that's because I can trust myself and because I am an honest person, I don't feel that I have to distrust others, it's not in my nature. And…if I can't trust my partner, what does it all boil down to then? It wasn't even an option not to trust him because I had given too much of myself in the relationship. I gave everything, every core of my being, my world, ….everything I was and had….and that made it so difficult, such a long process to come back from. It was almost like trying to clean a shrapnel wound."
>
> Participant D. 06 April 2005

Participant E emphasises how her readiness to trust men in particular has taken on a new quality after her experience of her partner's infidelity:

> "In general, I am still very cautious when it comes to men ……especially men. I listen to them more closely than before. Previously I was much more accepting and trusting. I'm not any longer,
>
> I'm much more sceptical now. Men have to prove themselves to me and I think it probably shows in my attitude but I can't help it. I don't give them the benefit of the doubt any longer."
>
> Participant E2. 08 April 2005

Loss of trust due to their partners' infidelity results in relationships and friendships which gain a *conscious, conditional facet* and which result in the participants having higher expectations of their current and future relationships and friendships. The data indicate that participants previously perceived their relationships and friendships as less conditional and relatively free of scrutiny and criticism, with fewer expectations on their part. Presently however, current relationships and friendships are evaluated and subjected to scrutiny and criticism. Participant C describes this aspect of her functioning with regard to her relationships and friendships in the following manner:

> "I am a lot more critical now. Friendship was always unconditional as far as I was concerned but when I think of my friends and our friendships now, I am a lot more critical and friendships are

> conditional now. Other relationships as well….the person first has to prove him- or herself to be trustworthy…I think many people don't see their way clear to prove themselves…and I realise it's very unfair towards them but that's the way I feel at the moment."
>
> Participant C. 16 February 2005

A further aspect that results from loss of trust is that participants set firmer boundaries with regard to relationships. Participant E describes this aspect when discussing the loss of trust as a result of her partner's infidelity:

> "Trust is definitely a problem for me at the moment. I haven't had another relationship….I can't, even though it has been two years…I still feel too vulnerable and I just don't have the energy or the emotional resources for another relationship. My boundaries are much firmer now too. I would say I'm a lot more assertive and less accommodating when it comes to dealing with men in particular. I'm not a "man-eater" but I'm not a "walkover" either. Even when I take my car to the garage to put in petrol, I get out and check to see the attendant is doing…I never used to…I just accepted that it was fine…not anymore."
>
> Participant E2. 08 April 2005

Similarly, Participant D describes how he perceives setting firmer boundaries in his future relationships as paramount to his physical and emotional survival:

> "I don't think I will ever, or can ever go through what I went through with him. Boundaries which were very important needed to be put in place and they are there now. Those boundaries protect one's core. I think if **that** part of a person…. the very essence of one's being… gets hurt… **so** hurt…. …I think one **knows** then…. that one will never be able to survive that again".
>
> Participant D. 06 April 2005

- Loss of time and energy.

The data indicate that the participants' experience of betrayal also involves the dimension of **time**. This is evident as they experience a break in time as opposed to the shared continuity of relationship and a sense of belonging with their partner. Furthermore, due to the participants not

being able to reach closure with regard to their partners' infidelity, the past constantly impinges on the present and raises barriers for future relationships.

Closely linked to the dimension of time is that of **physical and emotional energy**. As the participants invest their time and physical and emotional energy in the relationship with their partners, they gain a sense of continuity and belonging. The short-term rewards of their time and energy, support their sense of continuity in the relationship. This in turn leads to greater levels of energy being invested in the relationship over time. However, once the relationship is terminated, the participants regard the length of their time and energy spent in the relationship as lost. Participant E spent two years in a turbulent relationship, which ended when her partner betrayed her with his former wife. She describes her loss of time and energy invested in the relationship as follows:

> 📻 "I often think about it and wonder….what was it all about?. All that time and energy spent being there for him, waiting, planning for a future and putting up with the stress and tension and the pain…and he just…brushes it off and… goes back to her."
>
> Participant E2. 08 April 2005

Further analysis of the data reveals however, that the level of commitment and sense of connectedness in the intimate relationships are not directly related to the length of time or energy spent in the relationship with their partner.

In addition, participants experience a sense of loss of time invested in relationships with friends and family members of their former partners due to their commitment to their relationship and their sense of belonging and connectedness. However, as these relationships are sacrificed due to the abandonment of the intimate dyad, the participants mourn the loss of people they have grown to love over time. Participant C, for example, who had been in a six year relationship, feels that even if her relationship had only lasted a few months, it would not have detracted from her intense emotional pain as a result of her partner's infidelity or the pain of losing his family and friends:

> 📻 "I am quite an emotional person but I don't get involved in relationships impulsively, so even if the relationship had only lasted for….six months, the experience would have been just as painful.

> The big difference I think…would have been that I wouldn't have grown so close to his family and friends if it had only lasted six months."
>
> Participant C. 16 February 2005

Similarly, Participant D experiences his brief relationship of a few months as markedly intense, on both emotional and physical levels but he feels he would have invested a similar amount of time and energy in the relationship irrespective of how long it had lasted:

> 🕮 "I will **always** give everything I have to give…..of myself, my time, energy….in a relationship...I haven't changed because of this experience. Should I have given less because it only lasted a few months? I can't! That's who I am."
>
> Participant D. 06 April 2005.

- Loss of material investment.

Material investment refers to the **financial contribution** that the participants make to the relationship over time. This form of investment is largely comprised of consumables such as household expenses (groceries, water and lights) or maintenance requirements (repairs and petrol) as well as gifts, entertainment and vacations. Bond and rental repayments on accommodation and mutual acquisition of both large and small household appliances are further financial investments that are made in an intimate relationship. Particularly, during the stage of physical and emotional withdrawal, the participants reflect on their relationship and become aware of their loss of material investment, as this is one of the foremost tangible losses in the relationship.

Participant B for example, experienced great financial loss and financial readjustment as a result of the costs and logistics surrounding his divorce after his wife's infidelity. On the other hand, Participant D who was involved in a brief relationship, also experienced financial loss due to his generosity in lavishing expensive gifts on his partner and making a financial contribution to their entertainment and other expenses. He explains:

> 🕮 " I would have thought that in giving so much… of myself , my energy…gifts… that.. that would secure the relationship. I mean… if I had to give every *rouble* that I ever owned to

> the relationship, I would have. And I made sure that I spent everything on him… I gave him the most wonderful gifts…I was left with basically nothing, not two cents to my name. I am generous, a very giving person…and I believe it is one of my most wonderful characteristics. It's something I gladly do and have done… especially for people close to me, friends and special people in my life."
>
> Participant D. 06 April 2005

The material investment that the participants make in their relationships increases over time and concomitantly results in greater financial loss. Of significance however, is that once the relationship has been abandoned, the participants are less pre-occupied with their financial loss as their sense of alienation and loss of their relationship is paramount in their experience of infidelity.

- Loss of a familiar sense of identity.

Once their relationships have been abandoned, the participants reflect on their experience of their partners' infidelity and they become aware of the loss of a **familiar sense of identity.** Questions persist regarding their characteristics, beliefs, values, their physical attractiveness to others - everything they stand for, as well as their achievements and areas of strengths and development. As a result, conflict arises between negative and positive perceptions that the participants have of themselves and leads to further deterioration of a fragile self-image.

The conflict between negative aspects of themselves raise questions such as: "Am I nice after all?" or "Is there something wrong with me?" and positive aspects of themselves such as "I'm an attractive person" continually looms as the participants' perceptions of themselves are challenged by their partners' infidelity. Consequently, they precariously hold on to their perception of themselves as "attractive" and "good" while attempting to make sense of their partners' abrupt abandonment of them.

In addition, they become aware that they are faced with carrying the burden of a negative self-image into their current and future relationships as a result of their partners' infidelity. This leads to a greater sense of alienation from themselves. The participants are also confronted with having to integrate "negative" aspects of their emotions and resulting behaviour into their personalities which was not necessary in their previous relationships:

> 📻 "I had to integrate aspects into my personality which never presented themselves as problems before, negative aspects, nothing positive. Things like…. 'I can't trust my judgement any longer, I can't sum people up accurately, I am a pushover' and…the fact that he never really loved me….that was the most difficult to try and integrate."
>
> Participant A. 15 February 2005

Whilst in the relationship however, the participants are unaware of the insidious, unforeseen processes within the relationship which taxed their sense of identity and their initial, positive self-image. The participants' perceptions of themselves and their relationships as a result of their partners' infidelity is discussed in greater detail under cognitive consequences.

As mentioned in the preceding paragraphs, the participants experience their loss as untimely and coerced upon them. Consequently, in losing the relationship, they are robbed of parts of themselves such as their familiar sense of identity and their integrated self-image:

> 📻 "This relationship robbed me of my identity, of who I am….I don't think there is a greater impact on a person's life…one loses one's whole identity…I am a successful person but after that I didn't know who or what I was… on level …It is only in these past few months that it [my identity]has started coming back again."
>
> Participant D. 06 April 2005

Consequently, the participants experience an estrangement of self and loss of equilibrium. "Disequilibrium", "discontentment with self," "rejection of self", the realization that they had "the potential to dissociate" (see intrapsychic consequences) which frightens them, describe the participants' perception of themselves. They are initially overwhelmed by negative feelings within and towards themselves, which make them feel helpless, and immobilized as they feel disconnected from their familiar selves. Consequently they need to look outside themselves and beyond their immediate external relationships for medical and psychotherapeutic assistance.

One consequence of a loss of a familiar sense of identity is that the participants are unable to relate with more connectedness to themselves and others. In addition, they also feel divorced from the

familiarity of their previously known world. Past and present relationships are transformed from a sense of continuity, support and integration to ones where fear, shame, guilt, self-blame, humiliation, desolation, anxiety, mistrust, paranoia, depression, suicide ideation and loneliness and longing are experienced.

At the same time as feeling disconnected from self and the world, the experience of betrayal results in a sense of renewed dependency on others and loss of confidence in themselves as unique individuals. In addition, the participants experience and increase in their feelings of insecurity with regard to future relationships. Lack of closure with regard to their partners' infidelity as well as having to depend on others for possible cues as to the causes of his or her infidelity, create insecurity in the participants themselves.

Furthermore, they are given the added burden of finding out what is good and acceptable about themselves in the midst of dark and intense emotional pain. Inner turmoil reigns as they attempt to reconcile their current sense of identity with the people they perceive themselves to be:

> 📼 "If you told me four years ago that a relationship with someone would influence me to the extent it has… I would have said there is just **no way**! It is literally a life-changing experience, the betrayal. It has made me question and doubt everything I am, my values, what I believe in… and that is so difficult to change back to the way it was. I lost the person I knew for thirty-three years as a result of this experience."
>
> Participant A. 15 February 2005

Further turmoil centres on their sense of identity while in the relationship in the light of their partners' acceptance and appreciation of them. Their confusion escalates as their partners maintain that the participants are acceptable, yet reject them and abandon them for other partners.

Prior to the experience of betrayal, the participants perceive themselves as separate and individual within the welcome and secure constraints of a dyad. However, only once the relationship has disintegrated, the full realisation of the binding nature of a shared sense of belonging becomes evident as the participants perceive themselves and their identity as being interwoven in the dynamics of the relationship. If the relationship is stable and satisfying, the participants feel

positive about themselves. On the other hand, if the relationship is unstable and rife with conflict, the participants feel negative about themselves. Participant A explains:

> 📻 "It was as if my identity...who I was…and my self-image were linked to the relationship. The relationship seemed to determine whether I would experience myself negatively or positively. When things were going well, I felt really good about myself and when they were going badly, I had a very negative self-image. I found that to be a scary experience that my self-image should fluctuate like that. Rather, I have always considered my self-image to be separate from my experiences. I have always been confident about myself and I couldn't believe that this relationship could change that."
>
> Participant A. 15 February 2005

Furthermore, the participants' perception of a whole, true self is shattered and they are unable to conceive of an image of an integrated, whole self. Consequently, a sense of harmony within their inner and outer worlds remains elusive. One of the ways in which wholeness and integration of self can be attained over time is in a psychotherapeutic relationship with another who will objectively affirm, contain and validate the participants within the context of their experience of infidelity. The process towards wholeness and validation as well as a restored sense of identity has begun to occur within the psychotherapeutic relationships which were in place at the time of this study.

Now we turn to the second category of consequences in this section, namely behavioural consequences. This is followed by cognitive- and intrapsychic consequences.

❖ **Behavioural consequences.**

The participants employ strategic actions and interactions as a result of their partners' infidelity, which in turn, carry behavioural consequences. As indicated in 5.5.2 the first action or interaction the participants take once the relationship has been terminated is to **confront their partner,** followed by **physical and emotional withdrawal**, **maintaining a façade** and **regaining control.** What also emerges from the data is that there are considerably less behavioural consequences than emotional consequences discussed in the preceding section.

The action of **confronting their partner** is initially motivated by anger and a sense of injustice. The participants find themselves in a position where they have nothing left to lose as the relationship and their partner is already lost to them. Consequently, they are more assertive in their behaviour towards their partner and they no longer tiptoe around subjects such as confrontation that were generally avoided while they were in the relationship. Their assertive behaviour empowers the participants to display a primitive authenticity of their feelings during these confrontations and firm boundaries are set in place with regard to future interaction between the parties. Although their assertive behaviour is a source of empowerment for the participants as they begin to manage the experience of infidelity, it also contributes to a sense of alienation and ultimately, a sense of longing and aloneness.

Once the participants **withdraw physically and emotionally,** a behavioural consequence that results from this action (or deliberate lack of interaction) is **physical avoidance** of others. In other words, the participants initially become more passive in their behaviour as they focus on themselves as a protective measure in their attempts to preserve their depleted physical and emotional resources. This is in stark contrast to their usual higher levels of activity, which include higher levels of externally focused activity, involving others. Consequently, the participants limit their physical activity as they continue to process and integrate the knowledge that their partners have been unfaithful and have abandoned the relationship.

When **maintaining a façade**, the participants become aware that a central behavioural consequence of this stage is that their **vigilance** has noticeably heightened. Heightened vigilance is not limited to this stage but also influences the participants' sense of **regaining control** as they feel better equipped to manage their environment. This aspect of the participants' behaviour is described in the following paragraphs.

- Heightened vigilance.

Heightened vigilance refers to the participants' awareness that their perceptual faculties have become more acutely attuned to their environment. In particular, their heightened vigilance

influences the participants' behaviour within their home, social and occupational environments. The participants are currently all engaged in occupations, which require in-depth people contact, and their heightened vigilance is beneficial to their efficiency. Furthermore, the participants' heightened vigilance has direct implications for their ability to trust people as they become increasingly suspicious of others' motives, as a result of their experience of infidelity:

> 📼 "In my line of work…I think it is possibly one of the best things that could have happened to me. I don't want to sound arrogant but I have always been very good at what I do but now…..I'm even better at what I do than before. I'm acutely attuned to what is going on around me, **hyper-alert!** To what people say and do….I suppose…. because I'm not sure I can trust what they say."
>
> Participant B. 16 February 2005

An interesting finding which is evident in the data indicates that the participants specifically become aware that their auditory perceptions have sharpened. They listen more closely to what people say when asking for advice but still decide whether any suggestions arising from such information may be implemented. An awareness of sharpened auditory perceptions does not result from ignorance or a lack of skills and knowledge but rather from a lack of trust in the information obtained. In addition, when interacting socially with others, the participants listen closely and draw their own conclusions as to whether they perceive the information given by others as having any credibility:

> 📼 "When I'm with friends and someone starts relating an incident or sometimes…just in general conversation…I listen very carefully now and sometimes I find myself thinking ….No!, that doesn't make sense or it doesn't "jell" with what he or she said earlier. I do this with both men and women. I think I'm probably a lot more aware now that someone can take me for a ride…..and what their motives could be. What they say or even do has to make sense …I don't want to wonder about it, but I find myself looking for verification the whole time…wondering whether what they are saying is true or not."
>
> Participant E2. 08 April 2005

❖ **Cognitive consequences.**

A significant feature of the participants' cognitive patterns as a result of their partners' betrayal, is that these patterns are relentless and the participants have little control over their recurrence. Furthermore, as in emotional- and behavioural consequences, cognitive consequences are evident in the action and interaction strategies, which the participants employ. In addition, they do not progress linearly through the stages indicated in figure 5.3. Rather, as in the case of the emotional consequences and behavioural consequences, the participants' cognitive patterns are fluid in their movement between these stages.

What emerges from the data is that the participants initially engage in little reflective thinking during the stage of **confronting their partner**. However, during the stage of **physical and emotional withdrawal**, the participants increasingly engage in reflective thinking as this period is marked by continual thoughts of betrayal and relationships in general. Furthermore, the participants are pursued by continuous thoughts of their partners both prior to and after the betrayal. The cycle of thinking elicited during this stage, translates into persistent cognitive patterns, which recur during the phases of **maintaining a façade** as well as **regaining control.**

Although the participants re-engage in social activities and honour their work commitments, they largely remain prisoners of their thoughts during the process of healing as they tirelessly search for closure. Furthermore, unlike certain emotional- and behavioural consequences such as experiencing a sense of relief and increased assertiveness respectively, which may empower the participants, cognitive consequences of the participants' action and interaction strategies are largely debilitating and destructive in nature. This aspect of the participants' experience of betrayal, has a negative effect on many friendships or relationships the participants have as well as their relationship with themselves. Ultimately, this leads to a profound sense of alienation and disconnectedness from self and others. The cognitive consequences which emerge from the data are: **self-punitive ideation**, **paranoid ideation, doubt, persistent thoughts about the partners' betrayal, holding on to the relationship** and **comparing themselves to the known or unknown other in their partners' lives.** Each of these consequences is described in the ensuing paragraphs.

- Self-punitive ideation.

A tendency towards self-punitive ideation is evident in the data as the participants initially deduce that they are unacceptable and unable to maintain an intimate relationship. They become self-critical and self-blaming and cultivate feelings of ambivalence and insecurity in themselves. Participant C explains:

> 📼 "There are many negative aspects of my personality which I dislike at this stage.…I often ask myself: 'What did I do wrong? Was there something I should have done differently? Should I have been more or less friendly, or….more or less loving or ….prettier or uglier…..I don't know."
>
> Participant C. 16 February 2005

In addition the participants berate themselves for being "so stupid" and foolish as to have been easily tricked in the relationship and ultimately, humiliated:

> 📼 "He asked me whether I would be there if he gave up his vocation, his family, everything, in fact…. his life as he knew it and I said yes and….. I committed to that…..but I was the stupid fool. He **never** intended leaving all that behind …committing to a future with me…and only he knew that…I, on the other hand believed him…that we would have a future together."
>
> Participant E1. 31 March 2005

Similarly, Participant D berates himself for "losing" his usual perceptiveness of people and his environment and for being foolish enough to have missed the "obvious":

> 📼 "One of my….strong characteristics is my perceptiveness… my ability to know exactly what is going on around me…that sense of awareness … Since I can remember, it's always been there…and it always worked for me before….so what happened this time? I'm angry at myself for being so foolish…what did I miss?…and how could I have missed it? If it was so obvious then…why? Maybe, because I chose to miss it and really wanted to miss it. But I could have saved myself so much pain."
>
> Participant D. 06 April 2005

Even when fantasizing about further contact with their partner after their betrayal, the participants include a reference in their internal dialogue to their "stupidity" for allowing themselves to have become involved with their partner. Participant A describes her feelings in the following manner:

> 📼 "My feeling now is…I don't even **like** him. I don't even want him for a friend, I mean what will I gain from a friendship. If I ever spoke to him again and he suggested it, I would say **forget** it….it's past, you aren't loyal….you aren't faithful. I don't trust you in the least, not even as a friend. You are totally unreliable and every time I see you I will think…I can't believe I was so **stupid** to allow myself to have become involved with you. There is nothing left to build on….not even for a friendship."
>
> Participant A. 15 February 2005

- Paranoid ideation.

Paranoid ideation is a consequence evident in the stages of **physical and emotional withdrawal, maintaining a façade and regaining control**. This form of ideation does not necessarily occur linearly in succession from the former to the latter stages mentioned above, but may occur sporadically as the stages are repetitively revisited during the process of healing. Also it is important to note, that the term "paranoid ideation" which the participants experience is used in this study for descriptive purposes only and does not imply that any of the participants meet the criteria for a clinical diagnosis of paranoia. The term "paranoid ideation" used in this context, refers to a pattern of thinking characterized mainly by doubt and wariness, which originates from an intense fear of engaging in a future intimate relationship, only to be hurt again.

As the participants reflect on their partners' infidelity and their abandonment, they become aware specifically that they doubt their partners' motives for having been in the relationship in the first place. They perceive their partners as having tricked them into loving them and allowing them to experience a sense of connectedness and a sense of belonging. Furthermore, they are convinced that their partners intended to betray them at some stage during the course of the relationship. Participant A describes her experience as follows:

> 📼 "The idea that it [the betrayal] was planned in such a callous way makes the betrayal so much worse because one doesn't expect it – **at all!!** On the other hand, if someone apologises for having

> an affair because they couldn't help themselves or because they were stupid or whatever their excuse may be…there is some way of making peace with the betrayal. At least then I can believe that it was not just this **scheme** to hurt me and to use me. In retrospect, I believe he was in the relationship for other reasons. There was betrayal from the word go. I think that for three years his game was: 'let's hang around until someone else comes along'. And I think that worries me most about our relationship…I wonder at what stage did he start planning to betray me…..to carry out the betrayal?"
>
> Participant A. 15 February 2005

When retrospectively reflecting on his experience of betrayal, participant D expressed his doubt of the intentions of his partner. He suggested that his partner had ulterior motives for being in the relationship and tricked him into believing that he cared rather than genuinely wanting to engage in an intimate relationship:

> 📼 "He pressed all the right buttons…he knew **exactly** what to say. I think he summed me up immediately, where I came from, the things that interest me and…he played the game very well, **exceptionally** well….. I asked him a lot of questions about himself and about us…where we were headed…..those type of questions…and his answers were so clever, they always sounded totally appropriate and reassuring….but he was lying….all along he lied….he kept me there under false pretences."
>
> Participant D. 06 April 2005

In addition, the participants display intermittent paranoid behaviour which is of a negligible nature and which does not impair their daily functioning. Their behaviour serves to underscore their attempts to regain control of their lives as they take precautionary measures to minimize the risk of being caught unaware again. These precautionary measures enable the participants to set boundaries with regard to the contact they have with their former partners and consequently, affirm the participants' sense of regaining control of their lives after their betrayal. Participant E illustrates this aspect of her functioning:

> 📼 "He stopped calling my cell phone because his number would come up on the screen and he didn't want to risk that because my friend had threatened to tell his wife that he was still calling me if he didn't stop. I didn't believe he would stop, so as a precautionary measure after he had left, I

bought an Identi-call …I still have it….maybe subconsciously it's a boundary I put in place…. I don't know. Anyway I connected it up to my home phone. It sounds paranoid but at least then if he did call, I would be prepared and I could avoid his calls. It worked well because at times I would see the Durban and Port Elizabeth numbers on the Identi-call and I knew it was him. His family live in Port Elizabeth so I knew it could only be him. It made such a difference having that little mechanism attached to the telephone I had some form of control over him contacting me and therefore I wouldn't be caught by surprise."

Participant E1.31 March 2005

Furthermore, Participant B believes that as a result of his wife's betrayal, his thinking regarding betrayals by future partners has been influenced. Previously, he did not consciously consider the possibility of being betrayed by a partner. However, the fact that he has experienced betrayal consciously makes him aware that such a possibility exists and can occur again. He suggests one should guard against complacency in relationships and be weary of being caught by surprise. Consequently as a precautionary measure, he advises against letting one's guard down:

📻 "I say **'Be careful!'** don't become complacent. Just because one thinks one survives such an experience one may think one is able to cope with a similar situation after that. I thought about it and at first …I believed this experience really made me a lot stronger…I felt practically "untouchable" because…..I thought…if **this** didn't kill me, nothing ever would.… but that's not true. I realise now I have to be so **careful** because every situation is different. I don't want to be unprepared…**ever**…. I never want any nasty surprises ever again. So one cannot let one's guard down…the minute one lowers one's guard… one becomes rusty…and…out of practice…..too complacent."

Participant B. 16 February 2005

In addition, in the light of their partners' betrayal, the participants become wary of men and/or women's motives outside the dyad:

📻 "Any man that wants to get close to me or …even thinks about having a relationship with me…..it is not an option at this stage. I have become very cynical about them now and I question their motives for wanting to be with me."

Participant A. 15 February 2005

Participant E, who was asked to resign from her spiritual home after 25 years' membership as a result of her relationship with a married member of the church, is wary of the motives of the church leader and elders for wanting her to come "home" once her relationship had been terminated. She indicates:

> 📼 "Now…two years later the church leaders have asked my parents to tell me they want me to come "home". "**Home**" of all places…that is no longer my spiritual home….do they think I'm stupid? I don't believe it's about making me feel part of the community again…not for one minute. The same people who caused me so much pain and ostracised me…they are all still there. So….what do they really want me to come back for…for more punishment? I think it's to appease their consciences…it's not about me **at all!** They still feel very guilty about the way they handled the situation when they insisted I leave the church and tender my resignation on the spot. The church leader phoned me twice because I hadn't faxed my resignation through to his office quickly enough. He even offered to send me an example because I was 'obviously' battling to write the letter. Of course I was … …I just couldn't write it. It seemed so…. final and I was shaking so much…..I couldn't think straight at the time."
>
> Participant E1.31 March 2005

Paranoid ideation also influences the participants' perception of future, intimate relationships and in addition, influences their perception of relationships with acquaintances and friends. Participant A emphasises her concern about being paranoid in future relationships:

> 📼 "I've become very cautious…almost paranoid as a result of the experience…not only with regard to relationships but also with new acquaintances and friendships. If someone wants to be friends with me now…I wonder why? What are their motives for wanting to be friends?… I never used to do that before. …so I think my relationships have been influenced very negatively …very!.. Yes…over this past year, I have become very negative about things and about people in general.
>
> Participant A. 15 February 2005

Participant C shares a similar concern:

> 📼 "I'm afraid that I will be overly possessive and totally paranoid in a new relationship. I would

> really like that person to know I trust him implicitly…. but I think…..at this stage… I would be paranoid and it will make me ill…..**mentally** ill. The energy that goes into being paranoid…I think it is so draining and I can't see myself becoming involved in a relationship where I can't trust the other person. It will tire me and… the relationship will be a total disaster from the beginning."
>
> Participant C. 16 February 2005

- Persistent thoughts about the partners' betrayal.

The participants are frequently plagued by thoughts of their partners' betrayal as they begin to assimilate their experience. The persistence of their thoughts increases as the participants have more time to physically and emotionally withdraw and reflect on the relationship. However, the data also suggest that these thoughts persist throughout the stages indicated in 5.5.2. although their intensity decreases over time:

> 📼 "There was a stage when I thought about him and everything that happened on a daily basis…not any more. Now, weeks will go by and I don't think of him. I'm not even sad…nothing like that… but it is definitely there… and it doesn't take much to open up the wound again….it's still very close to the surface."
>
> Participant A. 15 February 2005

Persistent thoughts about their partners' betrayal relies heavily on vivid images of their partner betraying them. Participant B explains this aspect of his experience of his wife's betrayal and believes that persistent images which he entertained were a contributing factor to their failed attempt at reconciliation:

> 📼 "I was crazy about her….and we tried to reconcile after she had left …but for some or other reason I jut couldn't get the image of her being sexually intimate with him out of my mind…. So…I was constantly aware of questions that raced through my head when I was with her. When I kissed her for instance or…. when we were sexually intimate…I asked myself....'Who was she **really** seeing when she closed her eyes'?…'Who was giving her pleasure? Was I giving her pleasure or was she fantasizing about him?' And that was very, very difficult for me to try and

> come to terms with….very traumatic. I think it contributed to the fact that we couldn't reconcile…I was too insecure and I kept asking for reassurance that it wouldn't happen again. But… I had reason to feel that way because I found out later that she was having another affair during our attempted reconciliation."
>
> Participant B. 16 February 2005

Participant C indicates that during the stages of physical and emotional withdrawal she reflected on her partners' betrayal and wondered about practical issues such as where he would have found the time and venue for an affair. Furthermore, as these thoughts lead to speculation and unanswered questions, she experiences them as persistent:

> 📼 "I kept wondering…where did he find the time to have an affair? But I suppose a person makes time and creates opportunities for this type of thing. It was probably between 18:00 and 20:30..when he went to play squash. He used to play every evening and there was plenty of opportunity then. He also kept his flat when he moved in with me, so he had a place he could use as well. Thinking back, it must have been during those times."
>
> Participant C. 16 February 2005

Persistent thoughts shortly after their partner's betrayal are translated into fantasies of revenge as the participants reel from the shock of their abandonment. Participant A indicates:

> 📼 "I had a very strong need to take revenge…for a long time after he had left, but it seems to have subsided to some degree. He is fortunate that I am too scared ..unlike many other women in my situation to boil the rabbit [referring to a scene from the film *Fatal Attraction*], or to phone him continuously or to terrorise him. I think the thought of being humiliated even further stops me from taking any revenge. I don't want people to see how needy I am of him."
>
> Participant C. 16 February 2005

Similarly, Participant E describes her persistent thoughts and fantasies of revenge shortly after her partner's betrayal:

> 📼 "I battled to get rid of thoughts of revenge towards everyone who was involved in the process leading up to his betrayal. I had fantasies and visions of how I would belittle them and really hurt

> them physically, emotionally and financially if I could. When I found myself planning in the finest detail how I would carry out my revenge, I realised I was heading for trouble and I would end up hurting and humiliating myself even further….so I stopped. I never realised I had that in me…it was a side of my personality I didn't know and it really scared me."
>
> Participant E1. 31 March 2005

- Holding on to the relationship.

A further cognitive consequence of the stages of action and interaction which the participants engage in is **holding on to the relationship.** Holding on to the relationship has various facets that are relevant to the discussion. Firstly, stimulated by fear of losing their partner (see emotional consequences), the participants **hold on to the relationship** prior to abandonment. However in retrospect they realise that it would have been more beneficial to them and could have saved them intense pain, if they had let go when they felt the relationship to be unrewarding. Specifically during the stages of **physical and emotional withdrawal**, the participants become aware of many instances when they could have let go of a relationship that had started offering them 'crumbs'. Participant D explains this aspect of his experience:

> "When I was overseas…I intuitively started to feel that something was changing in our relationship. Suddenly, there were less phone calls and text messages and the inconsistency rattled me. I didn't know it at the time but that was when he had started seeing someone else. So…..I could feel the change and it freaked me out. I also knew it wasn't good enough….and I needed more. I can't be satisfied with crumbs…it is too painful…I am generally not. But instead of leaving, I became jealous….even though I am not a jealous person …and it was so humiliating. I was reduced to a role where…..I had become the beggar….waiting with cupped hands for the crumbs he would give me."
>
> Participant D. 06 April 2005

In addition, he continues to explain why he held on to the relationship even though it had become a source of emotional depletion and posed a threat to his emotional well being:

> "At one stage things had become so difficult and strained between us that I couldn't even get up in the mornings…but he was still in my life and I continued to cling to this man. I kept

> thinking….it can't be true…it can't possibly be happening [the increasing emotional distance] so I absolutely refused to let him go. He didn't want me there…it was so obvious but I needed the continuity so I decided to carry on with the relationship…even if it was on his terms."
>
> Participant D. 06 April 2005

In like manner, when Participant E reflects on her feelings of humiliation and a negative self-image which were amongst the consequences as a result of her partners' betrayal, she continues the line of thinking which indicates a theme of being satisfied with "crumbs" even though she realised that her needs were not being met in the relationship:

> 📻 "He contacted me and….. I can't believe I am telling you this but….fool that I was…I went back for more… crumbs….it is so humiliating thinking about it now and that cycle continued…for more than a year…I kept going back….I don't know what hold he had over me….I can remember telling him once: 'You are breaking my heart…you just keep breaking my heart.' And his reply was "Yes", but he would explain. He was hurting me….and I allowed it to happen. Instead of just telling him to buzz off, I gave him the benefit of the doubt **again** and listened to his explanation."
>
> Participant E1. 31 March 2005

Secondly, the fact that the relationships have been abandoned, involuntarily brings about separation and the need to let go. However, the participants have difficulty in letting go of the relationship on a cognitive and emotional level because logic regarding their partners' abandonment as well as closure remains elusive. Furthermore, the participants engage in the processes of mourning (see emotional consequences) and they attempt to come to terms with concomitant losses. However, these processes are initially sporadic and fragmented as the participants continue to experience difficulty in assimilating their sense of alienation, given the short period after their abandonment. In particular, the participants are not ready to let go as healing requires **time.** They suggest that "in time" or "only time" would be a major contributing factor in their striving for a renewed sense of self- acceptance and wholeness. Participant B explains:

> 📻 "I'm quite surprised at how much information I have been able to give you. I thought I would have forgotten much of it by now...but when I started talking…..I could see some of the scenarios

> in my mind's eye….quite vividly. It just goes to show….when all has been said and done…its only time that can heal the wounds and the scars, but I believe one never really forgets what happened."
>
> Participant B. 16 February 2005

Thirdly, an interesting finding which emerges from the data is that not only do the participants hold on to the relationship both whilst in the relationship and once they have been abandoned by their partners, but the data provided by the participants indicate that their **partners also hold on** to the relationship. They do this by attempting to contact or see the participants after the relationship has been abandoned. At this point it would be speculative to give reasons for the partners holding on to the relationship as none of them were interviewed due to the scope of this study. However, the participants are of the opinion that the partners' attempts at contacting them are in all likelihood manipulative as they are devoid of remorse. In addition, the partners negate the possibility of having had an affair and do not consider this the reason for the termination of the relationship. Participant A describes her experience of her partner contacting her fourteen months after he unexpectedly disappeared and abandoned the relationship:

> "I still have so many questions, especially talking about the relationship again. Why? Why did he contact me again? Why couldn't he just have left it? He had been gone for a year and two months in any case…..I was coming to terms with it to a certain degree and we would most probably never have bumped into one another again….maybe on the very odd occasion, once a year if that and we could have been polite and go our separate ways as we do now when we see one another, but the fact of the matter is…it wasn't necessary for him to call me. It was as if he couldn't let go. This was the pattern throughout our relationship, throughout the whole process. Every time I wanted to leave, he tried to convince me to stay but not because he cared and wanted me. He got something else out of it….maybe a kick out of it that someone could love him so deeply. It must have felt good."
>
> Participant A. 15 February 2005

Lastly, the data also indicate that by cognitively holding on to the relationship, the participants attempt to defer the unfamiliar and impending **changes** in their lives. One specific change is the change back to being alone which speaks of failure and regression. The term "regression" used in this instance is not used in psychological terms. Rather the term "regression" in the context of this

study suggests misfortune and deterioration as opposed to success and continuity in their ability to engage in and sustain intimate relationships.

Therefore, the participants are constantly faced with the struggle to move beyond the past and confront the reality of their aloneness in the present. By holding on, the participants attempt to retain a sense of continuity in relationships and groundedness by remaining cognitively and emotionally attached to the familiar sense of belonging. This gives them a sense of security and stability even though it may be unrewarding and is also an attempt at relieving their emerging anxiety as they have to make the transition back to being single again.

Furthermore, significant attachments are initially held onto which include significant others such as friends, memories, values, beliefs and inanimate objects, whatever will provide mitigation against the pain, confusion and the fear of entering the unknown. These are presented in the verbatim transcripts of the participants' interviews (see Appendices C-G).

- Comparison to the other.

The data indicate that a further cognitive consequence, which the participants experience as a result of their partners' betrayal, is that of comparison to the other. Comparison to the other refers to the person with whom the partner had the affair, at the time of his or her relationship with the respective participant.

Comparison or comparative thinking is a consequence that is most prominent during the stage of **physical and emotional withdrawal** but continues to remain an integral part of the participants' perception of his or her self-worth as he or she progresses towards regaining control after their experience of betrayal. This aspect of the experience of betrayal was evident in both male and female participants. In addition, this form of thinking centres on what the participants are able to bring to a relationship. This includes the participants' perception of their attractiveness as a potential partner, compared to their perception of what the person with whom their partner has had an affair, can offer:

> 📼 "I saw him and his girlfriend a few months ago. It upset me more than I had hoped but on the other hand, it was a form of healing because I could stop wondering what she looked like. He

> seemed to treat her the same…as he had treated me…little show of physical affection in public, but I could see she was crazy about him. It stood out a mile and I thought to myself....he is going to marry her. She seemed like his ideal woman, very beautiful, young, thin, a model type of look and long blonde hair. However, everyone feels it their duty to tell me what a horrible and unintelligent person she is. But that doesn't make it any better. In fact it makes it worse to think that I wasn't good enough but this absolute… bitch is better than I am. He would rather choose her above me, notwithstanding how unpleasant or unpopular she is. Interestingly enough, two weeks ago I heard they are getting married in September."
>
> Participant A. 15 February 2005

Participant B became involved in a new relationship after his divorce from his wife as a result of her numerous infidelities. Subsequently however, his new girlfriend betrays him with her former boyfriend. His perception of her former boyfriend is as follows:

> 📼 "He is such a miserly person and I'm not saying this just because she slept with him again…Everyone says so. Plus, he is an unbelievably manipulative little twit….that's my experience of him and that's how he got her into bed again. You should see the looks I get in town or when he drives past our house. I know there is a major difference between him and me…I'm streets above him…..he's a spoilt brat…..never worked a day in his life because his father gives him a fat allowance out of the business….he's quite useless."
>
> Participant B. 16 February 2005

Furthermore, when comparing themselves to the person their partner had an affair with, the participants also consider the value system the person has besides his or her attractiveness and contribution he or she could make to the relationship:

> 📼 "Everyone tells me he had an affair with a woman of integrity. That's **impossible** and not excusable because in my eyes she has **no** integrity. I feel he was wrong **but** she was also wrong. If she had any integrity she wouldn't have become involved with him in the first place. She is my best friends' sister…. so she knew exactly what she was doing **and**…. that he and I were involved."
>
> Participant C. 16 February 2005

The participants also engage in comparative thinking during the stage of **maintaining a façade** as a means of attempting to dispel the debilitating thoughts they entertain regarding a deteriorated

sense of attractiveness and self-worth, as a result of their partners' betrayal and clear preference for another person. When relating his experience of betrayal during the interview, Participant D became emotional but tried to remain in control. He explains:

> 📼 "When I confronted him in the restaurant…the other person [I later learnt it was the person he was having an affair with], hadn't joined him as yet. When he eventually arrived… I immediately recognised him…he is also a musician….so you can imagine how I felt. Just for the record…. he is not as good-looking as I am or as competent as I am either. After that I realised I just can't carry on like that….I was physically and emotionally exhausted. He was causing me such intense emotional pain in the relationship by distancing himself."
>
> Participant D. 06 April 2005

We have come to the final section of this chapter now, which deals with the intrapsychic consequences, which the participants experience as a result of their partners' infidelity. The discussion of the intrapsychic consequences will be followed by concluding comments regarding the consequences of the participants' experience of betrayal.

❖ **Intrapsychic consequences.**

Intrapsychic consequences refer to any interactions between internal, covert factors for example, intrapsychic conflicts, which suggest conflicts between beliefs, needs or desires. Therefore, intrapsychic consequences are generally considered to arise or take place within the mind of an individual. Furthermore, it is relevant to note that intrapsychic interactions in an individual are a central aspect of the Kleinian framework chosen for this study and will therefore be discussed in greater detail in the following chapter of this thesis. At this stage the focus will rest on the intrapsychic consequences, which result from the actions and/or interactions the participants take in their experience of betrayal (see 5.5.2).

In retrospect, what is evident from the data is that intrapsychic consequences play a significant role in the experience of infidelity. Furthermore, as these consequences have their roots in the unconscious realm of an individual's being, they are insidious and unforeseen. This increases the

impact they have on the *inner* world of the participants. In addition, when the participants consciously examine the intrapsychic consequences of their partners' infidelity during the process of retrospection (see 5.6.1.2), they are deemed to have a significant impact on their *external* world, specifically as they pose challenges to the participants' experience of reality.

Analysis of the data reveals that the intrapsychic consequences most prevalent in the participants' experience of infidelity are **denial, dissociation, ambivalence and idealisation of the partner** and **suppressed anger.** The realisation of these consequences is not limited to but occurs during the stages of **physical and emotional withdrawal** and **maintaining a façade.** As mentioned in the preceding section, these stages do not follow in linear succession but are interactive and suggest fluidity of movement between them. The intrapsychic consequences are discussed in the following section.

- Denial

Denial is a defence mechanism that the participants employ which allows them to negate thoughts, feelings, wishes or needs that cause anxiety. As an intrapsychic mechanism, denial prevents the participants from consciously having to deal with anxiety-provoking interactions and stimuli. Particularly in instances of conflict and perceived threat to the continuity of the relationship, the participants deny any verbal- and non-verbal communication from their partners that would provoke anxiety.

As illustration, Participant A's partner used to withdraw both physically and emotionally during times of conflict and although he always returned to her, his interactional style marked by silence and a temporary abandonment of her, caused her much anxiety:

> 📻 "When I had given him the letter I had written to him [explaining how I felt about him] and he left, I never expected in my wildest dreams that he would just…disappear for that length of time. [At the time of writing the letter]..I had thought ok, maybe he would tell me he didn't feel the same way but…I couldn't believe he would just remain silent and not respond…only about six months

> later I realised '**wake up!'**…there is **not** going to be any reaction this time. I think it took so long for me to realise that he wasn't going to respond or disappear because it was easier to believe he would be back. That was the way he always behaved towards me in the relationship….when he was uncomfortable he would just leave for a few days and then come back….he **always** came back."
>
> Participant A. 15 February 2005

Although denial is a key occurrence in each of the participants' relationships, it is only identified and acknowledged in retrospect when the participants are obliged to consider the history and possible reasons for their failed relationships. Specifically during the stage of **physical and emotional withdrawal,** the participants become aware that while they were in the relationship, they unconsciously sacrificed parts of themselves and their needs for the relationship. Furthermore, they realise that this occurred to ensure continuity of the relationship and to allow them to experience a sense of belonging and connectedness to a significant other. Participant C was warned by a friend that her partner was having an affair but she denied this possibility and declined to confront either him or the third party involved:

> 📼 "In the six years we were together… I had **never** received any phone calls or warnings that he was having affairs. So….when a friend told me some time ago that he was having a relationship with my best friend's sister, I wouldn't believe her because she couldn't give me any facts about where she had seen them. I insisted it must be a rumour and I don't take rumours seriously. Also, I asked her … if it were true…what did she expect me to do…and she suggested I confront the woman he was having the affair with. I didn't.. because I felt she would deny it in any case…so what would I gain?"
>
> Participant C. 16 February 2005

A further aspect of denial is that the participants' retrospective perceptions concerning the positive and negative aspects of their partners' behaviour in the relationship, are compromised. Also their reality testing at the time of the relationship is influenced by their denial. They only become aware of their confusion during the stages of physical and emotional withdrawal as they reflect back on their relationship. Participant A explains this aspect of her experience:

> 📼 "Thinking about it now…it is difficult to determine what was real and not real. His behaviour had become more distant after I had confronted him about where our relationship was headed, but

there were just too many other things which I focussed on which gave me hope. However, he must have sent out negative signals that I more than likely saw and felt, but I wouldn't believe them. If I really went all out to prove that he wasn't committed, I would have found ample evidence to support my feelings but….I chose rather to focus and look for the positive aspects of our relationships…the things about him and his behaviour in the relationship that reassured me and showed me..we were ok."

Participant A. 15 February 2005

Participant C shares a similar experience of her partner's behaviour:

"It is very difficult for me to determine at this stage what about his behaviour was genuinely positive. I think…..no, I'm not sure…..but I think… the good that he brought to the relationship, he really meant that….it was genuine.. But then again…I didn't go looking for anything in his behaviour that would mean the relationship wasn't working…maybe that was a mistake, but I think a person should focus on the positive aspects, rather than on the negative aspects."

Participant C. 16 February 2005

Denial is also evident during the stage of **maintaining a façade** (see 5.5.2) as the participants deny that their partners' infidelity and subsequent abandonment of them has left them emotionally shattered. Their denial is manifested in behaviour which suggests that they are coping well and not as humiliated and lost as what they really feel. The participants attempt to put on a brave front as a means of self-preservation when interacting with others and they deny the impact and the intensity of their pain of having been abandoned. However, the participants eventually realise after attempting to cope on their own that they require either medication or psychotherapy and consequently seek professional assistance.

- Dissociation.

The data indicate that a further intrapsychic consequence that the participants experience within the context of infidelity is a *single, brief* but *severe* incident of dissociation. As described in the previous sections on consequences, this incident is not specific to any particular stage and is independent of the length of time since the partners abandoned the relationships. Rather, what is

significant from the data is that the participants' *unique* intrapsychic functioning influences when and how a form of dissociation occurs. Furthermore, it is important to clarify that the form of dissociation, which the participants experience, is not in response to the knowledge that their partner has betrayed them, as this knowledge may be, only be gained *after* the partner has abandoned the relationship. Rather the participants experience a form of dissociation *in response to the trauma* associated with their perception *of their partners' abandonment* of them, which exacerbates their **sense of alienation.** Furthermore, the term "dissociation" serves to describe the participants' experience within the context of betrayal and does not suggest a clinically diagnosed, dissociative disorder.

The various forms of dissociation, which the data indicate in the participants' experience of abandonment, are **depersonalisation and de-realisation** and **psychogenic amnesia**. Depersonalisation refers to the sense that one has lost contact with one's own personal reality, accompanied by feelings of strangeness. In severe instances, parts of one's body feel alien and one may have the experience of perceiving oneself from a distance (Reber, 1985). De-realisation is a component of depersonalisation and refers to a change in the perception of the environment with the sense that one has lost contact with external reality. Participant A indicates her experience of *depersonalisation and de-realization* after her former partner contacted her again, fourteen months after abandoning the relationship:

> 📼 "A year and two months later….just out of the blue… I got a call from him and he spoke to me as if nothing had ever happened. I was so completely taken aback that I automatically had a conversation with him as if he had never left. It was as if **nothing** had happened and that was scary….**very**…..totally unreal. My first reaction was 'nothing ever happened' and it was as if… I was watching myself have this conversation…almost like an out-of- body experience. Almost as if I was in a different time…a different place...it was incredibly weird."
>
> Participant A. 15 February 2005

Similarly, Participant E describes her brief but severe experience of *depersonalisation* and *de-realisation* after she arrives home and becomes aware that her partner has taken his belongings and abandoned their relationship:

> 📼 "It was the strangest experience I have ever had…it felt totally unreal…and it made me petrified ...I could see my legs moving as I walked around….but I couldn't feel a thing. It felt as if I was outside my body, not part of it….not *in* it…if that makes any sense? I thought at that moment I had lost it completely…lost touch with reality."
>
> Participant E1.31 March 2005

Psychogenic amnesia on the other hand, refers to a "hole" in one's memory indicating loss of information for isolated events or episodes (Reber, 1985). This term is used in this context in preference to the term "**post-traumatic amnesia"** although dissociation may occur as a result of a traumatic event such as abandonment. The reason for this is that although the latter term may be used to describe both physical injury and a disturbing psychological experience, the more commonly intended connotation of the term is organic (Reber, 1985). In Participant B's experience, he is unable to recall to date (two years later) where he slept or where he went the day his wife abandoned their marriage in favour of a colleague. He indicates his experience of psychogenic amnesia as follows:

> 📼 "She came back to fetch a few things and while she was packing, she told me …her eyes had finally opened… and she wanted to be with him…he was the man for her and then… she left. I packed some of my things and also left….but.. I can't tell you where I went or where I slept that night or…. if I went to see any of my friends…. I still can't remember… I don't know."
>
> Participant B.16 February 2005

- Ambivalence and idealisation of the partner.

Analysis of the data reveals that once the participants initially express some of their anger during the stage of **confronting their partners** (see 5.5.2.) as well as suppress their anger (see "suppressed anger" below), they begin to experience **ambivalence** with regard to their *recently acquired negative perception* of their partners and their negative feelings towards them. This also occurs during the stages of **physical and emotional withdrawal,** and **maintaining a façade.** Feelings of ambivalence elicit anxiety in the participants as they perceive themselves to be emotionally and physically powerless in the face of alluring and repetitive fantasies which suggest their partners' return and a subsequent re-engagement in an intensely, emotionally painful relationship.

Furthermore, due to the participants' feelings of ambivalence towards their partners which fluctuate greatly between positive (good) and negative (bad) poles during the stages mentioned earlier in this paragraph, the risk of becoming involved with their partners again when their feelings of ambivalence lean strongly toward a positive perception of their partner is high, should their partners contact them during this time.

A further interesting finding occurs in the data, which reflects the participants' feelings of ambivalence towards their partners. They indicate that even though they experience their partners' infidelity as "emotionally shattering", "devastating" and the consequences of their act as a "life-changing event" amongst others, there are times when they focus so strongly on their partners positive aspects that they are unable to find fault them within the context of infidelity. In this manner, the participants intermittently idealise their partners during their periods of ambivalence, which results in further feelings of disconnectedness and a sense of alienation.

Idealisation is a term familiar to psychoanalytic theory and is also discussed within a Kleinian framework (see chapter three). At this stage, no detailed discussion of this aspect of the participants' intrapsychic functioning will be provided as it is presented in greater detail in the following chapter of this thesis. For the purpose of clarification however it is important to note that the process of idealisation results from a defensive exaggeration of a libidinally invested object's goodness once splitting occurs. As a defence mechanism, it is an attempt to safeguard the individual against the disappointing and persecutory aspects of the libidinally invested object (Likierman, 2001). Participant C illustrates this aspect of her experience of betrayal:

> 📼 "After I confronted him about the reason for abandoning the relationship….I went through a stage immediately after that for quite a while where I couldn't say anything bad about him….not at all. Many of my friends picked it up when we spoke [about him] and they told me they couldn't understand what was going on…**they** realised what he did was wrong…..why couldn't I see it?…but I couldn't at that time….I could only focus on all his positive characteristics for quite a while. In fact…I felt that if he had walked through my door at that stage and asked me to give him another chance…..I would have taken him back."
>
> Participant C.16 February 2005

A further illustration of idealisation of the partner is evident in Participant E's experience of betrayal. After her partner has abandoned the relationship, she sporadically experiences difficulty in integrating the awareness that her partner has hurt her intensely:

> "The funny thing was ….at the time this all happened…and for quite a few months after that… I couldn't hold on to an image of him as the "bad guy" and of how badly he has hurt me… I tried …but I kept finding something good and beautiful about our relationship, making excuses for his behaviour…so I couldn't stay angry with him for long or harbour any feelings of hatred or revenge towards him…..I… loved him. I could feel hurt and resentment and anger towards the others involved in the situation and I wanted to hurt them as much as they had hurt me…. but I couldn't feel that way towards him then. Only many, many months later….could I begin to realise he is really just bad news."
>
> Participant E2. 08 April 2005

Although the two illustrations in the above paragraphs refer to the participants' idealisation of their partner once they have been abandoned, the data indicate that idealisation can also occur whilst the participants are still engaged in the relationship:

> "Before I knew it…..we started seeing more of one another and when we became physically intimate…I had the experience that I was very attracted to him and I became totally crazy about him. Despite our differences…I thought he was the best thing that had ever happened to me. But there were certain things about him that niggled me...like his verbally aggressive manner towards others…especially those close to him. However, I never experienced that…on the contrary, I think he treated me exceptionally well….more so than he did any other person……. he is a tremendously exciting…. and…. interesting man."
>
> Participant A.15 February 2005

The last intrapsychic consequence that emerges from the data is that of suppressed anger. This brief description of suppressed anger is followed by concluding comments regarding the participants' experience of betrayal in an intimate relationship and their resulting sense of alienation.

- Suppressed anger.

The participants have to suppress their anger towards their partner while in the relationships as they come to learn that their relationships cannot accommodate much confrontation. As also discussed in 5.6.1.4, confrontation of their partner, poses definite threats to the existence and continuity of their relationship. Consequently, suppression of anger results in intense sadness and depressive episodes as the participants attempt to quieten their unmet needs and expectations. In addition, suppression of anger is not restricted to any of the specific stages mentioned in 5.5.2 but is part of the legacy of betrayal.

A further interesting finding in the data is that the participants carry the burden of what I have termed, *residual (leftover) anger* which they are also obliged to suppress for an indefinite length of time and which they progressively need to integrate into their experience of betrayal. *Residual anger* is anger that cannot be expressed due to lack of opportunity and the absence of the partner and is fuelled by the initial unsatisfactory confrontation with their partner, once the relationship has been abandoned. Therefore, the participants have no alternative but to *consciously* exclude their impulse to vent their residual anger on their partners in the light of their abandonment.

- Heightened vigilance.

Heightened vigilance refers to the participants' awareness that their perceptual faculties have become more acutely attuned to their environment. In particular, their heightened vigilance influences the participants' behaviour within their home, social and occupational environments. The participants are currently all engaged in occupations, which require in-depth people contact, and their heightened vigilance is beneficial to their efficiency. Furthermore, the participants' heightened vigilance has direct implications for their ability to trust people as they become increasingly suspicious of others' motives, as a result of their experience of infidelity:

> 📼 "In my line of work…I think it is possibly one of the best things that could have happened to me. I don't want to sound arrogant but I have always been very good at what I do but now…..I'm even better at what I do than before. I'm acutely attuned to what is going on around me, **hyper-alert!** To what people say and do….I suppose…. because I'm not sure I can trust what they say."
>
> Participant B. 16 February 2005

An interesting finding which is evident in the data indicates that the participants specifically become aware that their auditory perceptions have sharpened. They listen more closely to what people say when asking for advice but still decide whether any suggestions arising from such information may be implemented. An awareness of sharpened auditory perceptions does not result from ignorance or a lack of skills and knowledge but rather from a lack of trust in the information obtained. In addition, when interacting socially with others, the participants listen closely and draw their own conclusions as to whether they perceive the information given by others as having any credibility:

> 📻 "When I'm with friends and someone starts relating an incident or sometimes…just in general conversation…I listen very carefully now and sometimes I find myself thinking ….No!, that doesn't make sense or it doesn't "jell" with what he or she said earlier. I do this with both men and women. I think I'm probably a lot more aware now that someone can take me for a ride…..and what their motives could be. What they say or even do has to make sense …I don't want to wonder about it, but I find myself looking for verification the whole time…wondering whether what they are saying is true or not."
>
> Participant E2. 08 April 2005

❖ **Cognitive consequences.**

A significant feature of the participants' cognitive patterns as a result of their partners' betrayal, is that these patterns are relentless and the participants have little control over their recurrence. Furthermore, as in emotional- and behavioural consequences, cognitive consequences are evident in the action and interaction strategies, which the participants employ. In addition, they do not progress linearly through the stages indicated in figure 5.3. Rather, as in the case of the emotional consequences and behavioural consequences, the participants' cognitive patterns are fluid in their movement between these stages.

What emerges from the data is that the participants initially engage in little reflective thinking during the stage of **confronting their partner**. However, during the stage of **physical and emotional withdrawal**, the participants increasingly engage in reflective thinking as this period is marked by continual thoughts of betrayal and relationships in general. Furthermore, the participants are pursued by continuous thoughts of their partners both prior to and after the

betrayal. The cycle of thinking elicited during this stage, translates into persistent cognitive patterns, which recur during the phases of **maintaining a façade** as well as **regaining control.** Although the participants re-engage in social activities and honour their work commitments, they largely remain prisoners of their thoughts during the process of healing as they tirelessly search for closure. Furthermore, unlike certain emotional- and behavioural consequences such as experiencing a sense of relief and increased assertiveness respectively, which may empower the participants, cognitive consequences of the participants' action and interaction strategies are largely debilitating and destructive in nature. This aspect of the participants' experience of betrayal, has a negative effect on many friendships or relationships the participants have as well as their relationship with themselves. Ultimately, this leads to a profound sense of alienation and disconnectedness from self and others. The cognitive consequences which emerge from the data are: **self-punitive ideation**, **paranoid ideation, doubt, persistent thoughts about the partners' betrayal, holding on to the relationship** and **comparing themselves to the known or unknown other in their partners' lives.** Each of these consequences is described in the ensuing paragraphs.

- Self-punitive ideation.

A tendency towards self-punitive ideation is evident in the data as the participants initially deduce that they are unacceptable and unable to maintain an intimate relationship. They become self-critical and self-blaming and cultivate feelings of ambivalence and insecurity in themselves. Participant C explains:

> 📻 "There are many negative aspects of my personality which I dislike at this stage.…I often ask myself: 'What did I do wrong? Was there something I should have done differently? Should I have been more or less friendly, or….more or less loving or ….prettier or uglier…..I don't know."
>
> Participant C. 16 February 2005

In addition the participants berate themselves for being "so stupid" and foolish as to have been easily tricked in the relationship and ultimately, humiliated:

> 📻 "He asked me whether I would be there if he gave up his vocation, his family, everything, in fact…. his life as he knew it and I said yes and….. I committed to that…..but I was the stupid fool.

> He **never** intended leaving all that behind …committing to a future with me…and only he knew that…I, on the other hand believed him…that we would have a future together."
>
> Participant E1. 31 March 2005

Similarly, Participant D berates himself for "losing" his usual perceptiveness of people and his environment and for being foolish enough to have missed the "obvious":

> 📼 "One of my….strong characteristics is my perceptiveness… my ability to know exactly what is going on around me…that sense of awareness … Since I can remember, it's always been there…and it always worked for me before….so what happened this time? I'm angry at myself for being so foolish…what did I miss?…and how could I have missed it? If it was so obvious then…why? Maybe, because I chose to miss it and really wanted to miss it. But I could have saved myself so much pain."
>
> Participant D. 06 April 2005

Even when fantasizing about further contact with their partner after their betrayal, the participants include a reference in their internal dialogue to their "stupidity" for allowing themselves to have become involved with their partner. Participant A describes her feelings in the following manner:

> 📼 "My feeling now is…I don't even **like** him. I don't even want him for a friend, I mean what will I gain from a friendship. If I ever spoke to him again and he suggested it, I would say **forget** it….it's past, you aren't loyal….you aren't faithful. I don't trust you in the least, not even as a friend. You are totally unreliable and every time I see you I will think…I can't believe I was so **stupid** to allow myself to have become involved with you. There is nothing left to build on….not even for a friendship."
>
> Participant A. 15 February 2005

- Paranoid ideation.

Paranoid ideation is a consequence evident in the stages of **physical and emotional withdrawal, maintaining a façade and regaining control**. This form of ideation does not necessarily occur linearly in succession from the former to the latter stages mentioned above, but may occur sporadically as the stages are repetitively revisited during the process of healing. Also it is

important to note, that the term “paranoid ideation” which the participants experience is used in this study for descriptive purposes only and does not imply that any of the participants meet the criteria for a clinical diagnosis of paranoia. The term “paranoid ideation” used in this context, refers to a pattern of thinking characterized mainly by doubt and wariness, which originates from an intense fear of engaging in a future intimate relationship, only to be hurt again.

As the participants reflect on their partners’ infidelity and their abandonment, they become aware specifically that they doubt their partners’ motives for having been in the relationship in the first place. They perceive their partners as having tricked them into loving them and allowing them to experience a sense of connectedness and a sense of belonging. Furthermore, they are convinced that their partners intended to betray them at some stage during the course of the relationship. Participant A describes her experience as follows:

> ”The idea that it [the betrayal] was planned in such a callous way makes the betrayal so much worse because one doesn’t expect it – **at all!!** On the other hand, if someone apologises for having an affair because they couldn’t help themselves or because they were stupid or whatever their excuse may be…there is some way of making peace with the betrayal. At least then I can believe that it was not just this **scheme** to hurt me and to use me. In retrospect, I believe he was in the relationship for other reasons. There was betrayal from the word go. I think that for three years his game was: ‘let’s hang around until someone else comes along’. And I think that worries me most about our relationship…I wonder at what stage did he start planning to betray me…..to carry out the betrayal?”
>
> Participant A. 15 February 2005

When retrospectively reflecting on his experience of betrayal, participant D expressed his doubt of the intentions of his partner. He suggested that his partner had ulterior motives for being in the relationship and tricked him into believing that he cared rather than genuinely wanting to engage in an intimate relationship:

> ”He pressed all the right buttons…he knew **exactly** what to say. I think he summed me up immediately, where I came from, the things that interest me and…he played the game very well, **exceptionally** well….. I asked him a lot of questions about himself and about us…where we were

> headed…..those type of questions…and his answers were so clever, they always sounded totally appropriate and reassuring….but he was lying….all along he lied….he kept me there under false pretences."
>
> Participant D. 06 April 2005

In addition, the participants display intermittent paranoid behaviour which is of a negligible nature and which does not impair their daily functioning. Their behaviour serves to underscore their attempts to regain control of their lives as they take precautionary measures to minimize the risk of being caught unaware again. These precautionary measures enable the participants to set boundaries with regard to the contact they have with their former partners and consequently, affirm the participants' sense of regaining control of their lives after their betrayal. Participant E illustrates this aspect of her functioning:

> ”He stopped calling my cell phone because his number would come up on the screen and he didn't want to risk that because my friend had threatened to tell his wife that he was still calling me if he didn't stop. I didn't believe he would stop, so as a precautionary measure after he had left, I bought an Identi-call …I still have it….maybe subconsciously it's a boundary I put in place…. I don't know. Anyway I connected it up to my home phone. It sounds paranoid but at least then if he did call, I would be prepared and I could avoid his calls. It worked well because at times I would see the Durban and Port Elizabeth numbers on the Identi-call and I knew it was him. His family live in Port Elizabeth so I knew it could only be him. It made such a difference having that little mechanism attached to the telephone I had some form of control over him contacting me and therefore I wouldn't be caught by surprise."
>
> Participant E1.31 March 2005

Furthermore, Participant B believes that as a result of his wife's betrayal, his thinking regarding betrayals by future partners has been influenced. Previously, he did not consciously consider the possibility of being betrayed by a partner. However, the fact that he has experienced betrayal consciously makes him aware that such a possibility exists and can occur again. He suggests one should guard against complacency in relationships and be weary of being caught by surprise. Consequently as a precautionary measure, he advises against letting one's guard down:

> ”I say **'Be careful!'** don't become complacent. Just because one thinks one survives such an experience one may think one is able to cope with a similar situation after that. I thought about it

> and at first …I believed this experience really made me a lot stronger…I felt practically "untouchable" because…..I thought…if **this** didn't kill me, nothing ever would.… but that's not true. I realise now I have to be so **careful** because every situation is different. I don't want to be unprepared…**ever**…. I never want any nasty surprises ever again. So one cannot let one's guard down…the minute one lowers one's guard… one becomes rusty…and…out of practice…..too complacent."
>
> Participant B. 16 February 2005

In addition, in the light of their partners' betrayal, the participants become wary of men and/or women's motives outside the dyad:

> 📻 "Any man that wants to get close to me or …even thinks about having a relationship with me…..it is not an option at this stage. I have become very cynical about them now and I question their motives for wanting to be with me."
>
> Participant A. 15 February 2005

Participant E, who was asked to resign from her spiritual home after 25 years' membership as a result of her relationship with a married member of the church, is wary of the motives of the church leader and elders for wanting her to come "home" once her relationship had been terminated. She indicates:

> 📻 "Now…two years later the church leaders have asked my parents to tell me they want me to come "home". "**Home**" of all places…that is no longer my spiritual home….do they think I'm stupid? I don't believe it's about making me feel part of the community again…not for one minute. The same people who caused me so much pain and ostracised me…they are all still there.
> So….what do they really want me to come back for…for more punishment? I think it's to appease their consciences…it's not about me **at all!** They still feel very guilty about the way they handled the situation when they insisted I leave the church and tender my resignation on the spot.
> The church leader phoned me twice because I hadn't faxed my resignation through to his office quickly enough. He even offered to send me an example because I was 'obviously' battling to write the letter. Of course I was … …I just couldn't write it. It seemed so…. final and I was shaking so much…..I couldn't think straight at the time."
>
> Participant E1.31 March 2005

Paranoid ideation also influences the participants' perception of future, intimate relationships and in addition, influences their perception of relationships with acquaintances and friends. Participant A emphasises her concern about being paranoid in future relationships:

> 📻 "I've become very cautious…almost paranoid as a result of the experience…not only with regard to relationships but also with new acquaintances and friendships. If someone wants to be friends with me now…I wonder why? What are their motives for wanting to be friends?… I never used to do that before. …so I think my relationships have been influenced very negatively …very!.. Yes…over this past year, I have become very negative about things and about people in general.
>
> Participant A. 15 February 2005

Participant C shares a similar concern:

> 📻 "I'm afraid that I will be overly possessive and totally paranoid in a new relationship. I would really like that person to know I trust him implicitly…. but I think…..at this stage… I would be paranoid and it will make me ill…..**mentally** ill. The energy that goes into being paranoid…I think it is so draining and I can't see myself becoming involved in a relationship where I can't trust the other person. It will tire me and… the relationship will be a total disaster from the beginning."
>
> Participant C. 16 February 2005

- Persistent thoughts about the partners' betrayal.

The participants are frequently plagued by thoughts of their partners' betrayal as they begin to assimilate their experience. The persistence of their thoughts increases as the participants have more time to physically and emotionally withdraw and reflect on the relationship. However, the data also suggest that these thoughts persist throughout the stages indicated in 5.5.2. although their intensity decreases over time:

> 📻 "There was a stage when I thought about him and everything that happened on a daily basis…not any more. Now, weeks will go by and I don't think of him. I'm not even sad…nothing like that… but it is definitely there… and it doesn't take much to open up the wound again….it's still very close to the surface."
>
> Participant A. 15 February 2005

Persistent thoughts about their partners' betrayal relies heavily on vivid images of their partner betraying them. Participant B explains this aspect of his experience of his wife's betrayal and believes that persistent images which he entertained were a contributing factor to their failed attempt at reconciliation:

> "I was crazy about her….and we tried to reconcile after she had left …but for some or other reason I jut couldn't get the image of her being sexually intimate with him out of my mind…. So…I was constantly aware of questions that raced through my head when I was with her. When I kissed her for instance or…. when we were sexually intimate…I asked myself....'Who was she **really** seeing when she closed her eyes'?…'Who was giving her pleasure? Was I giving her pleasure or was she fantasizing about him?' And that was very, very difficult for me to try and come to terms with….very traumatic. I think it contributed to the fact that we couldn't reconcile…I was too insecure and I kept asking for reassurance that it wouldn't happen again. But… I had reason to feel that way because I found out later that she was having another affair during our attempted reconciliation."
>
> Participant B. 16 February 2005

Participant C indicates that during the stages of physical and emotional withdrawal she reflected on her partners' betrayal and wondered about practical issues such as where he would have found the time and venue for an affair. Furthermore, as these thoughts lead to speculation and unanswered questions, she experiences them as persistent:

> "I kept wondering…where did he find the time to have an affair? But I suppose a person makes time and creates opportunities for this type of thing. It was probably between 18:00 and 20:30..when he went to play squash. He used to play every evening and there was plenty of opportunity then. He also kept his flat when he moved in with me, so he had a place he could use as well. Thinking back, it must have been during those times."
>
> Participant C. 16 February 2005

Persistent thoughts shortly after their partner's betrayal are translated into fantasies of revenge as the participants reel from the shock of their abandonment. Participant A indicates:

> "I had a very strong need to take revenge…for a long time after he had left, but it seems to have subsided to some degree. He is fortunate that I am too scared ..unlike many other women in my

> situation to boil the rabbit [referring to a scene from the film *Fatal Attraction*], or to phone him continuously or to terrorise him. I think the thought of being humiliated even further stops me from taking any revenge. I don't want people to see how needy I am of him."
>
> Participant C. 16 February 2005

Similarly, Participant E describes her persistent thoughts and fantasies of revenge shortly after her partner's betrayal:

> "I battled to get rid of thoughts of revenge towards everyone who was involved in the process leading up to his betrayal. I had fantasies and visions of how I would belittle them and really hurt them physically, emotionally and financially if I could. When I found myself planning in the finest detail how I would carry out my revenge, I realised I was heading for trouble and I would end up hurting and humiliating myself even further….so I stopped. I never realised I had that in me…it was a side of my personality I didn't know and it really scared me."
>
> Participant E1. 31 March 2005

- Holding on to the relationship.

A further cognitive consequence of the stages of action and interaction which the participants engage in is **holding on to the relationship.** Holding on to the relationship has various facets that are relevant to the discussion. Firstly, stimulated by fear of losing their partner (see emotional consequences), the participants **hold on to the relationship** prior to abandonment. However in retrospect they realise that it would have been more beneficial to them and could have saved them intense pain, if they had let go when they felt the relationship to be unrewarding. Specifically during the stages of **physical and emotional withdrawal**, the participants become aware of many instances when they could have let go of a relationship that had started offering them 'crumbs'. Participant D explains this aspect of his experience:

> **"**When I was overseas…I intuitively started to feel that something was changing in our relationship. Suddenly, there were less phone calls and text messages and the inconsistency rattled me. I didn't know it at the time but that was when he had started seeing someone else. So…..I could feel the change and it freaked me out. I also knew it wasn't good enough….and I needed

> more. I can't be satisfied with crumbs…it is too painful…I am generally not. But instead of leaving, I became jealous….even though I am not a jealous person …and it was so humiliating. I was reduced to a role where…..I had become the beggar….waiting with cupped hands for the crumbs he would give me."
>
> Participant D. 06 April 2005

In addition, he continues to explain why he held on to the relationship even though it had become a source of emotional depletion and posed a threat to his emotional well being:

> ”At one stage things had become so difficult and strained between us that I couldn't even get up in the mornings…but he was still in my life and I continued to cling to this man. I kept thinking….it can't be true…it can't possibly be happening [the increasing emotional distance] so I absolutely refused to let him go. He didn't want me there…it was so obvious but I needed the continuity so I decided to carry on with the relationship…even if it was on his terms."
>
> Participant D. 06 April 2005

In like manner, when Participant E reflects on her feelings of humiliation and a negative self-image which were amongst the consequences as a result of her partners' betrayal, she continues the line of thinking which indicates a theme of being satisfied with "crumbs" even though she realised that her needs were not being met in the relationship:

> ”He contacted me and….. I can't believe I am telling you this but….fool that I was…I went back for more… crumbs….it is so humiliating thinking about it now and that cycle continued…for more than a year…I kept going back….I don't know what hold he had over me….I can remember telling him once: 'You are breaking my heart…you just keep breaking my heart.' And his reply was "Yes", but he would explain. He was hurting me….and I allowed it to happen. Instead of just telling him to buzz off, I gave him the benefit of the doubt **again** and listened to his explanation."
>
> Participant E1. 31 March 2005

Secondly, the fact that the relationships have been abandoned, involuntarily brings about separation and the need to let go. However, the participants have difficulty in letting go of the relationship on a cognitive and emotional level because logic regarding their partners' abandonment as well as closure remains elusive. Furthermore, the participants engage in the

processes of mourning (see emotional consequences) and they attempt to come to terms with concomitant losses. However, these processes are initially sporadic and fragmented as the participants continue to experience difficulty in assimilating their sense of alienation, given the short period after their abandonment. In particular, the participants are not ready to let go as healing requires **time.** They suggest that "in time" or "only time" would be a major contributing factor in their striving for a renewed sense of self- acceptance and wholeness. Participant B explains:

> 📼 "I'm quite surprised at how much information I have been able to give you. I thought I would have forgotten much of it by now...but when I started talking…..I could see some of the scenarios in my mind's eye….quite vividly. It just goes to show….when all has been said and done…its only time that can heal the wounds and the scars, but I believe one never really forgets what happened."
>
> Participant B. 16 February 2005

Thirdly, an interesting finding which emerges from the data is that not only do the participants hold on to the relationship both whilst in the relationship and once they have been abandoned by their partners, but the data provided by the participants indicate that their **partners also hold on** to the relationship. They do this by attempting to contact or see the participants after the relationship has been abandoned. At this point it would be speculative to give reasons for the partners holding on to the relationship as none of them were interviewed due to the scope of this study. However, the participants are of the opinion that the partners' attempts at contacting them are in all likelihood manipulative as they are devoid of remorse. In addition, the partners negate the possibility of having had an affair and do not consider this the reason for the termination of the relationship. Participant A describes her experience of her partner contacting her fourteen months after he unexpectedly disappeared and abandoned the relationship:

> 📼 "I still have so many questions, especially talking about the relationship again. Why? Why did he contact me again? Why couldn't he just have left it? He had been gone for a year and two months in any case…..I was coming to terms with it to a certain degree and we would most probably never have bumped into one another again….maybe on the very odd occasion, once a year if that and we could have been polite and go our separate ways as we do now when we see one another, but the fact of the matter is…it wasn't necessary for him to call me. It was as if he

> couldn't let go. This was the pattern throughout our relationship, throughout the whole process. Every time I wanted to leave, he tried to convince me to stay but not because he cared and wanted me. He got something else out of it….maybe a kick out of it that someone could love him so deeply. It must have felt good."
>
> Participant A. 15 February 2005

Lastly, the data also indicate that by cognitively holding on to the relationship, the participants attempt to defer the unfamiliar and impending **changes** in their lives. One specific change is the change back to being alone which speaks of failure and regression. The term "regression" used in this instance is not used in psychological terms. Rather the term "regression" in the context of this study suggests misfortune and deterioration as opposed to success and continuity in their ability to engage in and sustain intimate relationships.

Therefore, the participants are constantly faced with the struggle to move beyond the past and confront the reality of their aloneness in the present. By holding on, the participants attempt to retain a sense of continuity in relationships and groundedness by remaining cognitively and emotionally attached to the familiar sense of belonging. This gives them a sense of security and stability even though it may be unrewarding and is also an attempt at relieving their emerging anxiety as they have to make the transition back to being single again.

Furthermore, significant attachments are initially held onto which include significant others such as friends, memories, values, beliefs and inanimate objects, whatever will provide mitigation against the pain, confusion and the fear of entering the unknown. These are presented in the verbatim transcripts of the participants' interviews (see Appendices C-G).

- Comparison to the other.

The data indicate that a further cognitive consequence, which the participants experience as a result of their partners' betrayal, is that of comparison to the other. Comparison to the other refers to the person with whom the partner had the affair, at the time of his or her relationship with the respective participant.

Comparison or comparative thinking is a consequence that is most prominent during the stage of **physical and emotional withdrawal** but continues to remain an integral part of the participants' perception of his or her self-worth as he or she progresses towards regaining control after their experience of betrayal. This aspect of the experience of betrayal was evident in both male and female participants. In addition, this form of thinking centres on what the participants are able to bring to a relationship. This includes the participants' perception of their attractiveness as a potential partner, compared to their perception of what the person with whom their partner has had an affair, can offer:

> 📼 "I saw him and his girlfriend a few months ago. It upset me more than I had hoped but on the other hand, it was a form of healing because I could stop wondering what she looked like. He seemed to treat her the same…as he had treated me…little show of physical affection in public, but I could see she was crazy about him. It stood out a mile and I thought to myself....he is going to marry her. She seemed like his ideal woman, very beautiful, young, thin, a model type of look and long blonde hair. However, everyone feels it their duty to tell me what a horrible and unintelligent person she is. But that doesn't make it any better. In fact it makes it worse to think that I wasn't good enough but this absolute… bitch is better than I am. He would rather choose her above me, notwithstanding how unpleasant or unpopular she is. Interestingly enough, two weeks ago I heard they are getting married in September."
>
> Participant A. 15 February 2005

Participant B became involved in a new relationship after his divorce from his wife as a result of her numerous infidelities. Subsequently however, his new girlfriend betrays him with her former boyfriend. His perception of her former boyfriend is as follows:

> 📼 "He is such a miserly person and I'm not saying this just because she slept with him again…Everyone says so. Plus, he is an unbelievably manipulative little twit….that's my experience of him and that's how he got her into bed again. You should see the looks I get in town or when he drives past our house. I know there is a major difference between him and me…I'm streets above him…..he's a spoilt brat…..never worked a day in his life because his father gives him a fat allowance out of the business….he's quite useless."
>
> Participant B. 16 February 2005

Furthermore, when comparing themselves to the person their partner had an affair with, the participants also consider the value system the person has besides his or her attractiveness and contribution he or she could make to the relationship:

> 📼 "Everyone tells me he had an affair with a woman of integrity. That's **impossible** and not excusable because in my eyes she has **no** integrity. I feel he was wrong **but** she was also wrong. If she had any integrity she wouldn't have become involved with him in the first place. She is my best friends' sister…. so she knew exactly what she was doing **and**…. that he and I were involved."
>
> Participant C. 16 February 2005

The participants also engage in comparative thinking during the stage of **maintaining a façade** as a means of attempting to dispel the debilitating thoughts they entertain regarding a deteriorated sense of attractiveness and self-worth, as a result of their partners' betrayal and clear preference for another person. When relating his experience of betrayal during the interview, Participant D became emotional but tried to remain in control. He explains:

> 📼 "When I confronted him in the restaurant…the other person [I later learnt it was the person he was having an affair with], hadn't joined him as yet. When he eventually arrived… I immediately recognised him…he is also a musician….so you can imagine how I felt. Just for the record…. he is not as good-looking as I am or as competent as I am either. After that I realised I just can't carry on like that….I was physically and emotionally exhausted. He was causing me such intense emotional pain in the relationship by distancing himself."
>
> Participant D. 06 April 2005

We have come to the final section of this chapter now, which deals with the intrapsychic consequences, which the participants experience as a result of their partners' infidelity. The discussion of the intrapsychic consequences will be followed by concluding comments regarding the consequences of the participants' experience of betrayal.

❖ Intrapsychic consequences.

Intrapsychic consequences refer to any interactions between internal, covert factors for example, intrapsychic conflicts, which suggest conflicts between beliefs, needs or desires. Therefore,

intrapsychic consequences are generally considered to arise or take place within the mind of an individual. Furthermore, it is relevant to note that intrapsychic interactions in an individual are a central aspect of the Kleinian framework chosen for this study and will therefore be discussed in greater detail in the following chapter of this thesis. At this stage the focus will rest on the intrapsychic consequences, which result from the actions and/or interactions the participants take in their experience of betrayal (see 5.5.2).

In retrospect, what is evident from the data is that intrapsychic consequences play a significant role in the experience of infidelity. Furthermore, as these consequences have their roots in the unconscious realm of an individual's being, they are insidious and unforeseen. This increases the impact they have on the *inner* world of the participants. In addition, when the participants consciously examine the intrapsychic consequences of their partners' infidelity during the process of retrospection (see 5.6.1.2), they are deemed to have a significant impact on their *external* world, specifically as they pose challenges to the participants' experience of reality.

Analysis of the data reveals that the intrapsychic consequences most prevalent in the participants' experience of infidelity are **denial, dissociation, ambivalence and idealisation of the partner** and **suppressed anger.** The realisation of these consequences is not limited to but occurs during the stages of **physical and emotional withdrawal** and **maintaining a façade.** As mentioned in the preceding section, these stages do not follow in linear succession but are interactive and suggest fluidity of movement between them. The intrapsychic consequences are discussed in the following section.

- Denial

Denial is a defence mechanism that the participants employ which allows them to negate thoughts, feelings, wishes or needs that cause anxiety. As an intrapsychic mechanism, denial prevents the participants from consciously having to deal with anxiety-provoking interactions and stimuli. Particularly in instances of conflict and perceived threat to the continuity of the relationship, the participants deny any verbal- and non-verbal communication from their partners that would provoke anxiety.

As illustration, Participant A's partner used to withdraw both physically and emotionally during times of conflict and although he always returned to her, his interactional style marked by silence and a temporary abandonment of her, caused her much anxiety:

> 📻 "When I had given him the letter I had written to him [explaining how I felt about him] and he left, I never expected in my wildest dreams that he would just…disappear for that length of time. [At the time of writing the letter]..I had thought ok, maybe he would tell me he didn't feel the same way but…I couldn't believe he would just remain silent and not respond…only about six months later I realised '**wake up!'**…there is **not** going to be any reaction this time. I think it took so long for me to realise that he wasn't going to respond or disappear because it was easier to believe he would be back. That was the way he always behaved towards me in the relationship….when he was uncomfortable he would just leave for a few days and then come back….he **always** came back."
>
> Participant A. 15 February 2005

Although denial is a key occurrence in each of the participants' relationships, it is only identified and acknowledged in retrospect when the participants are obliged to consider the history and possible reasons for their failed relationships. Specifically during the stage of **physical and emotional withdrawal,** the participants become aware that while they were in the relationship, they unconsciously sacrificed parts of themselves and their needs for the relationship. Furthermore, they realise that this occurred to ensure continuity of the relationship and to allow them to experience a sense of belonging and connectedness to a significant other. Participant C was warned by a friend that her partner was having an affair but she denied this possibility and declined to confront either him or the third party involved:

> 📻 "In the six years we were together… I had **never** received any phone calls or warnings that he was having affairs. So….when a friend told me some time ago that he was having a relationship with my best friend's sister, I wouldn't believe her because she couldn't give me any facts about where she had seen them. I insisted it must be a rumour and I don't take rumours seriously. Also, I asked her … if it were true…what did she expect me to do…and she suggested I confront the woman he was having the affair with. I didn't.. because I felt she would deny it in any case…so what would I gain?"
>
> Participant C. 16 February 2005

A further aspect of denial is that the participants' retrospective perceptions concerning the positive and negative aspects of their partners' behaviour in the relationship, are compromised. Also their reality testing at the time of the relationship is influenced by their denial. They only become aware of their confusion during the stages of physical and emotional withdrawal as they reflect back on their relationship. Participant A explains this aspect of her experience:

> 📼 "Thinking about it now…it is difficult to determine what was real and not real. His behaviour had become more distant after I had confronted him about where our relationship was headed, but there were just too many other things which I focussed on which gave me hope. However, he must have sent out negative signals that I more than likely saw and felt, but I wouldn't believe them. If I really went all out to prove that he wasn't committed, I would have found ample evidence to support my feelings but….I chose rather to focus and look for the positive aspects of our relationships…the things about him and his behaviour in the relationship that reassured me and showed me..we were ok."
>
> Participant A. 15 February 2005

Participant C shares a similar experience of her partner's behaviour:

> 📼 "It is very difficult for me to determine at this stage what about his behaviour was genuinely positive. I think…..no, I'm not sure…..but I think… the good that he brought to the relationship, he really meant that….it was genuine.. But then again…I didn't go looking for anything in his behaviour that would mean the relationship wasn't working…maybe that was a mistake, but I think a person should focus on the positive aspects, rather than on the negative aspects."
>
> Participant C. 16 February 2005

Denial is also evident during the stage of **maintaining a façade** (see 5.5.2) as the participants deny that their partners' infidelity and subsequent abandonment of them has left them emotionally shattered. Their denial is manifested in behaviour which suggests that they are coping well and not as humiliated and lost as what they really feel. The participants attempt to put on a brave front as a means of self-preservation when interacting with others and they deny the impact and the intensity of their pain of having been abandoned. However, the participants eventually realise after attempting to cope on their own that they require either medication or psychotherapy and consequently seek professional assistance.

- Dissociation.

The data indicate that a further intrapsychic consequence that the participants experience within the context of infidelity is a *single, brief* but *severe* incident of dissociation. As described in the previous sections on consequences, this incident is not specific to any particular stage and is independent of the length of time since the partners abandoned the relationships. Rather, what is significant from the data is that the participants' *unique* intrapsychic functioning influences when and how a form of dissociation occurs.

Furthermore, it is important to clarify that the form of dissociation, which the participants experience, is not in response to the knowledge that their partner has betrayed them, as this knowledge may be, only be gained *after* the partner has abandoned the relationship. Rather the participants experience a form of dissociation *in response to the trauma* associated with their perception *of their partners' abandonment* of them, which exacerbates their **sense of alienation.** Furthermore, the term "dissociation" serves to describe the participants' experience within the context of betrayal and does not suggest a clinically diagnosed, dissociative disorder.

The various forms of dissociation, which the data indicate in the participants' experience of abandonment, are **depersonalisation and de-realisation** and **psychogenic amnesia**. Depersonalisation refers to the sense that one has lost contact with one's own personal reality, accompanied by feelings of strangeness. In severe instances, parts of one's body feel alien and one may have the experience of perceiving oneself from a distance (Reber, 1985). De-realisation is a component of depersonalisation and refers to a change in the perception of the environment with the sense that one has lost contact with external reality. Participant A indicates her experience of *depersonalisation and de-realization* after her former partner contacted her again, fourteen months after abandoning the relationship:

> 📻 "A year and two months later….just out of the blue… I got a call from him and he spoke to me as if nothing had ever happened. I was so completely taken aback that I automatically had a conversation with him as if he had never left. It was as if **nothing** had happened and that was scary….**very**…..totally unreal. My first reaction was 'nothing ever happened' and it was as if… I

was watching myself have this conversation…almost like an out-of- body experience. Almost as if I was in a different time…a different place...it was incredibly weird."

Participant A. 15 February 2005

Similarly, Participant E describes her brief but severe experience of *depersonalisation* and *de-realisation* after she arrives home and becomes aware that her partner has taken his belongings and abandoned their relationship:

📻 "It was the strangest experience I have ever had…it felt totally unreal…and it made me petrified ...I could see my legs moving as I walked around….but I couldn't feel a thing. It felt as if I was outside my body, not part of it….not *in* it…if that makes any sense? I thought at that moment I had lost it completely…lost touch with reality."

Participant E1.31 March 2005

Psychogenic amnesia on the other hand, refers to a "hole" in one's memory indicating loss of information for isolated events or episodes (Reber, 1985). This term is used in this context in preference to the term "**post-traumatic amnesia"** although dissociation may occur as a result of a traumatic event such as abandonment. The reason for this is that although the latter term may be used to describe both physical injury and a disturbing psychological experience, the more commonly intended connotation of the term is organic (Reber, 1985). In Participant B's experience, he is unable to recall to date (two years later) where he slept or where he went the day his wife abandoned their marriage in favour of a colleague. He indicates his experience of psychogenic amnesia as follows:

📻 "She came back to fetch a few things and while she was packing, she told me …her eyes had finally opened… and she wanted to be with him…he was the man for her and then… she left. I packed some of my things and also left….but.. I can't tell you where I went or where I slept that night or…. if I went to see any of my friends…. I still can't remember… I don't know."

Participant B.16 February 2005

- Ambivalence and idealisation of the partner.

Analysis of the data reveals that once the participants initially express some of their anger during

the stage of **confronting their partners** (see 5.5.2.) as well as suppress their anger (see "suppressed anger" below), they begin to experience **ambivalence** with regard to their *recently acquired negative perception* of their partners and their negative feelings towards them. This also occurs during the stages of **physical and emotional withdrawal,** and **maintaining a façade.** Feelings of ambivalence elicit anxiety in the participants as they perceive themselves to be emotionally and physically powerless in the face of alluring and repetitive fantasies which suggest their partners' return and a subsequent re-engagement in an intensely, emotionally painful relationship.

Furthermore, due to the participants' feelings of ambivalence towards their partners which fluctuate greatly between positive (good) and negative (bad) poles during the stages mentioned earlier in this paragraph, the risk of becoming involved with their partners again when their feelings of ambivalence lean strongly toward a positive perception of their partner is high, should their partners contact them during this time.

A further interesting finding occurs in the data, which reflects the participants' feelings of ambivalence towards their partners. They indicate that even though they experience their partners' infidelity as "emotionally shattering", "devastating" and the consequences of their act as a "life-changing event" amongst others, there are times when they focus so strongly on their partners positive aspects that they are unable to find fault them within the context of infidelity. In this manner, the participants intermittently idealise their partners during their periods of ambivalence, which results in further feelings of disconnectedness and a sense of alienation.

Idealisation is a term familiar to psychoanalytic theory and is also discussed within a Kleinian framework (see chapter three). At this stage, no detailed discussion of this aspect of the participants' intrapsychic functioning will be provided as it is presented in greater detail in the following chapter of this thesis. For the purpose of clarification however it is important to note that the process of idealisation results from a defensive exaggeration of a libidinally invested object's goodness once splitting occurs. As a defence mechanism, it is an attempt to safeguard the individual against the disappointing and persecutory aspects of the libidinally invested object (Likierman, 2001). Participant C illustrates this aspect of her experience of betrayal:

- "After I confronted him about the reason for abandoning the relationship….I went through a

> stage immediately after that for quite a while where I couldn't say anything bad about him….not at all. Many of my friends picked it up when we spoke [about him] and they told me they couldn't understand what was going on…**they** realised what he did was wrong…..why couldn't I see it?…but I couldn't at that time….I could only focus on all his positive characteristics for quite a while. In fact…I felt that if he had walked through my door at that stage and asked me to give him another chance…..I would have taken him back."
>
> Participant C.16 February 2005

A further illustration of idealisation of the partner is evident in Participant E's experience of betrayal. After her partner has abandoned the relationship, she sporadically experiences difficulty in integrating the awareness that her partner has hurt her intensely:

> 📼 "The funny thing was ….at the time this all happened…and for quite a few months after that… I couldn't hold on to an image of him as the "bad guy" and of how badly he has hurt me… I tried …but I kept finding something good and beautiful about our relationship, making excuses for his behaviour…so I couldn't stay angry with him for long or harbour any feelings of hatred or revenge towards him…..I… loved him. I could feel hurt and resentment and anger towards the others involved in the situation and I wanted to hurt them as much as they had hurt me…. but I couldn't feel that way towards him then. Only many, many months later….could I begin to realise he is really just bad news."
>
> Participant E2. 08 April 2005

Although the two illustrations in the above paragraphs refer to the participants' idealisation of their partner once they have been abandoned, the data indicate that idealisation can also occur whilst the participants are still engaged in the relationship:

> 📼 "Before I knew it…..we started seeing more of one another and when we became physically intimate…I had the experience that I was very attracted to him and I became totally crazy about him. Despite our differences…I thought he was the best thing that had ever happened to me. But there were certain things about him that niggled me...like his verbally aggressive manner towards others…especially those close to him. However, I never experienced that…on the contrary, I think he treated me exceptionally well….more so than he did any other person……. he is a tremendously exciting…. and…. interesting man."
>
> Participant A.15 February 2005

The last intrapsychic consequence that emerges from the data is that of suppressed anger. This brief description of suppressed anger is followed by concluding comments regarding the participants' experience of betrayal in an intimate relationship and their resulting sense of alienation.

- Suppressed anger.

The participants have to suppress their anger towards their partner while in the relationships as they come to learn that their relationships cannot accommodate much confrontation. As also discussed in 5.6.1.4, confrontation of their partner, poses definite threats to the existence and continuity of their relationship. Consequently, suppression of anger results in intense sadness and depressive episodes as the participants attempt to quieten their unmet needs and expectations. In addition, suppression of anger is not restricted to any of the specific stages mentioned in 5.5.2 but is part of the legacy of betrayal.

A further interesting finding in the data is that the participants carry the burden of what I have termed, *residual (leftover) anger* which they are also obliged to suppress for an indefinite length of time and which they progressively need to integrate into their experience of betrayal. *Residual anger* is anger that cannot be expressed due to lack of opportunity and the absence of the partner and is fuelled by the initial unsatisfactory confrontation with their partner, once the relationship has been abandoned. Therefore, the participants have no alternative but to *consciously* exclude their impulse to vent their residual anger on their partners in the light of their abandonment.

Suppression of residual anger occurs during any of the stages of **physical and emotional withdrawal**, **maintaining a façade and regaining control** and is influenced by the unique nature of the participants' intrapsychic functioning. On an intrapsychic level, suppressed, residual anger can manifest in various forms such as fuelling images of further confrontation and aggression. Participant A describes the manifestation of suppressed anger as follows:

> 📻 "We did not discuss the situation which would have been difficult on the one hand but on the other hand, I would have been able to get rid of more of my anger and frustration. I slept very

badly at that time and while I used to lie awake…. I had a very aggressive image of how I would behave towards him in my mind… of how I would belittle him in front of others and tell him how bad and useless he is and…it was as if I could get rid of all my anger in that way, which obviously I never did and… which I never discussed with anyone."

Participant A. 15 February 2005

In addition, Participant D describes how suppressed anger in his case, manifests in intense sadness and feelings of devastation:

"The problem is…..I very rarely become angry…almost never. Rather I become incredibly sad and …emotionally shattered. After I had I heard about his affair….there were brief….. very brief moments when I felt angry….but I never acted on them…and the feeling was soon over. Instead….I was left feeling heartbroken and devastated."

Participant D. 06 April 2005.

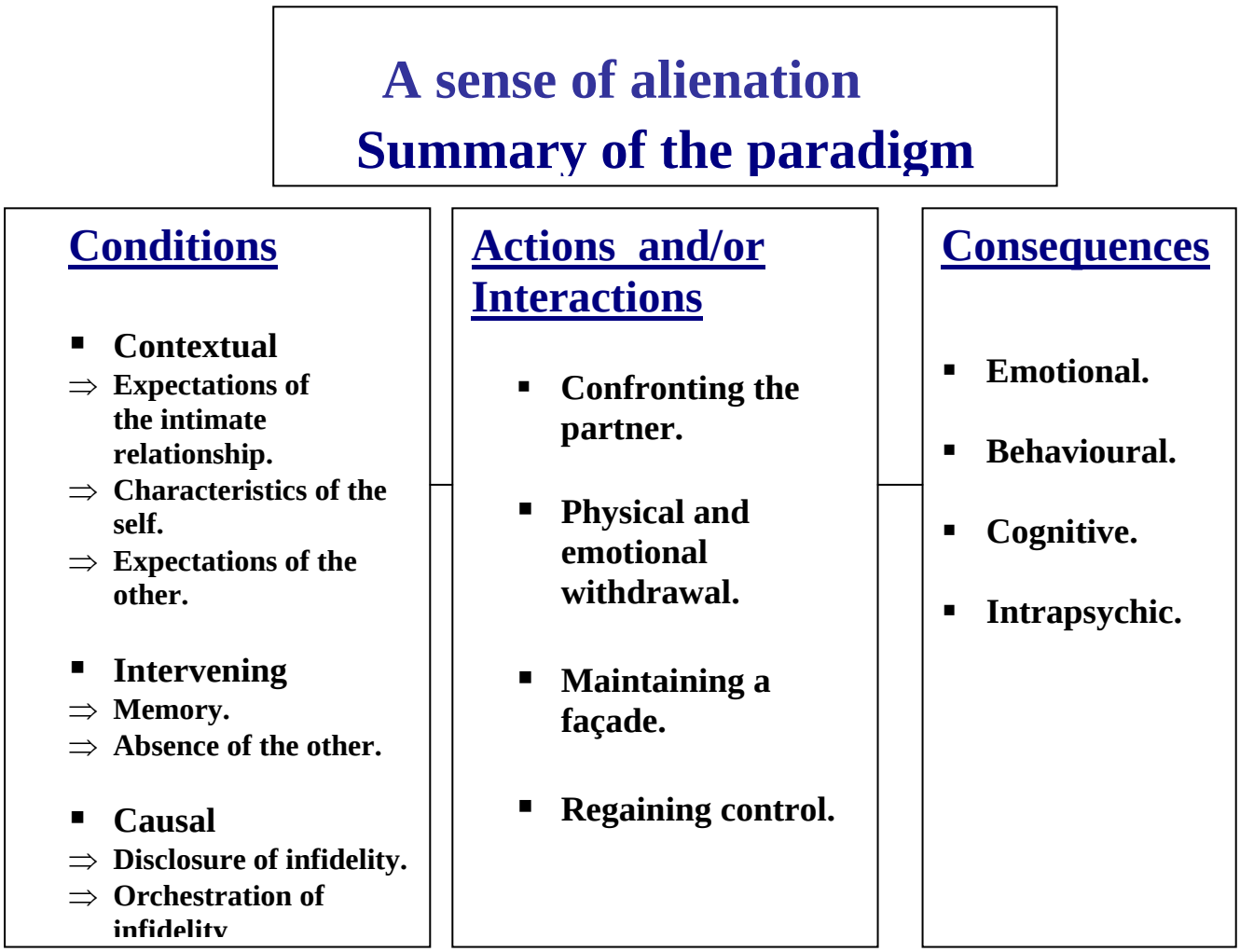

Figure 5.5. Summary of the framework

5.7. Conclusions regarding a sense of alienation.

Initial and consistently recurring data emerge which indicate that the experience of betrayal occurs within a greater context of connectedness and **belonging to a collective**. The members in the collective share a similar **socialisation process** that influences their perceptions and expectations of cultural **norms and morals.** One such expectation centres around the boundaries regarding **sexual exclusivity** in intimate relationships. Therefore, the nature of the socialisation process which each participant upholds, determines the relevance of significant elements of their relationship with a partner prior to infidelity, the interpretation of the occurrence of their partners' act or acts of infidelity during the course of their relationships and their relationships post betrayal.

When engaging in intimate relationships, participants under benign circumstances share the expectation that the dyad will become more **cohesive over time**. Furthermore, individuals in the dyad experience a **sense of connectedness** or belonging during the course of their relationship, which increases midst nurtured intimacy and continuity. However, in instances of betrayal such as an act of **infidelity,** the sense of belonging is destroyed and the participants experience feelings of disconnectedness and desolation. Specifically, as the participants become aware of their partners' infidelity and of the manner in which the infidelity is orchestrated, they experience a profound **sense of alienation.**

A sense of alienation is the phenomenon that emerges as central to this enquiry and offers some insight into how the participants in this study experience betrayal by their partners. In particular, a sense of alienation is encountered in the overwhelming **sense of desolation** which prevails as the participants experience having been "robbed" of fantasies, dreams, expectations of happy futures, of identities and emotional wholeness, which places them in the category of the "**victim**." This in itself makes the participants feel **anxious, humiliated, powerless and incompetent**. Furthermore, the perception of being a victim, liberates the participants from assuming much responsibility for the disintegration of their relationship. They experience their partners' betrayal as something that was "done to them" which places their partners in the role of perpetrators. Therefore, the participants perceive betrayal within the context of a "punishable" act, committed by the partner.

Further findings indicate that the participants became **introspective** after they are unable to find reasons for their partners' infidelity. **Closure remains elusive** as the participants grapple with

unfathomable questions around what was truly **genuine** and what was **fake** in the relationship. They search for answers and reasons for their **abandonment** but are unable to find rational answers to the seemingly "irrational" behaviour of their partners. Consequently they attempt to integrate their sense of alienation by perceiving their partners' behaviour as indicative of a disorder in their personality functioning.

In addition, there are clear **actions and interactions** that the participants engage in as a result of their experience of betrayal which also contribute to their sense of alienation. They **confront their partner**, **withdraw physically and emotionally**, **maintain a façade** and lastly, **regain control** of their lives again. These stages do not occur in rigid, linear progression but the consequences associated with each of them are interwoven and fluid in their movement between and across the stages. In particular, the uniqueness of each of the participants' experience of betrayal influences how these stages are approached and managed. The consequences associated with each of these stages and which contribute to the participants' sense of alienation emerge from the data as **emotional-, behavioural-, cognitive- and intrapsychic** consequences.

Emotional consequences are most prevalent in the participants' experience of betrayal and exacerbate their sense of alienation. In particular, the phenomenon of **loss** as an emotional consequence influences many facets of the participants' lives. Specifically, loss of **self-confidence** and **trust** is evident in the participants' inability to function effectively in both friendships and subsequent relationships and increase their sense of alienation. In addition, loss of **relationship** is encountered when having to separate from individuals outside the dyad whom the participants have grown close to whilst being part of an intimate relationship and this is seen as a prominent aspect of their experience of loss within the context of betrayal.

Also, the phenomenon of trust emerges from the data as a core element in establishing a sense of belonging with their partners, with others and with the participants' themselves. They emphasise that although learning about their partners' infidelity is an intensely painful experience, the sense of belonging is severed and the relationship irrevocably damaged as a result of the secrecy and deception of their partners in committing an act or acts of infidelity. Consequently, this results in an irrevocable breach of the participants' trust as well as their inability to readily engage in future relationships. Analysis of the data confirms and clarifies that a sense of connectedness plays a central role in an intimate relationship and is lost as a result of a **violation of trust** between the

participants and their partners. Furthermore, the participants lack confidence in being able to trust and rely on their **powers of judgement** to make appropriate decisions and choices with regard to friendships, future partners and many aspects of social and occupational functioning.

Turning to **behavioural consequences**, the data indicate that considerably less behavioural than emotional consequences are evident in the participants' experience of betrayal. However, they experience **heightened vigilance**, which influences their home, social and occupational environments. In particular, the data indicate that the participants experience **heightened auditory perception** at this time.

On the other hand, **cognitive consequences** are more prevalent than either the behavioural or intrapsychic consequences in the participants' experience of infidelity. The cognitive consequences are largely debilitating and destructive in nature and they engender **insecurity** and **loneliness** in the participants' experience of betrayal which contributes to a profound sense of alienation. The cognitive consequences which emerge from the data are **self-punitive ideation, paranoid ideation, doubt, persistent thoughts about their partners' betrayal, holding on to the relationship and comparing themselves to the known or unknown other in their partners' lives.**

Specifically, when the participants realise that they allowed themselves to become **vulnerable** in order to engage in a dyadic intimate relationship, they turn on themselves and resort to **self-blame.** Self-blame increases the participants' feelings of disconnectedness from themselves and others and engenders a sense of alienation which leads to profound loneliness**.** Loneliness soon becomes an unwelcome companion as the participants are seduced by **fantasies of reconciliation** with their former partner. They fearfully anticipate the possibility of their **partners' return** and their partners' invitation to resume their relationship, which they initially feel unable to resist even though they believe it is likely to lead them back into a dark valley of intense pain.

Furthermore, when struggling to integrate the awareness of their sense of alienation, the foundation of the participants' **sense of self** or identity has been shaken and their relationship with themselves is also compromised as they experience a sense of disconnectedness. They question their physical appearance, their morals and their perception of a **self** that has become foreign to them. In

addition, they **compare** themselves to the person their partners had the affair with and they frantically search their own backgrounds, their achievements and the quality of their former relationships for a rational explanation for their abandonment.

Findings that emerge from the data indicate that the **intrapsychic** consequences, which result from the participants' experience of betrayal, are **denial, dissociation, ambivalence and idealisation of the partner** and **suppressed anger**. Although anger towards their partner is an emotional consequence of the experience of betrayal, suppressed anger is particularly relevant to the participants' experience as they have no option but to consciously exclude residual anger invoked by their partners' betrayal due to lack of opportunity to express it, due to the absence of their partner.

When reflecting on the intrapsychic consequences of their experience, the participants realise that an underlying **fear** of losing their partners results in **sacrificing parts of themselves** and their **needs** for the relationship. This knowledge also leads to a sense of alienation from themselves. However, the **need for continuity** is paramount as this allows the participants to experience a sense of belonging and connectedness to a significant other in an intimate relationship. Contained in the need for continuity, are feelings of **ambivalence and idealisation** of the partner. The participants' fear and **anxiety** as a result of their sense of alienation is temporarily warded off by their idealisation of the partner.

In addition, the data indicate that in the participants' experience of their partners' infidelity, **time and the absence of the partner** are important elements that determine the life of this defence mechanism. As the participants regain control of their lives, they become less vulnerable over time to a vivid, idealised image of their absent partner and consequently are less likely to re-engage in a relationship with him or her.

A further intrapsychic consequence experienced within the context of betrayal emerges from the data and causes concern for the participants namely brief, but severe **dissociation.** Dissociation occurs in various forms depending on the unique personality structure of the participant. In addition, it is relevant at this point to clarify that the data indicate that the participants do not experience a form of dissociation in response to the knowledge of their partners' infidelity but

rather as a result of the perceived trauma of abandonment. Therefore this experience exacerbates their sense of alienation from themselves.

What is evident in the data is that the participants' experience of betrayal mainly invites **a negative focus.** However the data also indicate that there are a **few positive consequences** associated with some of the actions and interactions the participants engage in, in their experience of betrayal. When confronting their partners for instance (see 5.6.1.4.), the participants become **constructively assertive** in their behaviour as they have little left to forfeit as the relationship has already been abandoned. Consequently they are able to express their disappointment and their perceptions of their partners' infidelity. Furthermore, they challenge their partners' explanation for the abandonment of the relationship, whereas previously, they avoided discussing it for fear of losing their partner. Although they are dissatisfied with the outcome of the encounter and continue to pursue closure, they feel increasingly **empowered** by the confrontation.

In addition, as the participants are coerced into becoming increasingly introspective particularly during the stage of physical and emotional withdrawal, they gain the awareness that they have renounced many of their needs and expectations to ensure continuity of the relationship. Consequently, they revisit their **personal boundaries** and resolve to protect their vulnerable selves more effectively in future by erecting definite, rather than diffuse boundaries in relationships.

Resurrected resilience is a further positive emotional consequence that is evident in the data. The participants, although reeling from the sense of alienation, are able to access and display their inherent tendency towards buoyancy and do not engage in self-destructive behaviour. Finally, as a result of their heightened perceptions, the participants become increasingly effective in their occupational roles. This aspect of the experience of betrayal is particularly positive for them.

At this point, we turn to the next chapter in this study, which will reflect an integrated discussion of the findings presented in this chapter, from a Kleinian perspective. Where applicable, the discussion will extend and elaborate on existing constructs in Klein's theory. In addition, the discussion will aim at contributing new perspectives to a Kleinian framework, which could be explored in future research.

CHAPTER SIX

"THROUGH A KLEINIAN LENS"

DISCUSSION

6.1. Introduction.

The purpose of this study was to extensively explore the experience of infidelity or betrayal in intimate relationships through a Kleinian lens, with the view to contributing new knowledge to an existing body of Kleinian theory. Furthermore, the research aimed to elaborate on and modify existing theoretical constructs within a Kleinian framework (see chapter three).

A qualitative approach namely grounded theory, rather than a quantitative approach was used in order to gain a better understanding of the participants' unique and lived experience of infidelity. As the guiding methodology chosen for this study, grounded theory allows the researcher an opportunity to examine the observed actions and interactions in relation to the specific context (Strauss & Corbin, 1990/1998). Furthermore, various conditions and consequences relevant to the context also transpire. In this manner the researcher is encouraged to trail the intricate web of interrelated conditions in analysis. The findings of the phenomenon – **a sense of alienation –** which emerged as central to the experience of infidelity was presented in the previous chapter.

In order to locate the experience of infidelity in the context of individuals' lives, we are reminded that betrayal is a global phenomenon found within the complexity of relationships. Within a grounded theory methodology therefore, it would also be appropriate and relevant to explore the act of infidelity within the greater context of the phenomenon of betrayal (see 2.1). One way of extending the discussion to include the macro aspects of betrayal would be by considering the conditional matrix in the analysis of the data (see 4.4.4). In this manner, the researcher could also choose to consider the conditions in which the actions and interactions occur at *many* levels as one weaves a path through the discussion of the emergent substantive theory of the individual's unique experience of infidelity. However, no further discussion will be directed towards the macro aspect

of betrayal, as the scope and emphasis of this study rests on a micro aspect of betrayal, namely infidelity.

This chapter includes a comprehensive discussion within a Kleinian context of the findings presented in the previous chapter. Significant aspects of the framework used in the analysis of the five participants' data will be included (see chapter five). The data were obtained in response to the three research questions asked in the participants' interviews. The three interview research questions were:

1. **"What is your experience of betrayal in an intimate relationship – specifically your thoughts, feelings and behaviour?"**
2. **"What was your experience of yourself, before, during and after this process?"**
3. **"What was the outcome of your relationship with the other party?"**

Betrayal or infidelity as examined in this study is revealed as an insidious, intensely painful and masked process which for centuries has been recognised as symbiotically flourishing in intimate relationships and which holds the prospect of significantly debilitating consequences in most areas of an individuals' daily functioning. In particular, emotional-, behavioural-, cognitive- and intrapsychic consequences are indicated.

Furthermore, there is no known solution to preventing infidelity from occurring as its prevalence and significance lies in the perceptions and expectations of individuals regarding intimate relationships within societies, which uphold fidelity. In addition, infidelity in intimate relationships is more than the unfaithfulness of a partner. It is also the experience of self in the process of change as a result of the experience of infidelity.

Whilst in an intimate relationship, the self in the apparent security of a shared sense of belonging and union becomes complacently dormant and it is in the light of abandonment that the self is confronted with the choice of re-discovery. This process, set off by the experience of infidelity is continuously in motion, as the past has to be re-visited before the self can accommodate the present and contend with the future in a meaningful manner. Memories are central in retaining continuity of self, while a positive focus on the future facilitates the process.
In attempting to view the findings of this study through a Kleinian lens, it was evident that in the

process of examining and discovering the individuals' experience of betrayal, novel facets, which elaborate on Kleinian theory, become visible. Furthermore, the experience of infidelity, revealed itself as encompassing more than had first been anticipated.

6.2. The experience of infidelity viewed through a Kleinian lens.

Melanie Klein's theory is described in detail in chapter three of this thesis. However, before we embark on our discussion of the findings of this study, it is relevant to recall some of the major tenets of her theory in order to create a context in which to ground our discussion of infidelity in intimate relationships. In addition, as mentioned in the first chapter of this thesis, when describing the infant the masculine gender is used throughout the study merely to facilitate ease of editorial style (see 1.5.).

Klein's perspective of an infant's world suggests that he exists in an environment which is in turn, totally gratifying and comforting as well as totally petrifying. The infant's world consists mainly of his relationship with his mother who is in the early weeks perceived as incomplete and primarily the source of good and bad feelings. His response to what is good produces benign reactions but when faced with what he experiences as bad such as when he is deprived of his basic needs, the infant responds with distress, fear and anger (Sinclair, 1993). These feelings are too petrifying and upsetting to be contained within him, so he projects them outside of himself and is convinced that the part of the outside world which causes him pain is also the only possessor of all the badness in the situation. Thus feeling himself to be threatened from the outside and the inside, he activates a split, which guarantees that he separates himself of the bad feelings within himself such as hunger, pain and rage (Sinclair, 1993).

In this way, the bad feelings, which are projected outside of himself, can remain in his external world. Temporarily therefore, his circumstances improve as the badness has been banished to the outer world. However, the projected badness accumulates as it is added to the badness, which initially motivated the distraught reactions within him, and his circumstances are more petrifying than previously. A vicious spiral develops and the infant's endeavours to split off from them become increasingly frantic and forceful (Sinclair, 1993). Klein considered the stage in which this splitting takes place to be the "paranoid-schizoid" position (Likierman, 2001).

Splitting in this early stage of infant life is extreme. Later the infant learns to endure the fact that only some experience from the external world is good and he learns to interact with his external world in its diversity. He finds out that the mother (initially part-object) who pacifies him and nurtures him is also the same mother whose deprivation of good things causes him anger and anguish (Sinclair, 1993). Furthermore, at this stage, the infant learns to connect with the mother as a whole object, tolerating both her strengths and her shortcomings and becoming aware that he also plays a role in his relationship with her.

In addition, the infant and his mother share a large-scale unconscious communication of internal objects by means of projective identification and introjective identification. Projective identification suggests that the infant projects an unwanted part of the self into the mother, inducing behaviour in her that he unconsciously identifies with and attempts to control rather than handling his inner conflicts (Scharff, 1992). On the other hand, introjective identification occurs when the infant introjects aspects of the mother into his ego as a means of adding to or controlling aspects of his personality and then identifies with some or all of these aspects and behaves as if they were part of himself. Furthermore, in this stage, the infant acquires a capacity for guilt and concern and is able to make the distinction that he is as likely a source of anger and anguish as what his mother is. In being able to make this distinction, the infant enters Klein's second position namely the depressive position (Sinclair, 1993).

The depressive position is complex and follows from the paranoid-schizoid position as in this stage there is a more advanced level of relating to the outside world (in the form of the mother) and there is also recognition of the other as vulnerable. Simultaneously, there is a capacity within the infant to endure distress and pain (Sinclair, 1993). Klein suggested that the depressive position heralded the capacity of concern for others, in conjunction with the ability to experience gratitude (in maturity, the ability to be prompted to actions and attitudes of reparation). The depressive position is a state therefore which does not speak to the processes of splitting and projection as outer reality is no longer experienced and reinforced as persecutory. In addition, the depressive position permits the infant the capacity to live in reality rather than in a world of phantasy (Sinclair, 1993).

Although the transition between the paranoid-schizoid and depressive position was considered by Klein to occur in early infancy, she never suggested that the transition was exclusive and

permanent to early infancy. Rather, infants and the adults they are later to become will continually move to and fro between the two positions throughout life. Specifically as a result of her clinical work, Klein realized that the processes of spitting and projection continue to occur in differing degrees of adult life, when confronted by threat and anguish (Sinclair, 1993).

A strict adherence to Kleinian chronology might suggest that it is most appropriate to first examine and explore the participants' experience of betrayal from the framework of the paranoid-schizoid position before turning to the depressive position. However, the uniqueness of the participant's experience of betrayal is considered to determine the tone and sequence for the interplay between the two positions throughout the discussion.

In the ensuing discussion, themes relating to the nature of the intimate relationship between the participants and their partners, the loss of the loved object or partner as a result of their abandonment of the relationship and the consequences resulting from betrayal, are examined through a Kleinian lens.

6.2.1. The capacity to love another and the experience of betrayal.

When considering the experience of betrayal in intimate relationships we first need to direct our thinking to some of the significant prerequisites of intimate relationships found in the context within which betrayal is experienced (see 5.6.1.1). One such prerequisite is that adult individuals who are able to maintain a committed stable, adult, intimate relationship indicate that they have the **capacity to love** another individual and receive and accept love in return, in a climate of physical and emotional intimacy.

When examined from a Kleinian perspective, individuals who have developed the capacity to love another would have successfully introjected and established a loved, whole object within their ego during infancy. This ability to perceive the object as a whole rather than partly, and to show increased concern for the object as opposed to an egocentric preoccupation with the self is characteristic of the depressive position (see 3.8.1).

In addition, splitting of objects, into good and persecutory ones, characteristic of the paranoid-schizoid position (see 3.8.4.), have been successfully integrated Furthermore, as their love for

their good and real objects increases, the individuals experience greater belief and trust in their capacity to love others and paranoia generated by the bad objects, diminishes. First experienced in relation to the good, maternal breast, the infant's phantasies and instinctual needs enhance the primary object in such a manner that it remains the foundation of hope, trust and belief in goodness (Klein, 1957/1997). The significance of trust is emphasised in Klein's (1935/1975) description of the crises associated with having to overcome the depressive position as this is achieved when "love for the real and the internalised objects and trust in them are well established" (p.178).

The development of trust therefore suggests that individuals in intimate relationships place their trust in others and under benign conditions, they also trust their own capacity to love others. Therefore a mutual desire to love and be loved by another person and to **trust** them exists by virtue of the participants' engagement in an intimate relationship. Trust as noted in the previous chapter (see 5.6.1.1.) is a central prerequisite of intimate relationships.

Linking the relevance of the capacity to love others and trust them, to the experience of betrayal, Klein (1957/1997) suggests that at times of particular stress and anxiety, it is inevitable that for all individuals "the belief and trust in good objects is shaken." However, "…. it is the intensity and the duration of such states of doubts, despondency and persecution that determine whether the ego is capable of reintegrating itself and of reinstating its good objects securely" (p.178).

What is evident from the findings is that the participants' experience of betrayal fundamentally shakes their belief and trust in good objects and due to the intensity and duration of the *consequences* of the experience, poses significant challenges to the ego's capacity for reintegrating itself and of reinstating its good objects securely.

As indicated in the previous chapter, the participants experience their entire being as being influenced by the experience of betrayal, as they question their values, their attitudes, their expectations and themselves in relation to external reality and their relationships with others. Furthermore, as a result of the experience of betrayal, they express their inability at being able to trust others, both persons known to them and those less known to them. They also express their frustration and sadness at not being able to trust themselves or their previously familiar abilities to make significant and informed choices in their lives. In essence, the participants lose parts of themselves, which need to be re-discovered in the process of adjusting to change, and healing. This

aspect of their experience alienates the participants from themselves and their world and transports them back to a paranoid-schizoid position where negative feelings such as insecurity, a lack of self-confidence and distrust of others, is experienced.

Furthermore, as a result of the experience of betrayal, the participants' relationship with their internalised good object is disrupted and trust in the good part of *them* is disturbed. Consequently there is an increased projection of feelings of paranoia and mistrust onto others with an increased sense of loneliness which confines them to the anxieties of a paranoid-schizoid position (see 5.6.1.5).

Of further importance in conceptualising the capacity to love is the individuals' ability to accommodate rather than to fear **intimacy** (Likierman, 2001). The aspect of physical versus psychical intimacy is important in this regard as the phenomenon, which emerges from the participants' experience of betrayal goes far beyond the loss of sexual intimacy. Rather, the experience of betrayal rests in the loss and imminent longing for a connection at a profound psychical level with a significant other. As Klein (1963/1997) indicates, early events in the relationship between the mother and child are far more than sensual, libidinal experiences Rather, the importance of a crucial psychical contact with the first good object implies the workings of the unconscious of the mother and of the child. She suggests that this first psychical intimacy is essentially linked with the pre-verbal state and forms the basis for the most complete experience of being understood. Furthermore, psychical loss of the loved object is one of the early sources of loneliness (Klein, 1963/1997). Loneliness is discussed in greater detail later in chapter seven.

Intimacy presupposes that individuals in an intimate relationship need to allow themselves to become **vulnerable** in order to experience a sense of connectedness or union both physically and emotionally. Therefore, the mature individual knowingly and willingly enters a state of emotional and physical fragility when engaging in an intimate relationship. Defences, which are erected as means of ego-protection, and façades which are usually maintained to the benefit of the self, are lowered and removed in the process of becoming vulnerable.

Paradoxically, individuals have to place themselves in a highly emotional and physical precarious and defenceless position as they surrender their emotional and physical fragility to the safekeeping

of the other, in order to enjoy the safety and security of a sense of belonging and union, which a significant other promises. In addition, the precariousness of their position is not strong enough to deter them from seeking the sense of belonging and sense of connectedness with a significant other in an intimate relationship. The vulnerability, which individuals allow themselves to assume when initially engaging in intimate relationships is not filled with trepidation and debilitating fear to the extent that they shy away from relationship. Rather, it has an anticipatory quality attached to it as the individual enters into the wholeness of relationship and experiences a sense of belonging.

In discussing the concept of vulnerability above, I have mentioned that the individual *allows* him- or herself to become vulnerable to enjoy a sense of belonging with a loved object in an intimate relationship. Allowing oneself to become vulnerable however, by implication infers a process of inner conflict and struggle over opposites, prior to reaching the stage of engaging in a relationship. The inner struggle exists between past experience and present anticipation and the move towards or from vulnerability, becomes a pawn in the internally experienced life and death instincts. Should an individual engage in an intimate relationship, the life instinct is victorious and the love and libido in the relationship manifest as forces, which tend to preserve life (Klein, 1937/1975). Alternatively, should such a relationship be abandoned, the death instinct triumphs and the resultant longing for connectedness and imminent loneliness manifests as forces of the death instinct.

Although the presence of the individual in a relationship increases the security albeit risks of belonging over time, the individuals *feel* less vulnerable over time as they have consciously and willingly surrendered their emotional and physical fragility to their partner. In return, they expect to receive caring and security within the union which leads to a sense of belonging rather than a sense of alienation. In this way then, the individual shares a higher level of psychical connectedness albeit it short lived in the aftermath of the experience of betrayal.

With the occurrence of an act of betrayal, the previously secure state of vulnerability, which the individuals embrace, becomes debilitating and persecutory and plummets them back into the anxieties of a paranoid-schizoid position. Consequently, a regressive tendency towards the death instinct replaces the psychical progress and integration facilitated by a sense of belonging brought about by a shared sense of union and the individual returns to a former state of loss of psychical

union with a loved object. In addition, a sense of alienation is experienced. Vulnerability in the face of betrayal therefore represents relational destructiveness as well as anti-life and death instinct tendencies. In addition, the fragmenting pressure of the death instinct triggers a threat to the preservation of a whole ego (Likierman, 2001).

Initially in receiving love from a primary object (mainly our mothers) and significant others, we in turn learn to love others. As we develop the capacity to love others, this also retains our relatedness and connectedness as human beings. Within the context of this study, a sense of belonging and connectedness to significant other human beings is the primary aspect of our relationships.

6.2.2. A sense of an integrated self and the experience of betrayal.

This study reveals that participants initially bring an integrated sense of self to the relationship (see 5.6.1.1). Contained in this sense of self is their encompassing experience of themselves as well adjusted human beings in touch with both the positive and negative attributes of their personality. Furthermore, the participants experience their sense of wholeness as part of their identity, which instils in them a sense of belonging both within a greater societal context as well as within an intimate dyadic relationship.

According to Klein (1921/1975), aspects of the self are gathered over time and integrated to form an inclusive and stable identity. Therefore as indicated in this study, belonging to a group within the wider societal context as well as to an intimate dyad, the participants are connected to significant others and their sense of self is strengthened (see 5.6.1.1). Alternatively, a sense of disconnectedness from others or the prospect of a fragmented or unintegrated self as a result of their partners' betrayal creates anxiety in the participants and their ego comes under the threat of disintegration (see 5.6.1.5).

The processes of fragmentation and integration of the ego are opposite poles in Kleinian theory. Drawing on the work of Winnicott and his formulation of a primary unintegrated ego, Klein (1946/1997) asserted that "…. the early ego largely lacks cohesion so that a tendency towards integration alternates with a tendency towards disintegration" (p.5). It is only in later development

that the ego emerges as a formed and cohesive entity. Furthermore, in linking Winnicott's ideas on primary integration and disintegration of the ego, Klein (1946/1997), incorporated the work of Ferenczi who upheld the belief that "…every living organism reacts to unpleasant stimuli by fragmentation" (Klein, 1946/1997, p.5).

In the participants' experience of betrayal, evidence of a move towards a destructive-regressive ego process rather than further movement towards a constructive-integrating ego process is evident in their brief but severe dissociative episodes (see 5.6.1.5). The participants experience fragmentation in the light of their partners' unexpected *abandonment* of them and not their partners' act of betrayal. The overwhelming anxiety and feelings of helplessness brought on by the abandonment by their partners, impede the participants' ability to make sense of experiences as the ego cannot effectively organise relationships between their internal and external environments. In addition, breaks in the continuity of experience implies a splitting in time which fits in with Klein's notion that the infant is initially only able to relate to the immediate events of the moment and there is a tendency for the ego towards disintegration rather than further integration.

Consequently, as mentioned in the previous paragraph, the participants react to the realisation of abandonment by dissociation and a sense of a disintegrated self, which leads them to question the validity of their entire being. As Klein (1946/1997) indicates, fragmentation is triggered by the internally experienced death instinct which activates a primal anxiety of an acute persecutory nature. As the participants have difficulty in accepting the existence and possibility of future prospective love objects, this suggests a tendency towards a paranoid-schizoid position rather than increased development within a depressive position.

Therefore, as a result of their experience of betrayal and a sense of a disintegrated self, the participants are initially unable to establish and conceive of an introjected good and loved object which generally elicits feelings of love and gratitude and which aids and maintains ego-integration. The obscurity of an introjected good object leads to feelings of anxiety and insecurity, which exacerbate the participants' feelings and experience of a disintegrated sense of self. Furthermore, the participants express their anxiety, fear and insecurity when considering the prospect of engaging in future libidinally invested relationships.

A further important aspect of the participants' sense of an integrated self is their perception of the abundance and accessibility of internal and external resources. Internal resources such as **resilience** and **hope** play a significant role in the participants' ability to re-establish a sense of an integrated self in their experience of betrayal (see 5.6.1.5). External resources such as the perceived love and support of friends and family members are likely to create a climate for the participant, which confirms their sense of wholeness and integration. For the purposes of this discussion, the emphasis rests on the participants' *internal* resources, which they bring to an intimate relationship such as resilience and hope.

6.2.2.1 Resilience and hope.

Klein considered the aspect of resilience in her thinking on the mystery of individual dispositions and variations in their response to the impact of life's hardships (Likierman, 2001), although she did not elaborate extensively on the term "resilience". She suggested that although it is inevitable that at specifically stressful and anxiety-laden times, an individual is likely to question his belief and trust in good objects, "…it is the **intensity** and **duration** of such states of doubts, despondency and persecution that determine whether the ego is capable of reintegrating itself and of reinstating its good objects securely" (1957/1997. p. 94).

Therefore, in the participants' experience of betrayal, the intensity and duration of their fears and anxiety regarding the good and loved object would influence their perception of their wholeness as individuals and their sense of an integrated self. In addition, Klein (1957/1997) suggests that the impact of both internal and external events is likely to trigger depression and distrust in the self and in the object. "However, the capacity to emerge from such depressive states and to regain one's feeling of inner security is…the criterion of a well-developed personality" (p.196).

It should be noted that Klein's stance regarding the differences in the ability of individuals to cope with life hardships and those regarded as having "fragile egos" is described in her theory of primary envy (3.18). In addition, for the purposes of this discussion, Klein's reference to "fragile egos" is interpreted to also suggest the resilience of an individual.

In her conceptualisation of primary envy, Klein wished to explain *innate* (internal) factors that determine individual variations in people's reactions to the hardships of life and which concurred

with her theoretical persuasion regarding the direct expression of the internally driven death instinct. In addition, she attempted to portray a *pure* form of primary envy which was uncontaminated by the turmoil of *external* events (Likierman, 2001). Consequently, the influence of external events such as betrayal is likely to influence the conceptualisation of Klein's theory of primary envy.

Turning to **hope** as a further internal resource, which engenders a sense of wholeness in the participants, they hold onto the prospect of hope regarding the possibility of successful intimate relationships in their minds. However, they are initially unable to re-integrate an unwavering sense of hope into their experience of betrayal. In addition, as Klein (1957/1997) indicates, lack of progress in integration such as not being able to make decisions, which was previously quite an accessible skill leads to a decrease in the power of enjoyment and hope diminishes, giving way to depression (see 5.6.1.5). Hope as a feature of reparation is also discussed later in this chapter. A further aspect, which elicits an integrated sense of self, is that of **moral orientation** and is discussed in the following section.

6.2.3. Moral orientation and the experience of betrayal.

Participants bring their moral orientations acquired during the process of socialisation to the intimate dyad. Furthermore, their perception and expectation of their partner's moral orientation is compatible with their own. Specifically, the participants' perceive their partner's moral orientation with regard to mutually exclusive sexual boundaries, as mirroring their own.

Klein does not describe the development of moral orientation at great length, although she does give some indication of inherent moral structures, which are laid down during the developmental course of an infant, in the depressive position (Likierman, 2001). These moral processes describe the infant's ability to feel guilty for attacks on the frustrating and flawed object and therefore accept responsibility for personal aggression. This also facilitates the capacity to engage in reparation after aggressive attacks on the object and so reclaim the internal object and restore it to its loved and nurtured state. The moral processes correspond to an attitude of concern for the object, the ability to forgive and accept its normal shortcomings and progress from an egocentric perspective. Consequently, the influence of society as an external agent on the development of

morality in individuals is afforded little attention within a Kleinian framework. Rather the importance of the infant's innate character development, which assumes a general foundation as opposed to including the influence of culture, in its fundamental development, is emphasised (Klein, 1959/1997).

In the participants' view, a catalyst, which activates their internal processes and behaviours in their experience of betrayal, is their partners' violation of accepted mutually exclusive sexual boundaries within the dyad. The participants have difficulty integrating their partners' rejection of consensually defined moral values with regard to sexual behaviour within the dyad and their behaviour is perceived as unacceptable and cowardly. Furthermore, the manner in which the act of betrayal was orchestrated (see 5.6.1.3) raises significant moral conflicts between the participants and their partners, as they perceive their partners as lacking integrity and conscience.

Within the experience of betrayal, this perception of their partners as morally wanting, has significant negative implications for the participants when exercising their capacity for forgiveness and reclaiming a cared for and loved, internal object.

Furthermore, accepting responsibility for aggression and excessive attacks towards a loved object while in relationship is a sign of moral achievement in the depressive position. In this manner, the internal loved object is restored and persevered and the well-being and continuity of relationship with the external object ensured (Klein 1940/1975). As indicated in chapter three of the thesis, Klein's (1940/1975) conceptualisation of the depressive position promotes the contradictory themes which may be regarded as tragic and moral. The tragic theme focuses on the experience of irrevocable damage or loss of the loved object and is brought about by the infant's aggressiveness. The moral theme focuses on the infant's ability to assume guilt as a result of his assaults on the frustration and flawed object and therefore accept personal responsibility for his aggression.

However, in the participants' experience of betrayal, I would suggest an *externally* imposed- rather than an *internally generated* tragic mental state prevails, as the participants in the light of their partners' unexpected and abrupt abandonment of the relationship, are helpless is attempting to salvage their relationship and the love of the loved object. The loved object is irrevocably lost to them without prior warning of shortcomings in their relationship. Consequently, the participants

cannot conceive of assuming remorse, guilt or responsibility indicative of a moral mental state in the depressive position and persecutory anxieties predominant in the paranoid-schizoid position increase in the face of "not knowing" (see 5.6.1.3.).

In addition, an externally imposed tragic state is intensely painful as the participants initially have no knowledge of the reasons for their abandonment and are unable to assume direct responsibility for aggressive attacks or other sadistic behaviours towards their partner which led to their abandonment and loss of the loved object. Furthermore, the participants' inner world is thrown into chaos as the struggle between preservation of the internal, good and loved object and the actual loss of the loved object in external reality ensues.

6.2.4. Revisiting the Oedipal situation and the experience of betrayal.

As indicated in the paragraph above, sexual betrayal or sexual infidelity refers to the infringement of mutually exclusive sexual boundaries within an intimate dyad by one or both the partners. Consequently, in this context, sexual fidelity within societies, which value and uphold the institution of marriage or committed, long-term mutually exclusive sexual relationships, is a prerequisite (Sinclair, 1993).

As discussed in chapter two of this thesis, the nature of betrayal as a global phenomenon and the experience of sexual betrayal as discussed in this study cannot be divorced from the significance of the socialisation processes inherent to societal life, as well as the interactions and relationships of members in that society (see 2.4.4). Therefore, the implications of sexual betrayal by a partner is not confined to a *personal level* of relationship within the intimate dyad but has implications for the individual in the greater context of the *society* to which he or she belongs.

As the findings of this study suggest (see chapter five), on a *personal* level the *outcome* of the individual's relationship as a result of the experience of betrayal is amongst others, rejection and abandonment at the hands of his or her partner. This leads to feelings of excruciating humiliation, which initially compels the individual to deliberately withdraw from physical or emotional contact with others where possible. Furthermore, at a *social* level, sexual betrayal by a partner significantly erodes an individual's reputation and status in the community. In this instance, sexual

betrayal suggests that the partners and their lovers have not considered the participants to be worthy enough of fidelity (Sinclair, 1993).

In addition, acts of betrayal in adulthood have the ability to carry powerful reverberations of the original discomfort experienced in the Oedipal triangle for both men and women since their first relationship (generally regarded as being with their mother) is intense with violent reactions of love and hate (Sinclair, 1993). One association which may be made with the original Oedipal situation in the findings of this study, is the *husband who is betrayed by his wife*. In this instance, the husband "loses" his wife as a result of her abandonment of him for another and he is thus also presumed to have "lost" his potency, as it proves insufficient to protect his wife and their marriage from rivals on the prowl. Therefore his short-lived perception of himself as having power over the world is swiftly ended and his feeling of impotence increases.

To return to Oedipal theory for a moment, there is the boy who initially fears his loss of future potency as a result of his father's act of revenge by castrating him in retaliation for his love for his mother. In this way then he is made to effectively feel less potent in any event, as is the husband by the performance of the evidently superior ability of his wife's new lover (Sinclair, 1993).

In this study, there is evidence from the data that Participant B, who "lost" his wife and their marriage to numerous rivals, initially exhibited sexual behaviour, which, if following the train of Oedipal theory indicated that he needed to regain his potency. However, his comments on his sexual promiscuity do not restrict his behaviour to the need to regain his potency but go beyond such an explanation. The data suggest that through the acts of sexual intercourse, Participant B was able to gain some access to what he longed for most, namely **a sense of belonging** engendered by a shared union with another. As has been indicated in the previous chapter **a sense of alienation** emerges as the phenomenon most strongly associated with the experience of betrayal or infidelity.

According to Klein (1932/1975), the Oedipus situation emerges gradually as a phenomenon with archaic roots as early as the second year of life, unlike Freud's indication that the Oedipus complex was specific to the fourth year of life (Likierman, 2001). Furthermore, she placed much emphasis on the pre-Oedipal period and in particular, on the importance of the first relationship of the infant with the mother during this stage, as opposed to Freud's emphasis of the father in the infant's development (see 3.3.6.8). Consequently, the infant's first relationship is a non-intellectual one

which engages intense feelings and senses as the infant explores his bond with his mother. In addition, gender formation is considered to occur at an earlier stage in Kleinian theory than in Freudian theory. It is relevant to note that much criticism has been directed at Klein's controversial thinking around the onset of the Oedipal situation (Scharff, 1992), which will be addressed in conjunction with other criticisms of her theory in the following chapter.

Klein identified specific characteristics of the Oedipal situation which suggests the need for **exclusivity in the relationship with the opposite sex parent** and therefore **resentment of third party intervention, sadistic acts against the loved object, aggression, anger, phantasy life, feared rivals** and **territorial possession of the loved object** (Likierman, 2001). In this study, the experience of betrayal as a result of a partners' infidelity as seen in adult, intimate relationships supports aspects of the original Oedipal situation and forms part of the discussion in the ensuing paragraphs. We turn first to the concept of **exclusivity** in intimate relationships.

Exclusivity in intimate relationships, specifically mutual sexual exclusivity is an important criterion in the relationships of the participants. In this manner, the expectation of the "favoured" or "chosen" one similar to the position of the participant in the Oedipal situation is re-created as they feel increasingly secure in assuming that their position in the dyad is one of permanence (see 5.6.1.1). However, with the onset of their partner's betrayal, the participants are unceremoniously usurped from their position as the "chosen one" to that of the outcast.

Furthermore, as a result of initially "not knowing" the true reason for their partners' abandonment of them, the participants are confronted by persecutory anxieties. These persecutory anxieties increase as the participants come to the awareness that they have experienced a dual betrayal. Firstly, as a result of their unexpected abandonment and rejection at a conscious level by their partners, which at face value has no logical explanation and secondly, by virtue of their partner's preference for another. Their dual betrayal elicits feelings of badness both from within and in the external world of the participants. Furthermore, moving towards the depressive position and overcoming their loss of relationship with another and their loss of the loved and good object is delayed as the participants become entangled in the persecutory anxieties of the paranoid-schizoid position.

One of the consequences of having been unexpectedly and involuntarily removed from the position of the "favoured" one as a result of their partners' betrayal and subsequent choice of a rival object, is that a *mingling* of feelings of both **jealousy** and **envy** are elicited. In this regard, Berke (1989) suggests that jealousy and envy are not mutually exclusive and may occur together without either dominating.

6.2.4.1. Jealousy and envy

Jealousy has always been associated with the Oedipal triangle within a psychoanalytic framework. Regarding the Oedipal situation, Klein (1957/1997) suggests that jealousy is experienced first in infancy in relation to a twosome or couple (parents) and triggered by possessive desires for a loved object (mother) when it is out of reach and perceived as belonging to another. Whilst in the relationship, the participants experience jealousy towards their partner particularly at times when they themselves are feeling insecure about the relationship as a result of their partners' perceived lack of attentiveness. These insecurities provoke fears and anxiety within the participants which they project onto the relationship and their partners and which cause them to behave possessively over them.

On the other hand, once their relationship has been abandoned, the participants unsuccessfully attempt to suppress any feelings of jealousy towards their former partners, as they do not regard themselves to be insecure individuals. In addition, the participants indicate that should they act possessively towards a partner who has rejected them and abandoned them for another, this could suggest their dependency and vulnerability on them as well as indicate the significance of their loss, which they would prefer to conceal particularly from them and from others. This aspect of their functioning is managed when participants maintain a façade after their partners' betrayal (see 5.5.2).

Consequently, the participants unsuccessfully attempt to temporarily split off and disown that part of them which shows that they have the potential to be jealous of their partner when their relationship is threatened or taken over by a rival, as this would indicate their vulnerability and dependency on their partners. In addition, when confronting their partner (see 5.6.1.4), the anger, which the participants initially express towards them, is also fuelled by their possessive desire for the loved object whom they have lost to a rival.

When introducing the concept of **primary envy** (see 3.18), Klein (1957/1997) sheds further light on the infant's first emotional partnership. In distinguishing between envy and jealousy, Klein suggests that "envy is the angry feeling that another person possesses and enjoys something desirable-the envious impulse being to take it away or spoil it…and…. jealousy derives more from a fear of losing what one has" (in Grosskurth, 1986, p. 414). Consequently, envy invades what should have continued to be a carefree relationship of pleasure and love with the breast but one in which the infant is undermined and distressed in his efforts to establish a secure base in the world. Furthermore, envy is internally driven, insatiable and will always find an object on which to focus (Klein, 1957/1997). In particular, Klein's emphasis on primary envy refers to the aggression which is directed not on rivals of the object but on the object itself and represents a malign resentment of its goodness (1957/1997).

However, as discussed in chapter three of this thesis, two primary forms of envy were conceptualised by Klein (1957/1997). She proposed the first form of primary envy as aggression towards the good available object (the breast) and she proposed a significantly overlooked *second* form of envy that is triggered by the unavailable breast which induces the pain and suffering of *deprivation.* It is this second form of primary that we also focus our attention on in the participants' experience of betrayal as it is a manifestation of their intense suffering in the face of deprivation as a result of the absence of a loved object. In addition, deprivation by and of the loved object increases the participants' sense of alienation which emerges as the central phenomenon in the experience of betrayal.

The participants project feelings of loathing onto their partners in the form of **private gloating** (see 5.6.1.5). Gloating is fuelled by pain and anger at the *loss* of the loved object and is a manifestation of the participants' experience of deprivation and unavailability of the loved object. Of significance here is that as indicated in the previous paragraphs in this section, Klein (1957/1997) suggests that pain and suffering as a result of deprivation by the unavailable, loved object elicits feelings of envy towards the loved object. Therefore, one could also consider whether feelings of envy which are elicited as a result of deprivation in the participants' experience of betrayal as well as whether feelings of jealousy, do not also play a role in the manifestation of gloating? It should be noted that this suggestion is not based on a theoretical finding in this study as the participants' intrapsychic processes were not explored in exhaustive detail. Rather, it is aimed at facilitating

further thought around the role of envy as a result of deprivation by the loved object, in the participants' experience of infidelity.

Furthermore, the participants internalise and relish the sadistic pleasure they experience when hearing that their partners are experiencing problems in their relationships either with the affairee or with extended friends and family members outside the new dyad. By privately gloating about their partners' misfortunes, the participants indirectly attack the perception of the goodness of the lost loved object and not the lost, loved object directly as they are no longer in the relationship. Private gloating therefore becomes a means through which the participants are able to express their loathing and contempt of the loved object in his or her absence.

Not only do the participants gloat about the difficulties which their partners encounter in their new relationships but they are also resentful of any windfalls or successes both in their careers and their relationships which their former partners may experience once the relationship has been abandoned. In addition, the participants entertain fantasies of either humiliating their loved object in public or fantasize about their partners' true, devious natures being exposed (see 5.6.1.5).

Furthermore, the participants experience a sense of injustice when they learn via acquaintances, friends and family members of their former partners' apparent happiness and success. In this regard, the participants believe that *they* deserve to be happy and their partners, punished for having betrayed them, whereas they perceive the tables as having turned on them. Consequently, feelings of envy towards their partners may also be elicited as a result of the perceived goodness (happiness and success) which the partners appear to enjoy and of which the participants are deprived.

In addition, their partners' act of betrayal and abandonment becomes encompassing in the participants' experience over time and their association with the bad aspects of their partner increases which intensifies their persecutory anxiety. Also, the participants' difficulty in attempting to integrate both good and bad aspects of the loved object once the relationship has been abandoned increases giving rise to further persecutory anxiety. The dangers associated with persecutory anxiety are felt to threaten the ego and conjure up fear of death (Klein, 1957/1997).

A clarification of jealousy and envy needs to be re-emphasised at this point. Although as mentioned previously, Klein (1957/1997) indicated that feelings of jealousy are manifested in the presence of a rival object and focus on the rivalry for a good object, I suggest that the feelings which the participants experience in this instance may be a *mingling* of feelings of jealousy and envy as they are directed at both the rival object and at the *goodness of relationship* which their former partners and the rival objects are perceived to share and enjoy and of which the participants are consequently deprived.

6.2.4.2. The rival object.

A further aspect associated with a mingling of feelings of envy and jealousy is significant in this discussion namely the conceptualisation of the **rival object**. It should be emphasised that as discussed in Chapter Two of this thesis, the inherent nature of betrayal, is one of secrecy and therefore the rival object or objects, although very much a presence do not covertly impact on the inner or outer world of the participants as they have no knowledge of them and they only become a reality once their partners' infidelity has been disclosed.

Consequently, prior to the disclosure of their partners' betrayal, the rival object does not present a real threat to the participants or to the relationship. This occurs for two reasons. Firstly, the affairees as rival objects and their potential to threaten the participants' relationship with their former partners is only recognised retrospectively (see 5.6.1.2). Secondly, fantasies of potential rival objects or other threats to the relationship in the course of the participants' relationship with the former loved object are firmly suppressed and denied (see 5.6.1.5). Therefore, for the participants in this study, rival objects or threats to their relationship do not exist for the duration of the relationship as their unconscious fear of abandonment and alienation overrides and represses thoughts and behaviours which may alert them to behaviour in their loved object which may suggest a threat in the form of a rival object.

In this regard, I acknowledge that rival objects are not always hidden and may openly pose a threat to a relationship as well as openly pursue the loved object of another. However, evidence in this study suggests that the participants are initially unaware that their partners have extended the trusted and sexually exclusive dyadic boundaries of the relationship to include rival objects with

whom they have a secret relationship. Furthermore, the loved objects betray the participants by *colluding* with rival objects and allow themselves to be seduced into depriving the participants of the goodness of relationship and a sense of belonging.

Klein (1957/1997) places a strong emphasis on the *infant's* experience of the Oedipal situation as rivalry and less on the aspect of *collusion* in the relationship between the parental figures. A collusive relationship between a loved object and a rival object in the Oedipal triangle is significant and remains an inherent feature of betrayal (see chapter two). When one considers the participants' experience of betrayal, they perceive their loved objects as having colluded with a rival object/s, against them and the relationship, thereby increasing their feelings of anxiety and persecutory fears. Therefore, an act of betrayal is perceived as taking on the form of a conspiracy against the participants by their former partners and the affairees and they are powerless to intercept or challenge the process, as it remains concealed.

Furthermore, other than in the Oedipal situation, where rival objects take on form in the infant's world and threaten to possess the loved object, the magnitude of the impact and ensuing consequences of the experience of betrayal lies in the cunningly veiled but very real threat of *hidden* rival objects. Due to the importance of secrecy in an act of betrayal, rival objects remain outside any overt interaction between the participant and the partner. Therefore, they do not exist in the participants' conscious mind or external world.

As the participants do not engage in rivalry for the loved object due to their unawareness of any threat or need to compete for their loved object, the rival objects emerge as victors without engaging in any form of rivalry with the participants. Therefore, only once their partners' act of betrayal has been exposed, do the participants become aware of rival objects which threatened their relationship and ultimately robbed them of their loved object. This results in persecutory fears manifesting as heightened vigilance and paranoia which are some of the significant behavioural and intrapsychic consequences of the participants' experience of betrayal (see 5.6.1.5).

In addition, once the partners' infidelity has been disclosed, the participants experience a compelling and insatiable need to know what the rival object looks like if they are not known to

them. Participants, who have not met the rival object, fantasize about the person which persists and which creates anxiety in the participants. In this manner therefore, the participants are able to identify an object which will become the target of their feelings of jealousy. However, I suggest that a mingling of feelings of envy as well as feelings of jealousy may be elicited in relation to the rival object in the following manner:

Firstly, the participants grapple with the experience of pain and suffering as a result of deprivation by the loved object as a result of his or her preference for the rival object. Furthermore, they also grapple with wanting the goodness of relationship which the loved object and the rival object are perceived to enjoy, but which has become unavailable to them. Consequently, feelings of envy towards the loved- and rival object may be elicited. Secondly, the participants grapple with the perception that the rival object must in some way be superior to themselves otherwise their loved object would not have abandoned them for the rival object. Furthermore, feelings of jealousy and possessiveness of the loved object are elicited as the participants compulsively compare themselves to the rival object. In addition, feelings of envy towards the rival objects may also be elicited as a result of the superior attribute/s which they are perceived to possess and which the participants lack.

In addition, the rival object does not pose a current threat to the relationship as it is already destroyed. In essence, there is no rival object or rivalry as the rival object has been concealed. Furthermore, the participants suppress their wish to resume the relationship with their loved object as they are intensely humiliated and feel rejected. Therefore, the participants do not vie for the loved object as he or she is seen to have indicated a clear preference for a relationship with another.

In the participants' experience of betrayal, the rival object or the affairee is initially perceived to be the *good* and *better* object by virtue of the fact that their partners have chosen them above the participant. Therefore, feelings of jealousy are elicited when seeing the rival object. They consider the affairees' physical attributes as well as their personality, placing both under scrutiny and attack from the participant and from close friends who attempt to pacify the participant by emphasising the negative aspects of the affairee. This however, causes them much confusion as their former perception of themselves as lovable and acceptable individuals is rejected as a result of their partners' abandonment.

Furthermore, they grapple with attempting to integrate the affairee as a bad object in their experience of betrayal because if they were not good objects, their former partner is likely not to have abandoned the relationship in their favour. Identifying the authentic bad object in the participants' experience of betrayal is a difficult one as they in turn consider themselves, their partners and the affairee to assume this role, prior to later integration of their experience of betrayal.

A significant aspect in the participants' experience of betrayal is the little considered avenue of unconscious self-destructiveness which they follow in their attempt to hide their feelings of jealousy from others and from their partners. In particular, they deliberately attempt to suppress their feelings of jealousy towards their partners for fear of appearing desperate and needy of them. However, by attempting to suppress their feelings of jealousy, the participants therefore also need to suppress their aggression towards their loved objects.

As Klein (1932/1975) indicates, the capacity for envy is linked to the death instinct or by inference, is the expression of inborn aggression and is seen as the infant's response to frustration. In this regard, the participants attempt to internalise their feelings of jealousy and envy. However, as a result of their increasing anxiety, they are obliged to expel their intensity, suffering and longing for relationship by means of projections onto the perceived good relationship which is being enjoyed by their former partner and the affairee and which has been taken from them. The perception of a good relationship remains part of the intrapsychic processes and consequently remains internal to the participants' experience.

Furthermore, being both abandoned and betrayed, the participants are unable to reach a resolution to the crises by either totally rejecting their loved object because they have idealised them (Grosskurth, 1986). Klein (1957/1997) suggests that this form of defence erected by the ego occurs as a means of protection against the ravages inflicted by envy.

In addition, the participants have difficulty finding an avenue leading to compromise and forgiveness and have feelings of ambivalence towards their partners. Therefore, idealisation and ambivalence are two intrapsychic processes which come into play at this time, which significantly

influence the participants' inability to successfully negotiate and overcome both the persecutory and depressive anxieties associated with their experience of betrayal. Further discussion of the idealisation of the loved object in relation to the participants' experience of betrayal is presented in 6.2.5. In addition, an alternate mode of defence is also erected by the ego namely, **devaluation of the object** (Grosskurth, 1986). However, devaluation of the object does not emerge as a theme in the data.

Furthermore, as a result of their inability to forgive their partners at this time, the participants introject the resented loved object and launch a revenge attack on them in fantasy in which they imagine them to be eternally searching in vain, for a fulfilling intimate relationship. Introjection of the object amounts to its "displacement from reality on to the psychic process" (Deutsch, 1935/1965, p. 152). In addition, the participants fantasise about the disintegration of every intimate relationship which their former loved object pursues or attempt to pursue. However, this infers a process of introjective identification by the participants as they are tormented by the perception of themselves never being able to succeed and find fulfilling and lasting love in an intimate relationship (see 5.6.1.5).

It must also be noted that the participants' anger as a result of their partners' betrayal is initially particularly intense and amounts to what could be considered sadistic tendencies, which they harbour. However, as the participants are trapped in feelings of depression, they are neither able to accept and forgive their loved object nor to reject and relinquish it. In fantasy, the participants continue to seek love and approval from the same object who is repeatedly betraying.

Furthermore, the pain and aggression which the participants experience in the face of the perceptions of goodness of the others' relationship and which they attempt to confine to their internal world, contaminate the source from which feelings of jealousy and envy originate, namely, the participant him- or herself. In this regard, the suffering and pain of deprivation in the participants' experience of betrayal is exacerbated, as they are initially unable to project their feelings of jealousy and envy. Anxiety increases, depressive tendencies which require professional help is sought and the growing toxicity which has its source in jealousy and envy in the internal world of the participant intercepts their effective daily functioning.

6.2.5. Idealisation of the loved object in the experience of betrayal.

As indicated in 6.2.4, **idealisation** of the loved object makes way for anger and ambivalence once the participants learn of their partners' betrayal (see 5.6.1.3). Whilst in the relationship, idealisation of the loved object as a source of the life instinct occurred as a result of the sense of belonging and wholeness which the participants experienced.

Klein (1946/1997) conceptualised idealisation of the loved object in two ways. Firstly, she suggested that the primary good object is ideally experienced in early infancy as it represents the **core of the self,** embodies the infant's instinctual desires and unconscious phantasies and forms "…. the foundation of hope, trust and belief in goodness" (Klein, 1957/1997, p.180). The infant projects what amounts to his entire loving capacity, as well as his capacity for pleasure onto the object and this is then introjected together with the object's actual goodness to become his very core (see 3.7.4).

In this regard Klein (1960/1997), went so far as to suggest that "….without the good object at least to some extent becoming part of the ego, life cannot continue" (p.180). In this manner, the primary good object symbolizes the life instinct and therefore remains a source of all-giving, mental nourishment to the infant. Therefore at any one moment, the ego consists of states of pleasure such as feelings of love and gratitude when the good object has been introjected and states of persecution when the bad object is projected or re-introjected. Klein's thinking on the depressive position accounts for how this early state of flux gradually settles into a more permanent structure when repeated introjection and introjective identifications enable the setting up of more permanent features of the personality, optimally with the good object prevailing (Likierman, 2001).

Secondly, idealisation of the object serves to act as **a psychic defence mechanism**, whereby the object's goodness is protectively exaggerated. Idealisation in infancy is bound up with the splitting of the object to ensure that "….the good aspects of the breast are exaggerated as a safeguard against the fear of the persecuting breast" (Klein, 1946/1997). **Splitting** functions as a protective mechanism towards the ego, which facilitates a means of managing anxieties (see 3.17). This form of idealisation is seen to occur with increasing developmental integration in the individual and is able to accommodate a distorted sense of reality (Likierman, 2001).

In the participants' experience of betrayal, I suggest that idealisation of the object represents both forms of Klein's thinking in the following ways. Firstly, whilst in the relationship, the loved object embodies the life principle as he or she provides psychical sustenance in the form of a shared sense of psychical union with the participant. As a result, the participants experience a sense of belonging, psychical connectedness and continuity of relationship which is sustained over time and which are consequently aspects in the relationship symbolizing and strengthening the life instinct. The participants also experience an increasing sense of wholeness as they give and receive love in the intimacy of their relationship with a loved object.

Klein states that in the depressive position, an unconscious, lingering fear of loss of the loved object is also evident in the intimacy of a shared sense of union (Likierman, 2001). Whilst in the relationship however, the participants give little conscious thought to the possibility of losing their loved object either as a result of abandonment or to a rival object. Furthermore, the participants give little conscious thought to the possibility of the relationship disintegrating or being abandoned.

Therefore, in the process of being sustained by a rewarding and meaningful relationship representative of the life instinct, the prospects of rejection or abandonment by their partner indicative of the death instinct, are unwelcome alternatives to a sense of belonging and a shared sense of union. The participants idealise what their partners as life sustaining objects represent, as these aspects are vital in establishing the sense of wholeness the participants experience by being in relationship with them. The participants split off evidence, which is unconsciously communicated by the partner whilst in the relationship which points to rejection and the potential threat of disintegration of the relationship. In this manner therefore, the partner is preserved as a life giving force rather than representing an object, which has the potential to become persecutory.

Secondly, in having to deal with the unexpected abandonment of the relationship, which is initially perceived as illogical and does not endorse the continuity and daily contact with their partner in the intimacy of relationship, the participants defensively exaggerate the positive aspects of their partners as they idealise them and initially hold onto them in mind. In this instance, idealisation as a psychic defence mechanism protects the participants from the perplexing and curt termination of

the relationship by their partners who were initially experienced as loving and caring but whom in an instant exhibited the potential to be unpredictably persecutory. Consequently, the participants attempt to split of this aspect of their partners' behaviour as it is overwhelming and elicits debilitating anxiety.

At this point, it is important to emphasise that although our focus is on the experience of the participants' betrayal by their partners, we need to consider that the participants in fact deal with two aspects related to their experience of betrayal. The first is their abandonment by their partners as a forerunner to the second namely, exposure of their partners' betrayal.

Furthermore, it is evident that in the absence of the formerly loved object, it is only over time that the participants are able to conceive and sustain the image of the former partner as a bad object rather than a loved object, as they initially feel powerless in resisting potential attempts at reconciliation from their partners (5.6.1.5). The participants therefore, attempt to stifle their feelings of love for the loved object which has deceived them as they are unable to integrate the experience of betrayal as abruptly as what it is forced upon them.

Klein (1957/1997) suggests that stifling feelings of love and intensifying of hate is a frequent defence employed by individuals in the depressive position which is less painful to carry than the guilt which arises from the combination of love, hate and envy. Moreover, it may not express itself as hate but it may take on the appearance of indifference. A related defence is to withdraw from contact with people. As noted in the previous chapter, the participants initially choose to distance themselves both physically and emotionally from their former loved object to prevent themselves from being drawn into a relationship with them again while they attempt to come to terms with their experience of feeling alienated and the implications of betrayal (5.6.1.4). Their withdrawal is marked by persecutory anxiety, which increases in the light of the loved objects' abandonment.

6.2.6. Ambivalence in the experience of betrayal.

A concept related to idealisation which Klein describes and which is relevant in the participants' experience of betrayal is that of **ambivalence** (see 3.8.3)**.** Ambivalence, a feature of the depressive position, refers to the irreconcilable and conflicting feelings of love and hate which an infant

experiences towards a disappointing but none the less loved and intensely needed object (Klein, 1940/1975). Furthermore, this anguished state of ambivalence is considered to be crucial to feelings of depression and depressive illness. Without ambivalence, feelings of depression may never occur, since if either love or hate prevailed in the individuals' mind, he or she would resolve the situation by being able to either reject or accept the object (Likierman, 2001).

Within the ambivalent relationship, the early processes of splitting, characteristic of the paranoid-schizoid position continue to evolve but these are less aggressive in the depressive position. This higher level of integration enables the infant to experience guilt and depression and the anxieties that centre around the fear of losing the good object (Likierman, 2001). In addition, in adapting to the knowledge of loss, the infant reacts with anger towards the object thus experiencing ambivalence towards the object. Linked with depressive states, ambivalence towards the loved object in infancy is elicited in the face of loss, for example, as evident in the process of weaning (Klein, 1935/1975).

The participants' initial reaction to their partners at their abandonment and their own sense of alienation is that of anger and they confront them to gain clarity as to the reason for their apparent, sudden decision to terminate the relationship. In this confrontation with them, the participants' shock, fear, anger and anxiety at their abandonment and loss is projected onto their partners. We recall that in the first interaction with their partners' subsequent to the disintegration of the relationship, the participants have no knowledge of their partners' betrayal and are reacting to their perception of their sudden abandonment. Furthermore, their partners' unsatisfactory response and illogical explanation for the abandonment of the relationship, merely serves to increase their anger, fear and anxiety.

Furthermore, as a result of the partners' projections of hostility and defensiveness, the participants introject their partners as loved objects who now have the potential to become persecutors. However, splitting of the negative aspects of the partners occurs in order to preserve the perceived goodness of the loved object, which results in feelings of ambivalence towards them. These feelings of ambivalence as a consequence of betrayal, are also experienced in some instances towards people external to the dyad which influence the participants' inner world and their judgement of reality (5.5.3).

Ambivalence and concomitant splitting of the negative and positive aspects of their partners continues to occur as the participants learn of and are faced with having to integrate their partners' betrayal. Initially, the participants physically and emotionally withdraw from others (see 5.2.2.) and they deliberately have very little or no contact with their partners as they attempt to manage the chaos of their internal world.

Their initial physical and emotional withdrawal from a Kleinian perspective suggests that at this time, the participants' internal good object which was previously securely established within their egos, takes on a precarious quality. Consequently the participants' internal world temporarily becomes an unsafe environment, dominated by their bad rather than their good objects. As the participants reintroject the bad object into the ego in this instance, they experience a state of persecution rather a state of pleasure. This in turn delays the opportunity for optimal functioning with the good object predominating (Likierman, 2001). This process underscores their physical and emotional withdrawal.

Furthermore, at this time of temporary retreat, murmurings of the Oedipal complex reverberate through the process as a healthy Oedipal complex depends on the ability to establish a good object within (Likerman, 2001). Therefore, in the light of a temporarily compromised internal good object and dominant bad objects, the female participants in this study in particular, have no desire to engage in an intimate relationship at this time. From a Kleinian perspective regarding the good object in the Oedipal situation then, the female participants temporarily reject the penis and temporarily retreat from "….assuming the responsibility for creating new life and offering nurture" (Likierman, 2001, p. 131). Similarly, by losing the loved object (in infancy the maternal object), the male participants in this study, are rendered helpless in having protected their partners or having the ability to restore the relationship. Consequently, at this time of physical and emotional withdrawal (see 5.6.1.4), they display some measure of resentment and become demanding of the resources of the loved object rather than "….becoming a generous, impregnating father" (Likierman, 2001, p. 131).

Furthermore, during the stage of physical and emotional withdrawal, the nature of the splitting processes associated with ambivalence in the participants' experience of betrayal does not diminish in aggression but rather assumes a paranoid-schizoid characteristic thereby *increasing* in aggression as the loved object is seen to have abandoned them and is irrevocably lost to the

participants. The splitting processes that occur during ambivalence become exaggerated as the ego faces the potential threat of fragmentation and disintegration in the light of overwhelming internal chaos (Likierman, 2001).

Exaggerated regressive splitting processes of a paranoid-schizoid characteristic in turn elicit the psychic defence of idealisation (see 6.2.5.). Therefore, I would suggest that in the participants' experience of betrayal in this study, ambivalence in the depressive position is a transient state in the face of real and irrevocable abandonment by a loved object, which initially accommodates the participants' persecutory anxieties of an intense, paranoid-schizoid characteristic. However, as these persecutory anxieties persist and increase, idealisation occurs.

Of further significance in the participants' experience of betrayal, is the indication that idealisation of the loved object serves as a transient psychic defence and distortion of reality, as the participants are immediately challenged with the external reality of their partners' physical absence and the abandoned relationship (see 5.6.1.2.). This external reality is validated once their partners' act of betrayal has been disclosed (see 5.6.1.3.). Furthermore, in the conscious presence of external reality, the participants are faced with the challenge of integrating their experience of betrayal, over time.

Further discussion continues regarding the participants' internal distortion of reality as a result of exaggerated splitting processes of the object. In the following section, **denial** as an additional feature of the exaggerated splitting process of the object into good and persecutory aspects, is discussed.

6.2.7. Denial of the persecutory aspects of the loved object in the experience of betrayal.

As indicated in 6.2.5, idealization of the object occurs as a result of exaggerated splitting processes of a paranoid-schizoid character. Furthermore, idealization is a corollary of persecutory fear. In this instance, two processes come into play in idealization, namely splitting of the object into good aspects and persecutory ones and the **denial** both of feelings of frustration and of persecution (Klein, 1946/1997).

Therefore, in the paranoid-schizoid position, the bad object is not only separated from the good object but its very existence is denied, as are the feelings of pain and frustration. This is inextricably interwoven with the aspects of denial of inner (psychic) reality (Klein, 1946/1997). Of importance however, is that not only a bad situation and bad object are denied but an *object-relation* is also denied and is in early infancy, annihilated. Therefore, a part of the ego from which feelings towards the object originate, is denied and annihilated as well (Klein, 1946/1997).

What is evident in the participants' experience of betrayal is that splitting of the good and bad aspects of the object as seen in the process of idealisation does not only occur once the partners have abandoned the relationship and after their infidelity has been disclosed. Rather, splitting processes of a paranoid-schizoid nature that result in denial of persecutory aspects of the loved object while the participants are still in relationship with their partners, are evident in the data (5.6.1.2).

Furthermore, the participants retrospectively come to the awareness during the stage of physical and emotional withdrawal (see 5.6.1.4) that whilst in the relationship, they unconsciously denied any aspects of the relationship or of their partners' behaviour, which could be perceived as threatening to the continuity of the relationship or loss of the loved object and feelings of alienation. In particular, it is evident that the participants employed the psychic defence mechanism of denial when faced with anxiety-provoking situations such as conflict between themselves and their partners, as this is perceived as threatening to the continuity of the relationship. Denial as a psychic defence however, provides only temporary relief from pain and cannot be adopted as a long-term developmental strategy. Consequently, if used excessively, it can actually interfere with the integration of a sense of reality (Likierman, 2001).

In addition, the participants realise that they unconsciously denied parts of themselves and sacrificed of their personal needs, in order to retain the love of their partners (5.6.1.5). Therefore, as indicated in the opening paragraph of this section, a part of the participants' ego is denied and annihilated in order to preserve the loved object and retain the relationship and sense of belonging.

Of further importance in the participants' experience of betrayal in this study, is that the *length* of their intimate relationship (see Table 4.1) is *independent* of an indication that denial of persecutory

aspects of the loved object occurred. Consequently, in this study, it is evident that denial of persecutory aspects of the loved object takes place in an intimate relationship as a result of splitting processes of a paranoid-schizoid nature.

Although splitting processes of the paranoid-schizoid position are considered by Klein (1946/1997) to dissipate in aggressiveness and intensity once the infant reaches the depressive position and progressively matures, it is apparent in the participants' experience of betrayal that engaging in a relationship of an intimate nature cannot be separated from the intensity of an underlying and ever-present unconscious state of anxiety regarding the loss of the loved object (see 3.17) and an unconscious **underlying fear** of abandonment by the loved object. The state of anxiety and the underlying fear of abandonment that the participants experience however, indicate an archaic quality rather than having been acquired or learned and I would therefore suggest, have their roots in the paranoid-schizoid position.

6.2.8. The interplay between internal world and external reality in the experience of betrayal.

A further feature, which has bearing on the participants' experience of reality, is the ambiguity they develop towards their perception and experience of their partners' behaviour and of the relationship, as a result of their experience of betrayal (see 6.2.6). In particular, they mirror the **internal world and external realities** that they believe they experienced whilst in the relationship, against the internal and external realities of their current experience, as a result of their partners' betrayal.

Furthermore, once the participants learn of their partners' betrayal, they retrospectively question the authenticity of their experience of their partners' consistently loving, rather than abandoning behaviour towards them, whilst in the relationship. This line of questioning elicits feelings of ambiguity within the participants, as they in retrospect, perceive the relationship to have taken on a superficial and fake quality, rather than providing and reflecting the profound depth and sense of belonging which they believed they experienced whilst they were in the relationship (see 5.6.1.2.). In addition, the participants' ambiguity continues and increases over time, as closure regarding their partners' true reason for the abandonment of the relationship remains elusive.

Questioning the reality of their experience whilst in the relationship and comparing it to their subsequent experience of reality after their partners' betrayal, is disturbing for the participants. In their search for truth, they are unable to secure a coherent link between the pre- and post betrayal realities of their experience, of their partners' behaviour and of their experience of the relationship. As indicated in 5.6.1.5, the participants have particular difficulty in integrating this aspect of their experience of betrayal and they are compelled to seek professional assistance.

In addition, the participants' experience of the physical absence and loss of psychical union with their partner is intense and very real to them. However, managing this externally imposed reality as a result of the abandonment of the relationship and absence of their partner, maintains internal distortions of reality, such as idealisation and denial which had already occurred whilst in the relationship (see 6.2.7). As indicated in the preceding paragraphs, the participants initially maintain the internal distortion of their partners as loved objects once the relationship has been abandoned, to avoid the potentially ego-consuming fear of persecution and annihilation by them.

Furthermore, as evident in this study, the participants experience additional significant internal distortions of reality as a result of their partner's abandonment rather than as a result of their partners' betrayal. Various forms of brief but severe dissociation such as depersonalisation and de-realisation, as well as psychogenic amnesia are experienced (see 5.6.1.5). This is in keeping with Klein's (1957/1997) emphasis on the defensive principle of maintaining internal divisions acquired in infancy that aim to isolate the source of disturbance whether this be the bad, anxiety-inducing imago or the sadistic aspect of the self. However, she did not assume that such internal divisions could actually succeed in altogether removing the source of disturbance from awareness. Instead, she located it in a single entity which though persecuting could now be addressed at an ideational level (see 6.2.5). Consequently, in the participants' experience of betrayal, their defensive processes of dissociation are what Klein refers to as active strivings to separate specific portions of experience from the psyche, as they have the potential to overwhelm the individual (Likierman, 2001).

In addition, within a Kleinian framework, the mind is able to accommodate and address negative experiences and disturbing aspects of the self when they no longer threaten to overwhelm the good object (Klein, 1957/1997). Initially however, accommodation of negative aspects of the

participants' selves as a result of their partners' abandonment and the later awareness of their betrayal is deferred as the participants struggle to come to terms with the apparent irrationality of their partners' behaviour. It is only much later in the process of assimilation and integration of the knowledge of their partners' betrayal, that the participants feel less overwhelmed by feelings of inadequacy and unworthiness imposed on them as a result of their partners' preference for another.

Furthermore, Klein (1930a/1975) states that as an increasingly integrated sense of reality develops, the small child is able to recognise the good parental figures and mitigate the internally distorted harsh ones. However, in the participants' experience of betrayal, the partners who are introjected as loved and idealised objects during the relationship and who remain idealised for a brief period after the termination of the relationship and the exposure of betrayal, become cruel and persecutory figures over time.

In addition, the partners are experienced as threatening to the continued emotional and physical well-being of the participants. As a result of internal distortion of objects due to abandonment by the partner, the loved object is initially idealised (see 6.2.5). However, the external reality of the loss of a partner as a result of the abandonment of a relationship specifically presents itself as relentlessly undistorted and the participants become increasingly and intensely aware of their partners' very real and tangible absence. The loved objects therefore increase in their potential to be punitive and persecutory and are perceived as such.

Furthermore, as the participants retrospectively reflect on their perception of external reality whilst they were in the relationship, they painstakingly scrutinize their perception of their partners' behaviour prior to his or her betrayal. They do this in an attempt to validate or negate aspects of their perception of their experience of the relationship, in the hope that it will extract an element of authenticity in their lived experience of the relationship (see 5.6.1.2).

The importance of reality in Kleinian thinking contradicts primitive subjectivity. Therefore for the purpose of overcoming the depressive position, what matters about external reality is not merely its authenticity but the fact that through it the infant discovers an account of events that are governed by principles of continuity (Likierman, 2001). Since the principles of continuity are internalised, an inner life evolves from a series of initial momentary omnipotent urges to one that survives the

omnipotent moment. Only when this independent continuity of the external world is accepted, can the infant establish within his psyche a good object that can outlive his temporary rages. In this view, reality offers healing by asserting the continuity in time and space of good objects and life's goodness (Likierman, 2001).

6.2.9. Continuity in the experience of betrayal.

When considering the phenomenon of internal distortions in an infant's psyche, Klein (1940/1975) alludes to the importance of **continuity** in the relationship between the infant and the loved object**.** She indicates that continuity is generated in the repetitively reassuring contacts that the infant has with the actual loved and undamaged object and that such reassuring contacts with an external object gradually correct internal distortions in the infant's psyche. In this manner, his sense of reality increases and primitive anxieties are diminished (Likierman, 2001). Principles of duration or continuity of the external world are independent and internalised in infancy in order to establish a good object in the psyche. In this manner, reality itself offers emphasising the duration, in time and space of good objects and life's goodness (Likierman, 2001).

Furthermore, this also suggests that such goodness can be subject to temporal processes that dissipate or disperse it such as sadism or greed (Likierman, 2001). Therefore, continuity of external reality is an important facet of the participants' relationship and affords them a sense of ongoing, rather than erratic psychical intimacy with their partners. This in turn increases their willingness to trust their partners and remain physically and emotionally vulnerable to them in the relationship. In addition, the participants experience an increased sense of belonging and connectedness to their partners (see 5.6.1.1).

As a result of the partners' betrayal however, the participants experience a disruption in the continuity of previously perceived, reassuring contact with the loved object, as a result of the unexpected abandonment of the relationship. This temporarily leads to the resurrection of primitive anxieties. Furthermore, the disruption in continuity of relationship with a loved object negatively influences the participants' continuity of the experience of external reality which results in a temporary disturbance in their integrated sense of inner reality (Likierman, 2001).

Continuously consistent experiences of external reality therefore engender trust in the external world and an increased confidence in an individual's capacity to perceive and understand the things around him. This aspect of continuity in external reality becomes the infant's most important means of overcoming persecutory and depressive anxieties and is what Klein (1952a/1997) considers to be reality testing. In addition, continuously consistent experiences of external reality underlie part of the **mourning** process in adults (see 3.8.2).

6.2.10. Mourning in the experience of betrayal.

In Klein's description of mourning, she suggests: "Whenever grief arises, it undermines the feeling of secure possession of the loved internal objects, for it revives the early anxieties about... a shattered inner world….and persecutory anxieties in the depressive position are reactivated in full strength" (1952a/1997, p.77). Furthermore, the successful *reinstating* of the external love object which has been lost and is being mourned and whose introjection is intensified through the process of mourning, suggests that the loved *internal* objects are restored and regained. In this regard, reality testing as a feature of the mourning process is the manner in which connections to the *external* world are renewed and the disrupted inner world of the individual is re-established. Consequently, mourning involves a repetition of the emotional situation which the infant experiences during the depressive position as he struggles with the task of establishing and integrating his inner world and of securely building up good objects within himself (Klein, 1952a/1997).

We recall that according to Klein (1948/1997) an internal object is a dynamic phenomenon which exerts an influence on the individual's way of experiencing life and crucially affects relationships with others (also see 3.9). Furthermore, it is wedged in the inner world of the individual, which both becomes identity and yet differs from what the individual feels to be himself. However, it is not visualised and unchanging as a representation might be but rather a spirited process constantly interacting with individual mood, perception and psychosomatic sensations (Likierman, 2001). In addition, it is particularly during the process of mourning that the infant battles to retain a good relation to the internal object, which existed previously, and to sustain a feeling of strength and comfort through this internal companionship (Klein, 1963/1997).

Klein (1952b/1997), states that a successful mourning process depends not only on establishing within the ego the person who is mourned, but also on re-establishing the first loved objects, which in early infancy were felt to be endangered or destroyed by destructive impulses. Furthermore, a fundamental factor which determines whether or not the loss of the loved object will be normally overcome, is the extent to which the depressive position has been successfully worked through and the loved introjected objects securely established in the inner world of the individual (Klein, 1952b/1997).

In the participants' experience of betrayal, a state of mourning is activated by their unexpected and abrupt loss of their loved object. Loss of the loved object is an internal event related to the internal object and is also bound up with the perceived loss of the external object or its qualities due to frustration, weaning and separations (Likierman, 2001). According to Klein (1960/1997), loss of the loved internal object as an essential feature of an individual's functioning, leads to an internal disaster. Segal (1978) refers to the experience of the loss of the loved object as the infant's internal world having been shattered. Similarly, Riviere (1991) refers to a "nightmare of desolation" (p. 145), which describes the chaos of the infant's internal world following the loss of the loved object.

As is evident in the participants' experience of betrayal, loss of the loved object is exacerbated by their increased awareness and their experience of a sense of disconnectedness from their partners and significant others. Not only do they mourn the physical separation and absence of their partner but also the psychical intimacy and connectedness they shared and experienced in their relationship. In addition, they mourn the loss of contact with mutual friends and their partners' family members with whom they have little further contact, as a result of their partners' abandonment of the relationship (see 5.6.1.5). Furthermore, as a result of their partners' betrayal, the participants mourn the loss of fantasies, hopes, dreams and the loss of expectations of a shared future, which they perceived the relationship to have initially promised. The participants also mourn the temporary loss of an integrated sense of self (see 5.6.1.5).

During the process of mourning the loss of their loved object and their relationship however, the participants find it difficult to retain their good relation to their introjected loved object, as they experience their inner world as being shattered and in complete chaos as a result of their partners'

betrayal. As Klein (1952a/1975) suggests, during the process of mourning, intense persecutory anxieties of the depressive position are reactivated and the participants experience a sense of disillusionment and distrust of prospective external loved objects.

Recalling the source of these persecutory anxieties, Klein (1952a/1997) states that when the infant feels he contains good objects, he experiences trust, confidence and security. On the other hand when he feels he contains bad objects, he experiences persecution and suspicion. Therefore, as a result of their severed relationship with the external object, the participants struggle to hold on to their conviction that a successful, intimate relationship is possible with a significant other. This is evident in their attempts to summon up images of an external reality of successful, intimate relationships which they know exist as seen in their friendship and family circles (5.6.1.5).

6.2.11. Loss of the loved object in the experience of betrayal.

Klein (1948/1997) purports that during the first three months of life, when splitting processes and persecutory anxieties are at their peak, a stage of depressive anxiety and guilt arises. Persecutory anxiety therefore arrests the process of ego-integration and experiences of depressive anxiety, guilt and reparation are only of a transitory nature. Consequently, the loved, *but injured* object may change into a persecutor and the urge to repair or revive the loved object may turn into the need to pacify a persecutor. Therefore, in the depressive position, when the ego is more integrated, persecutory anxiety persists. Persecutory anxiety relating to the bad aspect of the super-ego as well as grief, depression and guilt exist. In addition, defences against persecutory anxiety exist in conjunction with defences against depressive anxiety (Klein, 1948/1997).

As the participants experience a temporary shattering of their internal world in the light of the external reality of their partners' abandonment of the relationship and of their partners' betrayal temporary order of internal psychic processes is disrupted. Consequently, a disruption in the relationships to the internal and external objects occurs in the face of increasing persecutory anxieties. In particular, the participants no longer experience their partners as the loved object but rather as a persecutor who is capable of inflicting intense psychic harm on them in the light of their abandonment and betrayal (see 5.6.1.3). We recall that the participants do not initially experience their loved object as persecutory once the relationship has been abandoned as the psychic defence mechanism of idealisation (see 6.2.5) and ambivalence towards the partner is in place.

Although the participants have little contact with their loved objects once the relationship has disintegrated, the participants increasingly experience their loved object as persecutory. Two sources that give rise to feelings of persecution are evident in their experience of betrayal. Firstly, feelings of persecution are experienced as the participants initially experience themselves as being reluctantly vulnerable, and accommodating towards their partners as they entertain the fantasy that their partners may wish to reconcile with them.

Therefore the external loved object, namely the former partner, is internalised as a persecutory object, which disturbs the participants' sense of integration and experience of a secure internal loved object. Secondly, the participants experience their former partners as increasingly persecutory over time. This occurs because the participants perceive their partners as lacking integrity. In addition, the partners' ability to inflict unforeseen and extensive harm to the participants and to their relationship is experienced as persecutory.

6.2.12. Depressive anxiety, guilt and forgiveness in the experience of betrayal**.**

Klein (1957/1997) states that depressive anxiety, guilt and the reparative tendency are only experienced when feelings of love for the object *predominate* over destructive impulses. Therefore, recurring experiences of love, or ultimately the life instinct overcoming hatred or the death instinct are imperative for the ego's capacity to integrate itself and to synthesize the conflicting aspects (good and bad) of the object. In these instances, the association with the bad features of the object including that of persecutory anxiety have diminished (Klein, 1957/1997). Furthermore, Klein (1948/1997) suggests that these processes are usually experienced simultaneously.

As indicated in the participants' experience of betrayal, they experience increased feelings of ambivalence and indifference, rather than love. Consequently, the tendency towards the death instinct surmounting the life instinct is greater and persecutory anxiety rather than depressive anxiety escalates. Also, feelings of guilt and the ability to forgive their partners are inaccessible at this time as the participants hold their partners responsible for the act of betrayal (see 6.2.3). Therefore, in the participants' experience of betrayal, they entertain the perception of having been grievously injured and unfairly treated by their loved object and the processes of guilt and forgiveness in the depressive position is arrested.

In addition, Klein (1948/1997) indicates that depressive anxiety is the process whereby the ego synthesizes destructive impulses and feelings of love towards one object. However, in the participants' experience of betrayal, an increase in persecutory rather than depressive anxiety, is evident in the manifestation of paranoia, suspicion and brief but severe episodes of dissociation, which they experience (see 5.6.1.5). The manifestation of these episodes of dissociation indicates the work of primitive defence mechanisms inherent to the paranoid-schizoid position (see 3.12). These defence mechanisms aim to annihilate not only pain and anxiety but also the very awareness that leads to them. Therefore, the participants aim to sever painful experiences from the self and also remove those aspects of the loved object which they experience as being malevolent (Likierman, 2001).

6.2.13. Guilt in the experience of betrayal.

In Kleinian thinking, the origin of guilt lies in the infant's experience that harm to the loved object is caused by his aggressive impulses. This feeling of guilt "…. may extend to every evil which befalls the loved object – including the harm done by the infant's persecutory objects" (Klein, 1948/1997, p. 36; also see 3.8.5). Furthermore, Klein states that in the depressive position, the infant experiences guilt and remorse and this functions as the starting point of moral development (Likierman, 2001). Specifically, the depressive position has been felt to mark the beginning of intersubjective awareness and suggests the infant's ability to recognise, and show consideration and concern for a whole mother. In this understanding, the depressive position necessarily lays the foundation for internal moral structures (Likierman, 2001).

In this study however, the participants report few feelings of guilt in their experience of betrayal, although they do gloat privately when informed of their former partners' subsequent relationships that fail (see 5.6.1.5.). When gloating however, the participants do not report feelings of guilt that originate as a result of persecutory thoughts and feelings towards their former partners. The tendency towards gloating in the participants' experience of betrayal appears to be restricted to the area of intimate relationships rather than to *general* misfortune that befalls their former partners. However, this aspect of the participants' experience of betrayal was not explored in this study and may indicate the *uniqueness* of the individual's personality structure and ego-integration, rather than being representative of the experience of betrayal.

Furthermore, as indicated earlier in this study, Klein describes the depressive position as giving rise to two main conflicting strands, namely a tragic and a moral strand (Likierman, 2001). The moral strand allows the infant to experience guilt for attacks on the imperfect and frustrating object and so accept responsibility for personal aggression. This enables the infant to engage in reparative processes that salvage, restore and preserve the internal object, establishing it securely in the mind as mostly good and as a lasting presence that can be preserved. In addition, this moral process corresponds to an attitude of concern for the object, an ability to forgive and accept its normal limitations (Likierman, 2001).

These psychical realities of tragedy and morality are concurrent descriptions that work on two levels within the Kleinian texts. Tragedy however, can only initially be known as a total situation that dominates experience and is a subjective but powerful psychical reality. Klein (1945/1975) suggests that in the socialized individual, a continual underlying level of tragedy ensures that the secondary higher level of morality retains its prudence, for morality must assume the possibility of irrevocable loss all the time. Therefore, the subjective internal scenario that corresponds to this is the overcoming of tragic states (Likierman, 2001). Further discussion on Klein's concept of overcoming in the participants' experience of betrayal is discussed later in this chapter (see 6.2.16).

While the world of tragic, irrevocable loss implies a world that has been overwhelmed by destruction and guilt, the world where a moral framework is secure is one in which an order has been set up specifically to prevent tragic consequences. This means that underlying the description of morality with its powers of reparation, hope and continuity and with its measure of control over events is the tragedy that ends in destruction and loss, and that leads to despair and madness (Klein, 1935/1975). As suggested in Kleinian writings, its essence is the ability to carry some guilt, experience the state of the internal object, continually make good any damage inflicted on it and therefore preserve it. Within such an arrangement, damage is not allowed to reach absolute proportions for a continual internal awareness implies a continual reparative movement (Likierman, 2001).

When referring to the earlier discussion in the preceding paragraphs regarding the aspect of gloating in the participants' experience of betrayal, I would suggest that one reason for the

suppression of *general* gloating, which the participants express, is linked to their moral development and ego-integration. In addition, the suppression of guilt regarding the disintegration of the relationship is also linked to the moral development and ego-integration of the participants in this study.

Moral development as noted earlier is also influenced by the values of the society in which the individual is raised (see 5.6.1.1). Consequently, in this study, gloating at others' misfortune would go against the perception that the participants have of themselves as individuals with integrity. Furthermore, the participants' religious values would not accommodate gloating without experiencing guilt and consequently persecution by their superegos.

Also, the participants share perceptions regarding the moral nature of intimate relationships, which upholds fidelity. As noted earlier, the participants have been raised in similar cultures and share similar expectations of a partner in an intimate relationship (see 5.6.1.1). Therefore, as a result of their partners' betrayal, the participants suppress a tendency towards guilt as they absolve themselves from blame and do not assume responsibility for the disintegration of their relationship.

Rather, in their experience of betrayal, the responsibility for the loss of relationship and the participants' subsequent suffering as a result of their partners' damaging behaviour is largely deferred to their partners and the participants experience them as persecutory. Consequently, due to the participants' level of moral development and integration, they suppress feelings of guilt in service of their expectations regarding intimate relationships and their partners' violation of these expectations.

Furthermore, in the participants' experience of betrayal, the occurrence of injury is reversed as they (their egos) are perceived as having been injured rather than themselves having inflicted injury on their partners. In addition, the external, loved object becomes persecutory not as a result of the participants' doing but rather by the partners' own doing as they betray the participants. Therefore in this instance, the superego overrides the individuals' tendency which Klein (1948/1997) describes, towards feelings of guilt and remorse in the depressive position. This process is characteristic of processes evident in the paranoid-schizoid position.

6.2.14. Reparation in the experience of betrayal.

It is also evident within the context of this study that the participants do not express a tendency towards reparation. Rather, reparative themes do not exist in the data. Klein (1948/1997) suggests that reparation is the urge which the infant experiences to undo or repair harm which he has caused to the loved object. Therefore, the reparative tendency can be considered as a consequence of a sense of guilt (see 3.8.4). Furthermore, the reparative tendency complements the fundamental need for human beings to be aware of the significance of preserving both psychical and material resources on which life depends (Klein, 1940/1975).

Reparation (see 3.8.2) is an important intrapsychic process that enables an individual to surmount the difficulties associated with a depressive position. Klein (1955/1997) indicated that this process enables the infant after a bout of mistrust and sadistic attack, to restore the mother as loved object to her wholesome and loved state. The reparative tendency is an expression of the life instinct in its battle against the death instinct. Therefore, an inability to make reparation colludes with the pull of persecutory anxieties in the paranoid-schizoid position, coercing the individual to remain trapped in an egocentric chasm (Likierman, 2001). Reparation is a lifelong activity when there is **hope** that the attacked object can be recovered and grows from a temporal awareness, which enables the individual to address the destructive consequence of his own sadism.

In their experience of betrayal, the participants have difficulty in forgiving their partner as they have been abandoned with little hope or mutual desire for reconciliation. The internal, good and loved object is not readily predominant and the participants grapple with rescuing and preserving it as they are unable to forgive their partners. Consequently the lasting presence of the good and loved object is compromised as the participants attempt to retain it in mind as mostly good. A further aspect of the participants' inability to forgive their partner is that they do not accept some responsibility for the disintegration of the relationship.

Furthermore, the participants have difficulty in coming to terms with the flawed nature of the external, loved object and are initially unable to relate to them in a forgiving way. At the time of the interviews, Participant E had been able to forgive her former partner two years after he had

abandoned her and his act of betrayal had been disclosed. On the other hand, although an equal length of time had passed in Participant A's experience since her partners' betrayal, she was unable to access her capacity to forgive him up until the time this study was being conducted. She also indicated that she did not foresee herself being able to forgive him in the near future.

Therefore, as the participants suppress feelings of guilt about their possible contribution to their partners' betrayal, they are also unable to engage in the process of forgiveness towards their partners. In this instance rather, the external loved object is experienced as persecutory due to his or her perceived moral deficit. In addition, due to the overwhelming nature of the disclosure of their partners' betrayal, the participants do not naturally contemplate the notion of hope in regaining the external loved object. Rather, their immediate experience of their partners' betrayal, catapults them into an intense state of pain and despair.

As noted earlier in this chapter, the pain the participants experience as a result of their partners' betrayal gradually increases as progress in integration is arrested. This manifests in the participants lacking some initiative, a decrease in their ability to make decisions which the participants were previously able to reach with greater ease and in general, experiencing difficulty in expressing themselves spontaneously. This is linked to an increasing inhibition of the participants' capacity to forgive their partners. In addition, their power of enjoyment decreases in many ways and feelings of hope remain elusive. These feelings are seen to alternate with feelings of depression (see 5.6.1.5).

6.2.15. Hope in the experience of betrayal.

In Klein's theory, hope is inextricably linked to the good and loved object and represents the life instinct. The infant's search for psychical nourishment and life is projected onto the nurturing and loved object which is invested with a basic life-giving significance and introjected to form the core of the ego. In this manner it provides the basis for "hope, trust and belief in goodness" (Likierman, 2001, p. 119). According to Klein (1957/1997), this hope is based on the growing unconscious knowledge that the internal and external object is not as bad as it was felt to be in the split-off aspects. Through mitigation of hatred by love, the object improves in the infant's mind and it is no

longer so strongly felt to have been destroyed in the past and the danger of it being destroyed in the future is lessened. Consequently, it is also felt to be less vulnerable in the present and in the future. The internal object acquires a restraining and self-preservative attitude and its greater strength is an important aspect of super-ego function.

However, in the event of loss of such an object such as in the experience of betrayal, this event is equivalent to the intense loss of the life-orientated, self-nourishing aspect of the psyche namely, the core of the self (Klein 1957/1997). Therefore the loss of the loved object is an internal event related to the internal object and is also intertwined with the perceived loss of the external object or its qualities due to frustration, separation or abandonment as in the experience of betrayal.

The findings in this study indicate that in their experience of betrayal, the participants lose hope in the possibility of future rewarding relationships with a loved object. In addition, they place little trust and belief in the goodness of a prospective love object. Furthermore, the lack of hope that the participants experience is evident in their feelings of disillusionment (see 5.6.1.5). Disillusionment in the participants' experience of betrayal grows from an increasing awareness that their partners have dismissed who they are and what they bring to a relationship. Consequently, cynicism temporarily replaces optimism regarding images of successful and rewarding relationships.

In this instance, I suggest that the participants as individuals do not usually give themselves to cynicism. However, in their experience of betrayal, cynicism acts as a temporary defence employed by the ego against the intense and unanticipated pain inflicted on them by their partners' abandonment of the relationship. Their humiliation and shame at having been rejected prevents them from wanting to appear vulnerable and expectant of the prospect of future relationships as they consider the recent implications of their partners' behaviour and their perceptions of themselves as inadequate in an intimate relationship.

In addition, as a result of their partners' abandonment of them and preference for another in an intimate relationship, the participants suppress feelings of hope should they arise, for two reasons. Firstly, the pain inflicted on their egos by their partners' behaviour is persecutory rather than of their own doing and therefore comprises the security of a previously introjected loved object. In these conflicting circumstances of external reality and inner chaos, the ego comes under threat and the death instinct (despair and fragmentation) rather than the life instinct (hope) prevails.

Secondly, their partners' abandonment of the relationship and rejection of themselves as a result of their partners' betrayal at face value, leads the participants to believe that there is little hope of regaining their loved object as they are no longer available to them by virtue of their affiliation to another in an intimate relationship.

In this instance, suppression of the participants' feelings of hope should they arise, is governed by their superegos, which upholds their moral values regarding fidelity in intimate relationships. Further work of the participants' superegos is seen in the images they entertain in fantasy of the *external* loved object attempting to repair the damage the participants perceive them to have caused to the relationship. However, the hope that these images of reconciliation by their external loved object, will be realised gives rise to inner conflict as the participants experience both desire and fear.

In describing the early formation of the super-ego in the infant's development, Klein suggested that the substance of each of the infant's sadistic attacks is projected and displaced onto the parents. The internalisation of his aggression to form imagos is the setting up of the first law-enforcement agency in the mind. Therefore, by fearing attacked parents the pre-condition is laid for the development of social morality in the child (Likierman, 2001). The projection-laden Oedipal parents are consequently not only transformed into internal imagos but continue to function inside the child's psyche in the form of the mental agency of the super-ego (Klein, 1928/1975). The super-ego thus emerges in archaic mental life as an immediate result of the introjection of harsh parental imagos and is acutely sadistic, creating a measure of fear in direct proportion to the measure of projected infantile sadism (Likierman, 2001).

As indicated in the preceding paragraphs, desire is fuelled by the participants' intense sense of alienation and psychical union with the external loved object. Alternatively, fear originates as a result of the participants desire and need for relationship, and they experience themselves as offering little resistance to their partners as persecutory objects. However, they also perceive their partners as fulfilling the present vacuum created by a sense of psychical disconnectedness. Once again, the life and death instinct compete for pride of place, which increases the participants' anxiety.

The wish to belong and psychical connectedness (the life instinct), representative of a securely introjected loved object, comes into conflict with the fear of the external persecutory object (death instinct) which may inflict further injury on the participants should it be reinstated as a loved object. Therefore, chaos regarding the introjected loved object and the former external loved object, which has turned persecutory, confounds the participants' ability to forgive their partner and arrests the process of continually recreating internal goodness. Retaining an inner sense of the object's goodness or having an established notion of goodness as an inner resource, is an accomplishment for which all individuals must struggle (Likierman, 2001).

Furthermore, as persecutory attacks are not inflicted on the external object but rather experienced as being inflicted on them (the ego) by the external object, the participants (their egos) experience their internal loved object as malevolent and consequently, precariously rather than securely introjected. The secure establishment of the loved object in the psyche is a developmental path riddled with challenges to states of integration that enable the mental accommodation of a whole rather than a part object inasmuch as ambivalence can lead to tragic states of loss of the loved object, which if not overcome can become the fixation point for later manic-depressive psychosis (Likierman, 2001). This experience of the internal object reflects Klein's thinking in her formulation of the depressive position as well as Rado's anticipation of events that occur as a result of the "…situation of loss of love" (Likierman, 2001, p.172).

6.2.16. Overcoming in the experience of betrayal.

The importance of "overcoming" in the depressive position remains imperative in Klein's (1944/1991) vision (see 3.8.4). Overcoming is achieved when love for the real and the internalised objects and trust in them are well established, in other words when primitive ambivalence recedes so that "….the infant is able to feel that his mother will return, because his experience of regaining the loved object has proved this to him"(p.779).

Furthermore, Klein (1944/1991) suggests that overcoming has two central features. Firstly, it embodies the mastering of hate by love, a process that corresponds to the secure establishing of the good object within the ego as a strong core which underlines security. The infant's internal situation which corresponds to this is the overcoming of tragic states, so that when primitive

ambivalence subsides, confidence in his own as well as other persons' goodness increases. In this manner, his hope that his good objects and his own ego can be saved and preserved also increases at the same time as his ambivalence and acute fears of internal destruction decrease (Klein, 1948/1997).

Furthermore, overcoming as the initial step in growth indicates a shift from a helpless experiencing of the object's absolute damage or loss, to a capacity to anticipate such a possibility, and a new experience enters the infant's world, namely fear for the object's safety (Likierman, 2001). Fear indicates the growing ability to retain the significance of destructive aggression and so anticipate it, instead of helplessly surrendering to its effects at the moment when it arises and swamps the mind. In addition, fear suggests the developmental beginnings of moral concern, but it is also initially a primitive, overwhelming phenomenon (Klein, 1940/1975).

Overcoming the tragic strata of the depressive position towards a more evolved moral mode is a necessary task that awaits the individual during the course of his or her development. Although the tragic anxieties cease to dominate experience, their overcoming does not suggest that their significance recedes altogether. Their presence in the primitive layers of the psyche affords them the continual power "….of an emblematic tale of warning" (Likierman, 2001, pg.124). This "tale" is essential to a moral framework that protects the good internal object even though it essentially represents a negation of the security and progress achieved through morality (Likierman, 2001).

From the discussion in the preceding paragraphs, two important features need to be emphasised namely, **accountability** and **anticipation**. Accountability indicates the level of responsibility which the participant needs to assume for harm which they believe they have caused to their partner. As mentioned earlier in this study, acknowledging accountability, facilitates the process of reparative action and consequently secures and retains the relationship with the internal and external good and loved object. Therefore, accountability plays a significant role in the participants' relationship with their partner as it exacerbates their experience of betrayal. In particular, the participants defer accountability for the loss of the external loved object, in service of their perceptions of their partners' moral deficit (see 5.6.1.1).

The second aspect is the notion of *anticipation* which suggests that the infant during the course of development has the capacity to anticipate his or her aggressive action which may lead to the

destruction of the loved object. Consequently he or she may prevent irrevocable harm and concomitant loss of the loved object. Anticipation therefore, provides an individual with a measure of control, particularly self-control which is acquired in the depressive position. Self-control is born out of fear of loss of the good object and progressively managed by the superego during the course of development.

Of further significance in the notion of anticipation and self-control in Klein's texts, is her strong emphasis on the *internal* world of the individual in relation to the loved object. What is less emphasised however, is how the aspects of anticipation and self-control are managed when attempting to retain the loved object, particularly in the light of *external* catastrophic events such an act of betrayal by a loved object.

As indicated in chapter two of this study, the inherent nature of an act of betrayal is one of deviousness and secrecy. Consequently, the act of betrayal disempowers the participants and renders them helpless as they are unable to anticipate and prevent the loss of their partners as loved objects. Furthermore, anything in and of the participants themselves which alludes to their ability to preserve the loved object, is sacrificed as a result of their coerced inability to anticipate or control their partners' betrayal and abandonment. The inability to anticipate their partners' act of betrayal, also gives rise to paralysis of clear and logical thought and the participants initially have very little alternative but to succumb to their feelings of helplessness in retaining the external loved object. Therefore, the frequently unpredictable nature of an act of betrayal confounds the inability to accurately anticipate when such an act will occur, making it an internally and externally catastrophic event.

In addition, the participants' helplessness in preserving rather than losing the loved object is deliberately imposed on them by their partner as each of the partners releases him- or herself from further psychical and physical intimacy with the participants. This results in the participants being overwhelmed by fluctuations between resurrected anxieties of a paranoid-schizoid nature, as well as those of a tragic-depressive nature. In this scenario then, the process of overcoming is arrested as the participants are faced with the additional challenge of internal chaos. Within this "nightmare of desolation" (Riviere, 1936/1991), the security of the introjected, loved object is significantly compromised.

Furthermore, the participants' egos are unable to wholly identify with their good internalised object and simultaneously become aware of their inability to protect and preserve them. The external reality of loss of the external loved object therefore, has significant implications for the ego's future optimism in retaining the internal loved object. In this manner a relentless cycle is created. However as the findings of this study indicate, should their internal loved object not be safely reinstated into the ego and the process of overcoming not be embraced and successfully negotiated, the participants will have difficulty in subsequent intimate relationships as both their persecutory and tragic anxieties resume a prominent position within their egos.

In addition, integration of both the good and the bad aspects of the external object would need to be securely established within their egos. This is a significant challenge facing the participants during the course of overcoming the depressive position and integrating the experience of betrayal. Should the loved object not be securely internalised, the ego is subjected to threats of fragmentation and disintegration. In this instance, the strong possibility of depressive illnesses looms in the face of self-imposed and involuntary isolation and concomitant loneliness (see 5.6.1.4). Specifically in the Kleinian model, mental illnesses such as paranoia and manic-depression result from an early and later overall failure, to successfully overcome the tragic states associated with the depressive position (Likierman, 2001).

A brief comment is relevant at this point. As Klein (1940/1975) indicates, while in the one sense the *emergence* of tragic anxieties is the first step in moral development, which in itself is a positive step in the development of the individual and is thus a prerequisite for healthy object relations, another such prerequisite is the *overcoming* of tragic states. Ironically however, in the participants' experience of betrayal, a catastrophic *external* situation in the form of betrayal, which carries inherent moral connotations is imposed on the internal world of the participant and challenges their perceptions of healthy object relations.

While morality is perceived to uphold and assist good, healthy object relations and is a measure of development in the life of an individual, the perceived lack of morality, evident in an act of betrayal, suggests a newly created negative association with the tragic anxieties in the depressive position. The intense pain of the experience of betrayal acutely centres on the perceived moral deficit of the partners. This occurs due to previous complacency regarding a perceived mutually

consensual moral code which was agreed on between the couple before engaging in the intimacy of relationship. Therefore the external reality of a relationship which was unbeknown to the participants, violated the mutual moral code regarding sexual exclusivity, intensifies the participants' experience of betrayal rather than cementing their belief and trust in the integrity and moral development of the individual.

Therefore, the persecutory and specifically the tragic anxieties, which result from the experience of betrayal are exacerbated rather than progressively leading to a position of overcoming and to the prospect of future, healthy object relations. Furthermore, the re-emergence of these tragic anxieties pertaining to moral development, has a negative rather than a positive connotation and assumes prominence in the participants' experience of betrayal. In addition, these tragic anxieties are not temporary as indicative of overcoming in the depressive position and are not replaced by mature awareness. Rather, as indicated in the preceding paragraphs the awareness of the moral nature which emerges from the tragic anxieties leads to disillusionment and the threat of ego-disintegration.

Klein's texts reveal her conviction that it is crucial to successfully overcome rather than simply tolerate the depressive position. In particular she suggests that failure to do so may result in depressive illness (1940/1975). Furthermore, Klein (1940/1975) specifically assigned depressive anxieties such as sorrow, grief, depression and feelings of loss to the class of emotions that needed to be overcome as failure to do so provides a rife hunting ground for both persecutory and depressive anxieties, which if excessive may lead to mental illness such as manic-depression and paranoia. Referring to feelings of depression in particular, Klein (1940/1975) suggested that depression is a prototypical human reaction to loss first experienced in infancy even though the loss experience itself is not initially structured in conceptual adult terms. As indicated in 5.6.1.5, the participants are confronted with feelings of mourning and an intensely painful sense of alienation as a result of their partners' abandonment and later disclosure of his or her betrayal.

In addition, their sense of alienation and resultant, persistent pull towards feelings of depression threatens to overwhelm them and the participants are obliged to seek assistance from medical doctors and psychotherapists. Therefore, the participants' difficulties which arise as a result of

their partners' betrayal, originate from both depressive and persecutory anxieties which are resurrected in the course of their experience. These difficulties need to be successfully overcome in order to preserve effective ego functioning. The process of overcoming, although generally seen as a challenging aspect of an individual's development, has a positive connotation in this study. As part of the process of overcoming, the participants need to confront the challenges associated with the experience of betrayal. In this manner, they are likely to be empowered to cope with future difficulties which may cross their paths.

Therefore, overcoming in the depressive position would suggest an integration of good and bad aspects of the object whereby the good absorbs and modifies the bad, and is securely established within the core of the ego. However, should this process be intercepted, an inability to overcome tragic depressive anxieties would abandon the participant in the throes of primitive ambivalence (see 3.8.3) and he or she will experience a constant re-occurrence of a catastrophic loss of the good object with resultant excessive anxiety.

6.2.17. Separating bad from idealised aspects of the loved object in the experience of betrayal.

In the preceding paragraphs, we have traced the participants' perception of their partners as loved objects, as initially being that of idealisation (6.2.5) and ambivalence (6.2.6). Although ambivalence towards their loved object, is still part of the experience of some of the participants betrayal in this study, it is apparent that over time, they begin to integrate the bad aspects of their former loved objects into their internal world, rather than maintaining their psychic defence of idealisation. Participant C for example, has had the most recent experience of betrayal and was interviewed only four months after having been betrayed by her partner. It was evident that she was displaying both idealisation of and ambivalence towards her partner during the interviews. In addition, she was evidently more vulnerable to reconciling with her partner at that time, specifically as a result of the magnetism of idealisation.

On the other hand, Participant E who had been betrayed two years previously, was beginning to integrate the bad aspects of her partner as loved object into both her internal world and external reality. It was evident in this instance that the bad aspects of her former loved object, outweigh the desire or need to reconnect with him in the intimacy of relationship and therefore deliberate

contact with him is avoided. She states: “Now I know he was mainly bad news and I have no further desire to see him ever again. I definitely won’t initiate any contact with him again.” Earlier however, Participant E felt that even though she was aware of the “badness” of her partner’s act of betrayal shortly after the disintegration of the relationship, she felt helpless in resisting any efforts he may have wanted to make towards reconciliation.

In their experience of betrayal however, the participants evidently grapple with the difficulties of the depressive position as closure regarding the reason for their partners’ betrayal remains elusive. Here an interesting facet of the depressive position in adulthood arises as a result of the lack of closure. The term “closure” suggests that the participants pursue a rational and logical explanation for their partners’ behaviour in order to assist them through the throes of the depressive position. However, should closure regarding the reason for their partners’ betrayal remain elusive during the course of rational deductive thought processes, the participants are coerced into employing rationalisation as a defence mechanism. The cognitive process of rationalisation does not often appear in the early stages of the participants’ experience of betrayal, as idealisation and ambivalence are prominent. Instead, as the participants increasingly become aware of the elusive nature of closure, rationalisation as a defence mechanism is unconsciously summoned and employed, in an attempt to quieten their anxieties and internal chaos as a result of their feelings of rejection and inadequacy.

Consequently in this study, the participants’ ability to integrate external events into their internal world is significantly influenced by the role of highly evolved cognitive processes which manifest in the depressive position. These cognitive process which occur in adulthood will be referred to later in this chapter. Klein makes little reference to cognitive processes in the depressive position however, as her emphasis was on the infant’s earliest recognitions of good and bad experiences, which were not thought to be conceptual (Likierman, 2001). Consequently her findings pre-date an ability to acquire a secure mental grasp over what is experienced (Likierman, 2001). Further discussion regarding the significance of cognitive processes in the participants’ experience of betrayal is offered in 6.2.20.

Furthermore, as indicated earlier in this chapter, overcoming the depressive position in the participants’ experience of betrayal in this study, remains problematic as they are trapped in the

experience of being the injured party. In addition this experience and pain is exacerbated as the partners appear to be dismissive and unremorseful of their (partners) act of infidelity. Consequently, their sense of alienation from the loved object remains internally devastating and escorts them into feelings of depression which need to be intercepted via medical- and/or psychotherapy routes in order for the participants to resume effective, daily functioning (see 5.6.1.5.).

Klein (1935/1975) held the view that the adult depressive is someone who in infancy has failed to cope with the depressive position as a result of excessive anger and an inability to process his ambivalence towards the loved object. Consequently, rigid manic defences are adopted and his psychic reality or inner state is denied. Such an adult is not easily able to engage in psychical reparation nor mourn the normal imperfections of others and of life and is therefore repetitively prone to disappointments and depressive bouts. In this study however, depressive illness as a phenomenon which features in Klein's thinking was not extensively explored in the participants' experience of betrayal as it falls beyond the scope of this discussion.

What is evident however, is that as the participants become increasingly aware of the consequences which follow their experience of betrayal, they indicate some measure of what Rado (1927) described as "the rebellious state", which is associated with the depressive adult. Klein concurred with these findings regarding the "earliest human rebelliousness against an imperfect existence, conveyed via an imperfect mother" (Likierman, 2001, p. 106).

In particular, the participants display some feelings of **rebelliousness** towards their loss of relationship and their recently acquired aloneness. They experience themselves as unhappy and alone whereas they perceive their partners as enjoying and belonging to an undeserved union resulting in happiness. This occurs as the participants firstly perceive themselves as having been treated unjustly by their partners and secondly, being unjustly treated in the overall scheme of life. Consequently, these feelings of rebelliousness tap into the unresolved anger that the participants still harbour towards their partners and which in their absence are projected onto the partners in fantasy. However, the participants also internalise these feelings thereby contaminating their previously good internal object and stirring up anxiety.

In addition, the participants do not project or express their feelings of rebelliousness directly in their behaviour. Rather, as with their unresolved, suppressed anger (see 5.6.1.5.), the participants introject their partners as bad objects and attempt to suppress their feelings of rebelliousness. However, this contributes to maintaining their feelings of depression. Furthermore, by internalising and attempting to suppress these feelings, the participants' persecutory and depressive anxieties are exacerbated and their ability to overcome the depressive position is further compromised.

6.2.18. Projective identification in the experience of betrayal.

In describing the concept of projective identification, Klein (1946/1997) suggests the inner turmoil aggression or pain of the infant is projected "into" rather than onto an object as in projection. Therefore, this is seen as a mode of relating that Klein (1946/1997) thought took place under the influence of the paranoid-schizoid position. In this manner, a person (the projector) places an unwanted part of the self into the other, inducing behaviour in the other that the projector unconsciously identifies with and attempts to control in lieu of handling conflicts inside him- or herself (Scharff, 1992).On the other hand, projective identification is also a way of managing cherished parts of the ego that are felt to be threatened inside the self and which are considered to have a better opportunity of surviving if wedged in the object (Scharff, 1992).

Let's pause momentarily and consider the process of projective identification in the experience of betrayal, given that sexual exclusivity as an indicator of morality is a prerequisite of intimate relationships in this study. A few questions have been posed in the course of the ensuing paragraphs which serve to provoke further thought along the lines of sexual morality and the process of projective identification in the relationships of the participants in this study. It is emphasised that the discussion that ensues serves to provoke additional thought regarding sexual betrayal in intimate relationships from a Kleinian perspective and should not be regarded as a factual finding pertaining to individuals' experience of betrayal in intimate relationships in general.

As indicated earlier in this study, in the participants' experience of betrayal, morality regarding sexual exclusivity is pivotal in determining whether the relationship will continue or disintegrate (5.6.1.1). Although an externally imposed perception which the participants form during the

socialisation process, they internalise and integrate this aspect of moral functioning as a prerequisite for intimacy and relationship. This may lead us to question: Is adherence to sexual exclusivity in intimate relationships, not continuously projected by both parties onto the other in an attempt to sustain their morally controlling superegos?

Furthermore, in the unconscious communication between the couple, which up until the act of betrayal is of a morally reassuring nature regarding mutual sexual exclusivity, could the violation of sexual exclusivity which the "errant" partner demonstrates not in essence be an accumulation of the participants' disowned and unwanted immoral parts regarding sexual exclusivity which they have projected into the partner? In the process of projective identification then, the partner internalises the participants' disowned parts of sexual immorality as well as the unwanted awareness of his or her potential to betray others. Consequently, the participant is able to control these unwanted parts of his or her internal worlds.

In addition, could sexual betrayal not be seen to occur as a result of acting out of negative projective identification in intimate relationships? In this manner parts of the ego are lost and remain disowned as participants distance themselves from the potential to betrayal their partners rather than reclaiming and owning those negative aspects of themselves and integrating them into their egos in a move towards optimal wholeness.

In this manner the sexually immoral nature of an individual and consequently the potential to betray others, is severed from the awareness of the participants by means of splitting. Furthermore, these split off parts are then projected *into* the partner who in turn internalises the disowned parts of the participant and invariably becomes the "perpetrator". Therefore, the participants need not reclaim or own the disturbing aspects of the ego as by internalising and acting on these projections, the partners clearly show by their act of betrayal that these parts are intolerable to the internal world of the participants. Consequently, in an event such as betrayal, the participants do not reclaim and integrate the split off parts of their potential sexual immorality as well as their potential to betray others, because they defer responsibility associated with the disintegration of the relationship and their partners' betrayal.

Let us also consider the concomitant loss of the split off parts of the participants themselves which are not reclaimed. The participants mourn the loss of a part of their ego but they do not mourn the

loss of the hostile projection or have any desire to integrate it into their egos. Rather, they experience some relief at being able to disown this disturbing aspect of their personality, namely having the potential to betray another human being. Here I would suggest that splitting off the negative aspects of the ego, occurs constantly during the course of an intimate relationship and these are projected onto the partner. These manageable portions are initially briefly tolerated by the loved object and returned in the form of unconscious communication of moral reassurance.

However, in an act of betrayal, I suggest that continuous splitting may occur at a more rapid pace than the ability which the partner has to accommodate and tolerate the disowned immoral parts of the participants, as they have to contend with the conflicts and anxieties of their own internal worlds. Furthermore, in conjunction with their internal world, the disowned parts of sexual immorality and the potential to betray another, which the participants project into their partners, may accumulate in their partners' internal world until the anxieties surrounding these projections become intolerably excessive. Consequently, it may be possible that once the split off sexual immoral parts of the participant's ego can no longer be accommodated as they become internally intolerable to the inner world of the partner, he or she may expel them from his or her internal world in order to get rid of the escalating anxiety they create.

Therefore, I would suggest in this instance that an act of betrayal in an intimate relationship may also be seen as an act of intolerance as a result of the accumulation of split off and disowned parts of the other. The participants' split off and disowned parts are **initially** internalised and accommodated. However, as a result of their partners' own continuous conflict between sexual morality as a life instinct and sexual immorality as a death instinct, the partners are unable to continue to tolerate the disowned immoral parts of the participants and are therefore coerced into expelling them in an act of sexual betrayal.

Furthermore, it is relevant to consider the role of the external seducer in the form of the affairee in this study as he or she exacerbates the process of projective identification and the partners' resultant betrayal. Once the partner becomes aware that the external potential seducer will fulfil a physical and/or emotional need, he or she experiences an increase in internal conflict and anxiety. However, it is possible that the partner is not immediately seduced by the external seducer early in

the process preceding the act of betrayal, but initially entertains him or her in fantasy. These fantasies may occur in conjunction with the immoral projections which the participants continue to project into their partner.

At this stage this potential threatening situation may still be tolerable for the partner. However, once the anxiety surrounding the increased pull towards the external seducer increases in conjunction with the partner's own internal conflicts and pressurising super-ego, the partner may not be able to tolerate the conflict and anxiety any longer and they may be expelled and manifested in an act of betrayal.

6.2.19. The onset of loneliness in the experience of betrayal.

In Klein's (1963/1997), writings on loneliness she suggests that loneliness is "..the yearning for an unattainable perfect *internal* state" (p.300). Klein adds that loneliness is a human inevitability in a mind that is shaped by object relations from birth and which subsequently depends on them (Likierman, 2001). Life is seen as a pursuit to dispel loneliness and much of what motivates it is regarded as our yearning to have a sense of being mentally accompanied on our life's journey. Therefore loneliness is inextricably linked to an inherent longing to develop a mind that is understood and recognised, both by others and by ourselves (Klein, 1963/1997).

When considering the participants' experience of betrayal, what is most prominent is their loss of a sense of belonging with a significant other. This loss of belonging suggests a loss of identification and connectedness with a significant other and indirectly with the larger group. As indicated in chapter two of this thesis, belonging is an integral part of our human existence specifically within society. Therefore rejection and being ostracised by a partner in an intimate dyad does not only have implications for an individual at a personal level but also at a societal level. This occurs as we, in our development identify with and are part of larger groups in society.

Here it is important to emphasise that "belonging" in this context does not imply possessiveness by or of a group but rather the reassuring sense of identification, acceptance and inclusion which is elicited in both small and large groups. In a small group such as the intimate dyad for example, "belonging" in this study, suggests a mutually exclusive alliance, with a loved partner.

In addition, as indicated in this study, belonging also implies connectedness, in an intimate dyad. Connectedness however, is not mutually exclusive as the participants experience connectedness with their partners as well as with individuals outside their relationship. Furthermore, it is also evident that the participants' sense of belonging is not restricted to the intimate dyad but extends to include family members and friends outside the dyad.

In addition as indicated in 5.6.1.5, the sense of alienation which the participants experience, also refers to the participants' relationship with themselves. This occurs as during the course of their relationship, the participants alienated themselves from their familiar selves in order to retain the love of their partners and preserve the continuity of relationship. Associated with their feelings of alienation, is the difficulty they encounter with their previously securely established good internal object which now takes on a precarious form as a result of their experience of betrayal.

In describing the importance of a securely introjected good object in her vision of loneliness Klein (1963/1997) reiterates the necessity of splitting defences in early infancy. These necessary splitting defences facilitate positive growth and alternate with integration. This in turn becomes essential for the secure introjection of the good object into the psyche, to form the core of the developing ego. She also re-emphasises these early events in infancy as not merely referring to sensual and libidinal experiences but also a crucial, "….close contact between the unconscious of the mother and of the child" (Klein, 1963/1997, p. 300). Alluding therefore to the significance of psychical intimacy, Klein (1963/1997) suggests that this first psychic intimacy is "..the foundation for the most complete experience of being understood and is essentially linked with the pre-verbal state" (p. 301).

Furthermore, she elaborates on the view that since the pre-verbal understanding of earliest infancy is never recaptured in quite the same way again, its loss is one of the early sources of loneliness (Likierman, 2001). Therefore, this implies that the later quest for intimacy is never fully satisfied so that "…however gratifying it is to express thoughts and feelings to a congenial person, there remains an unsatisfied longing for an understanding without words" (Klein, 1963/1997, p.301). For Klein therefore, psychical intimacy remains paramount in object relations (Likierman, 2001).

As in Klein's (1963/1997) description of loneliness, the participants in this study feel immensely vulnerable in what has become a hostile world of intimate relationships and they are plagued by persecutory anxieties which lead to increased vigilance and paranoid ideation. In addition, the task facing them at this stage is that of psychical integration which remains elusive as they grapple with attempting to understand the reason for their partners' betrayal. Particularly in this instance, as psychical integration feels incomplete, the participant does not reach a state of "complete understanding and acceptance" (Klein, 1963/1997, p. 301) of his or her emotions.

Furthermore, this process is destined to remain a lonely journey as the participants continue to question aspects of themselves, which although intensely experienced, escape their understanding. This partial self-alienation generates a sense of incompleteness , a longing for unavailable aspects of the self and a concomitant internal loneliness (Likierman, 2001). As seen in the participants' experience of betrayal, they feel alienated from themselves, humiliated, unworthy and inadequate as a result of the permanent absence of the good object.

In Klein's final paper she indicates that the state of loneliness motivates us to search for social ties and creates an intense need to turn to external objects (Likierman, 2001). What is evident therefore is our human need for others. Therefore, the lonely states portrayed by Klein are eventually traced to a lifelong conflict between love and destructiveness which is rooted in our very sociability as a human species. It is the degree of our need for others as well as our ceaseless quest for kindred souls in the world, that is partly responsible for the intensity of our disappointments. Others are seldom as fully accessible to us as what we would like them to be and in like manner, nor are we as accessible to them as we would like to believe (Likierman, 2001).

Consequently, part of their feelings of alienation in the participants' experience of betrayal, can be attributed to the fact that their partner is no longer as accessible as what the privilege of relationship affords. Therefore their disconnectedness from their partners and from others is intensely felt and contributes to feelings of despair surrounding their sense of alienation.

In reciprocal manner, the participants are also no longer as accessible to their partners as when they were in relationship. This is seen in the firm boundaries which they set regarding lack of subsequent contact with their partners. In this instance the participants' self-imposed loneliness

and disconnectedness from the loved object serves as a protective shield for their vulnerable selves. Accessibility of the other in an intimate relationship is often an area which is taken for granted as its significance can only be experienced once access has been denied or terminated. Even whilst in their relationships, participants experienced the deliberate unavailability of their partners' which made them anxious and which was frequently experienced as punitive.

In particular, Participant A described her partners' tendency to withdraw and become unavailable both physically and emotionally during conflict chiefly as a result of her display of emotionality. However, she was lulled into complacency prior to his act of betrayal as she believed that he would be available to her and the relationship again as he always returned to her. Similarly Participant C's partner practised sport frequently during the week and over weekends which made him less accessible and available to her and their relationship. Although secretly longing for more time with him, she did not try and persuade him to be more accessible for fear of losing him, should she be seen as attempting to curb his freedom.

Therefore, even whilst in relationship, these participants in particular, experience periods of longing and loneliness as the significant other is not as accessible to them. These feelings are exacerbated by the perception that there is no one whom they can identify and share themselves with and connect to in a meaningful and profound manner. Each of the participants indicates their sense of wholeness and fulfilment when they belong to and "have someone" and how lonely their existence is at times when they no longer belong to a significant other (see 5.6.1.1).

What appears to be of significant importance to the participant, is the knowledge that there is a significant other with whom they share a fulfilling and rewarding intimate relationship. Participant D describes his experience of engaging in a relationship shortly before leaving for an overseas trip as follows: "….I left on a cloud…I felt fantastic…I was so alone before but I knew then .. I had someone…someone whom I was coming back to...it was a wonderful feeling". This knowledge that they belong to an intimate dyad and as a result, a significant other, provides them with self-worth, a sense of emotional and physical security as well as a sense of psychical connectedness.

Furthermore, their sense of belonging is not merely dependent on the accessibility or physical presence of their partner but is dependent rather on the context created and suggested by the promise and experience of psychical and physical intimacy. In addition, whilst in the relationship,

the participants hold their partners in mind during periods of absences, as part of their psychical and physical connection which they have forged. In this manner, the perception of continuity of relationship is ensured and the participants retain their sense of connectedness to the intimate dyad. This engenders a sense of belonging and validates their sense of emotional and physical security within the dyad.

In this manner, the participants' internal good objects remain securely established in the knowledge that their partners do not leave or are not lost to the intimate dyad due to the participants' destructiveness or aggression. Consequently, the participants' egos are not weakened but rather sustained in the knowledge that their partners' absences are of a temporary nature. "Knowledge" as an important feature of the participants' experience of betrayal was previously described in 5.6.1.3. However, this aspect of their functioning suggests the involvement of higher order cognitive processes as information is assimilated and integrated. Further discussion of the role of cognitive processes in the participants' experience of betrayal, as an elaboration of Kleinian theory, is provided in 6.2.20.

Although Klein (1963/1997) emphasises her conceptualisation of loneliness as an inner state, that is as: "..a sense of being alone regardless, of external circumstances, of feeling lonely even when among friends or receiving love" (p.300), the relational component inherent in the concept of loneliness, whether in relation to oneself, as Klein (1963/1997) indicates or in relation to others, cannot be ignored.

Furthermore in describing how the internal state of loneliness is reached, Klein (1963/1997) emphasises the influence of the early relationship with the mother, which the infant longs for but can never achieve in subsequent relationships. This longing is derived from the depressive feeling of an irretrievable loss (Klein, 1963/1997). Therefore, Klein (1963/1997) alludes to the significance of the external loved object in the individual's state of inner loneliness. However, she places greater emphasis on the paranoid and depressive anxieties of the individual which arise as a result of longing and irretrievable loss.

Furthermore, I would suggest that in this study, the findings indicate that the participants' partners as *external* objects play a greater role in determining the sense of loneliness which the participants

ultimately experience. In addition, the prospect of belonging to a subsequent intimate dyad in the near future is bleak. Therefore, as Klein (1963/1997) suggests, the findings indicate that during the period of physical and emotional withdrawal (see 5.6.1.4), the participants do not find lasting solace in the support of family and friends.

At this time, although the participants are increasingly introspective, they spend little time considering their internal state but rather are initially overwhelmed by their partners' unanticipated abandonment of relationship, the permanent absence of the external loved object and the consequences of being alone again. Their source of fulfilment and happiness is seen to be externally derived and deprivation of such an external source leaves them feeling at a loss and intensely alone. The relational emphasis, as evident in this study, therefore changes in the context of an intimate dyad as the participants first and foremost realise that they are alone again and no longer belong to the mutual exclusivity afforded by the intimate dyad. In particular, this awareness exacerbates their sense of rapidly declining self-worth as well as their negative, emotional disposition.

Furthermore, as indicated in the preceding paragraphs, Klein (1963/1997) does not place much emphasis on the significance of belonging or not belonging to a person or a group, as she reiterates her view of longing and loneliness as ultimately focusing on the yearning for a perfect *internal* state. Consequently, according to Klein (1963/1997) loneliness can never be eliminated as its source remains internal. The internal loneliness and longing which Klein (1963/1997) describes, has greater bearing on the relationships which individuals have with themselves rather than the influence of the relationship with an external object.

However, as evident in the participants' experience of betrayal, the initial most prominent facet of a sense of loneliness, is that its onset occurs as a result of the participants' abandonment. Therefore it is *externally* induced and initially overwhelms the relationship which the participants have with themselves and with their internal world.

In addition, as the participants in this study perceive the antithesis to loneliness being belonging and connectedness within the intimacy of a dyad, this external event has significant repercussions for their sense of emotional and physical security as well as their cognitive processes. These

cognitive processes also manifest in the altered perceptions which the participants have of themselves, their partners and of intimate relationships.

6.2.20.Cognitive processes in the experience of betrayal.

Klein's theory does not elaborate on the role of cognitive development as her thinking mainly focuses on intrapsychic processes during pre-verbal and rudimentary verbal development in early childhood. Consequently, she had no complex awareness of the role of language in mental life and she also did not attempt to offer a complete account of cognitive development. Although she did have original and revolutionary ideas on various stages of cognitive awareness and on the primitive origins of cognition, the essential factor that promotes mental development or in Kleinian terms, namely, the drive towards integration, was unexplored. Klein's insights were meant to clarify rather than account for this process and to explain how it is either arrested by anxiety and aggression or facilitated by life instincts, curiosity and love (Likierman, 2001).

Specifically in her conceptualisation of the term "phantasy" (see 311), Klein (1948/1997) hypothesized a primitive psychical activity that exists from birth. Its initial function is to give both structure to the instinctual life of the infant and also to represent and elaborate events internally, gradually enabling the emergence of clearer cognitive capacities in the infant. Furthermore, Klein asserted that in the adult, phantasy continues to be active in the deep unconscious layers of the mind. It parallels normal, daily thinking, consisting of a rudimentary, unconscious running commentary on the flow of conscious experience (Isaacs, 1943/1991). In earliest infancy, well before the emergence of cognition, phantasy is the main activity of the psyche and in this context therefore, the earliest form of mental life (Likierman, 2001).

In addition, by suggesting that the Oedipal situation arises much earlier in an individuals' experience than stated by Freud (see 3.3.6.7), Klein implies that the earliest recognition of good and bad experiences are not conceptual as they are initially located in partly recognized rather than fully recognised aspects. Consequently, she pre-dates the individual's ability to obtain a secure mental grasp on experience (Likierman, 2001).

Furthermore, due to his primitive discriminating abilities, the infant can only for instance, experience goodness although intense as momentarily, which materializes and then disappears

along with the introjected nurturing breast. In this manner an impression remains behind which soon vanishes under the impact of new experiences (Segal, 1978). Therefore, in primitive phantasy life, the well-nourished infant associates his satisfaction with a good, incorporated breast which has become a concrete internal substance (Likierman, 2001). At this point it is relevant to note that much criticism was directed against Klein's (1957/1997) exclusion of the significance of the role of mothering, in the mental development of the infant. However, these and further criticisms of her theory will be provided in greater detail in the following chapter of this thesis.

In addition, when considering the adult cognitive processes evident in the participants' experience of betrayal, this aspect of Klein's theory remains relatively unexplored. Consequently, the ensuing discussion is offered as a contribution to existing theoretical constructs regarding the beginnings of mental development, as contained within a Kleinian framework.

As a starting point for our discussion let us firstly recall Klein's (1963/1997) assertion in her paper on psychical loneliness that ego-integration is a life-long challenge which promoted mental development. She suggests integration is a painful process as it necessitates greater contact and assimilation of external reality, thereby progressively leaving behind the world of internal phantasy. Klein (1930a/1975) noted that particularly in the face of deprivation, the infantile body together with the wishing, instinctual psyche produces a particular phantasy. Although it belongs in the normal conscious functioning of the infant, phantasy is consequently in a sense a variant of dream life (Likierman, 2001).

Isaacs (1943/1991) took Klein's description of phantasy a step further and suggested phantasy creates the earliest system of meaning in the psyche and gives blind human urges a direction. Therefore, phantasy is an instinctual mode of thinking based on the response to worldly influences. Out of this primitive mental activity, an increasingly mature cognitive capacity later develops. Therefore, the developing individual is gradually faced with the task of further ego integration as he or she needs to confront and adapt to external reality. Part of adjusting to this external reality infers engaging in the society in which the individual lives. A related concept, is that of reality testing and also features in Kleinian texts (Likierman, 2001).

In childhood, reality testing is seen to be an intimate aspect of cognitive growth and socialisation. In psychoanalytic theory, reality testing refers to a set of ego functions which enable the individual

to distinguish between his or her internal world and external reality and adjust primitive internal components to the constraints of the external environment (Reber, 1985, p. 617). Consequently, during the course of effective socialisation and greater contact with reality, the individual harmonizes his or her perceptions and discernment regarding the environment with his or her social and cultural values. In psychoanalytic terms, this process of reality adaptation is often characterised as "….a trading in of the pleasure principle for the reality principle ' (Reber, 1985, p. 616).

A familiar Freudian concept, the reality principle is considered to be a secondary thought process bound by conceptual and verbal logic which makes an accurate appraisal of the world possible (Freud, 1901). Other than its corollary the pleasure principle, the reality principle is less primitive and indicates more rational human mental activity. Furthermore it is based on conscious logic rather than on desires, omnipotence and elaborations of wishing experiences at the expense of noticing reality as it is. Facts in this form of mental activity are not condensed into composite creations or fragmented and displaced to give way to "…the typical irrationality of the dreaming mind" (Likierman, 2001, p. 138).

Klein (1930a/1975) concurred with Freud's description of the dream-like quality which he attributed to primary thought processes and extended his idea of the pleasure principal in her formulation of the concept of unconscious phantasy. In line with his thinking, she suggested that unconscious phantasy included imagined, sensory and somatic states which in Freud's description are "visual and sensory memories". These visual and sensory memories are in essence stored pleasurable experiences associated with a satisfying object (Freud, 1901).

With increasing cognitive development, the ability to make associations and store information about stimuli, events, images or ideas after the original stimuli are no longer present, increases. Therefore, once incoming information has been processed or interpreted either minimally or extensively, it is stored either in a short-term system or a long-term system as an abstraction or memory. Consequently, the cognitively maturing individual in the light of an appropriate stimulus has multiple access to material stored in a rich memory system either on a short-term or long-term basis (Reber, 1985).

An in-depth explanation of the various memory processes goes beyond the scope of this study and the current discussion. However, as the role of memory is an important aspect of the participants' experience of betrayal (see 5.6.1.2), it is important to make brief mention of this cognitive process. In addition, as an indication of increased cognitive ability, it serves to extend Klein's conceptualisation of infantile mental processes.

In the participants' experience of betrayal, the disclosure of their partners' infidelity (see 5.6.1.3), triggers a cognitive process whereby they attempt to access stored information in the form of memories pertaining to behaviours, events and people whilst they were in the relationship. They engage in this process of remembering in order to gain an understanding and re-evaluation of their internal and external realities about their partners and the past. Memories are not necessarily abstracts of conscious awareness at the time of information processing, but may also be formed as a result of subconscious awareness. In this regard, two memory prompts in the form of retrospection and introspection are most relevant to the participants' experience of betrayal (see 5.6.1.2).

Retrospection facilitates the testing of a previously perceived external reality as the participants mentally retrace their steps through the history of the relationship. Consequently, retrospection suggests the workings of integrated, higher order cognitive processes in order to access stored interpretations of a previously perceived external reality. Therefore, this process of higher order cognitive functioning is indicative of domination by Freud's reality principle rather than by the Kleinian concept of phantasy (Likierman, 2001).

In addition, introspection is a process whereby the participants examine their perceived internal realities as bodies of knowledge in order to search for clues of incidents or actions that may have contributed to their partners' infidelity. They do this in an attempt to gain understanding and reach closure in their experience of betrayal. Introspection as a feature of greater ego-integration and cognitive functioning in the light of the external reality of betrayal, is therefore also influenced by the reality principle rather than by phantasy.

Furthermore, it is evident in the findings in this study that as Klein (1930a/1975) suggests, the increasing drive towards ego-integration is a painful process as the individual is increasingly faced

with stark external reality. Therefore in the participants' experience of betrayal, both the memory processes of retrospection and introspection elicit emotional pain and anxiety as the participants are obliged to delve into the external reality of their partners' betrayal. In addition, they are confronted with the concomitant task of having to assimilate this external event in the drive towards greater ego-integration.

Therefore, one of the primary aspects in an individual's cognitive development, is that phantasy as "…a mental corollary" (Isaacs, 1943/1991, p.272) is coerced into assuming a subordinate position in the face of developmental progress and a persistent, external environment. Secondly, as a result of an individual's drive towards greater ego-integration, both his internal and external worlds need to be accommodated and along with them, the continual process of synthesizing the death and the life instincts (Klein, 1930a/1975).

In this regard, Isaacs (1943/1991) suggests that in order to make sense of our experiences and our inner world, we continually need to refer to an internal scenario in which meaning is actualised in an exchange between subject and object. It portrays then the foundation of our mental operations as relational in nature (Likierman, 2001).

Therefore, Isaacs (1943/1991) infers the Kleinian belief that the particular scenario of which a phantasy is composed is always and specifically based on object relations in which an object is either treated in a particular way, or else itself meting out a particular kind of treatment to the subject. (Likierman, 2001). Consequently, as the individual develops physically and moves towards greater ego-integration, a simultaneous maturing cognitive capacity is required in order to continuously make sense of the stimuli provided by people and the world around him.

Further cognitive processes which are evident in the participants' experience of betrayal are those of ideation, specifically self-punitive- and paranoid ideation. Ideation pertains to ideas or to cognitive processes which are "….related to reality and derived in various ways from experience. In addition, ideas are seen to be that which is perceived directly in the mind" (Reber, 1985, p.340). In Klein's theory, an infants' realm of phantasy can create ideation when feeling threatened. For example, if a child receives a fright, his phantasy will create ideation that is in the nature of options for defensive manoeuvring, such as an aggressive elimination of the source of fear. Consequently, this process of ideation is considered to have its roots in the defence mechanisms of the psyche.

What is evident in the process of **self-punitive ideation** is that the cognitive processes associated with the ability to apply judgement and decision-making in their day-to-day functioning is compromised. Consequently, the participants' previously positive perceptions of themselves are negatively influenced and they become persecutory towards themselves (see 5.6.1.5). In addition, **paranoid ideation** gives rise to feelings of suspicion and an intense fear of engaging in a subsequent intimate relationship, only to be hurt again. Furthermore, paranoid ideation negatively influences not only the perceptions which the participants have of future intimate relationships but also their perceptions of relationships with acquaintances and friends (see 5.6.1.5).

Consequently, I would suggest that both an advanced but distorted cognitive process, as well as an unconscious communication process occurs in the participants' experience of betrayal in the following manner. Firstly, the partner as external object, unbeknown to the participants, betrays them and then abandons them. The unconscious communication which is projected onto the participants by their partners therefore may be interpreted as they are unworthy of love and commitment in an intimate relationship. However, in essence these may be seen as split off negative beliefs of their partners themselves.

Secondly, given the external reality of their partners' abandonment and betrayal, the participants are compelled to cognitively process this information. As part of the cognitive process, they search their memory banks and become engrossed in the processes of retrospection and introspection in order to understand their role in their partners' betrayal and abandonment. Consequently, due to the participants' mature cognitive functioning, their ability to reason and process information logically in the light of their external reality of betrayal raises questions as to why they should be considered unworthy and inadequate. Failing to find a logical explanation for their partners' betrayal within their existing cognitive resources, the participants internalise the negative beliefs of their partners and then identify with those aspects in the process of introjective identification. This process serves to sustain a shaken ego rather than a move towards greater ego-integration.

Therefore in the participants' experience of betrayal, external reality in the form of their partners' betrayal is more persuasive than their internal reality at that stage and they identify with their partners' negative beliefs regarding their unworthiness and inadequacy in an intimate relationship. These feelings of worthlessness and inadequacy influence an existing internal reality for the

participants. In order to make sense of them, Klein (1930a/1975) purports that they can only be interpreted internally through some form of representation, however primitive.

As the participants come to a greater awareness of the implications of the external reality of their experience of betrayal, they continually refer to an internal scenario in which their feelings are interpreted and given meaning as a result of an object relation with their partner. However, these interpretations are distorted as a result of the projections of the partner who has been introjected as the persecuting object. Interpretation is a function of reality testing as the interpretative process involves a mental scheme within which all the incoming stimuli are identified, classified and reacted to.

Furthermore, in adulthood, the act of cognitive interpretation is essential in most of our exchanges since stimuli are meaningless without such cognitive interpretation (Reber, 1985). Therefore, in order to make sense of the external reality the participants attempt to interpret the catastrophic event of betrayal and abandonment. In addition, their partners' projections are interpreted. Consequently, the participants experience a dual interpretative processes. One source is derived from cognitive abstractions or ideas formed during the course of cognitive interpretation and a second source in which interpretation occurs as a result of the projections from their partners.

Why does the unconscious negative communication from their partners' triumph rather than the previous cognitive perceptions which the participants have of themselves as "worthy and lovable" individuals whilst in the relationship? One suggestion is that as Klein (1930a/1975) indicates, we cannot make sense of our experiences nor undeniably our identity, without referring continually to an internal scenario in which meaning is actualised in an exchange between a subject and object (Likierman, 2001).

Therefore, the importance of the loved object cannot be underestimated in determining our perceptions of ourselves. Particularly, the shared intimacy in an intimate relationship with a loved object is likely to be one of the most emotionally, physically and cognitively vulnerable relationships we as human beings will encounter. Therefore, our previous internal realities are challenged by the conscious and unconscious communication we receive from our partners as we initially engage in the relationship with increased ego-vulnerability. In this regard, I would

suggest one of the requirements of intimate relationships is a less guarded and impressionable ego in order to experience a sense of belonging and psychical intimacy.

In addition, the securely established internal good object is compromised and assumes a precarious quality. Therefore, as a result of engaging in one of our most emotionally vulnerable relationships, it is possible that our interpretations of the quality of both conscious- and unconscious communication from a partner is open to distortion whilst in the relationship. Furthermore, in the light of an external event such as betrayal, the participants' internal world is thrown into chaos and distorted as their "benignly" vulnerable egos and previously securely established internal good objects are threatened and deliberately attacked.

The idea of a "benignly vulnerable ego" of individuals in an intimate relationship, manifests as a result of what I have called a "benevolent core of relationship", which is created when individuals initially engage in an intimate relationship with one another. We momentarily divert to consider this concept. In an intimate relationship, the conscious and unconscious communication between the participant and their partner does not pass through an external vacuum. Rather, these communications pass through a connecting entity called "relationship". However, every "relationship" by virtue of its association with the conscious and unconscious communication processes of the individuals has a unique life (conscious and unconscious identity) of its own.

Therefore, I would suggest that every relationship in the initial stages of engagement has a relational, mutually derived, benevolent core of its own. This benevolent core is generated by mutual libidinal projections of each of the individuals who engage in the relationship. These mutual libidinal projections contain the hopes, dreams, expectations, beliefs, persuasions and perceptions of each of the individuals in the relationship, which through conscious and unconscious communication process are projected into the mutual core of the relationship.

In the initial stages of the relationship malevolent split off ego-parts in the form of communication processes of each of the individuals, are projected into the mutual core of relationship, to a lesser degree. Rather, these unconscious communication processes which contain the individuals' insecurities and fears are frequently repressed and in some instances denied in order to retain the prospect and expectation of a life-giving relationship. It should be emphasised that the mutual

libidinal projections of each of the individuals in relationship vary in intensity and degree as they are considered to be unique aspects of an individual's ego integration and functioning.

Consequently, in an event such an as act of betrayal, the erring partner unconsciously begins to project an increasing degree of malevolent communication processes such as rejection, the possibility of abandonment, withdrawal, into the mutual core of the relationship which over time, becomes accumulative. Therefore, when the relationship is abandoned, the mutual core of relationship disintegrates as the malevolent communication processes override and annihilate the benign aspects of this mutual core. Furthermore, once the relationship has disintegrated the participants lose the mutual libidinal projections which they have projected into the mutual core of the relationship in the form of hopes, dreams, and expectations. It is only then in the process and drive towards increasing ego-integration that these lost parts can be rediscovered and integrated.

Reclaiming the disowned parts of themselves is a task facing the participants in the depressive position and at the time of the interviews, it was evident that the participants had not embraced the challenge at that stage. However, they were becoming increasingly aware of the split off and denied aspects of themselves which were incorrectly construed as negative before being split off and which had consequently been sacrificed in service of their partner and of the relationship (see 5.6.1.4). By starting to acknowledge rather than deny these split aspects of their egos, the participants were approaching the task of integration towards wholeness. At this point, we resume our discussion on the cognitive processes in the participants' experience of betrayal.

Further cognitive processes are the **manifestation of persistent and recurring thoughts** about their partners' betrayal (see 5.6.1.5) As part of the difficulties associated with overcoming in the depressive position, the participants find it difficult to move beyond these thoughts of betrayal and therefore they **hold on to the relationship** in fantasy and they **bear their partner in mind**. Holding on to the relationship and bearing their partners in mind have two main functions. Firstly, holding on to the relationship allows the participants to experience a pseudo sense of belonging and connectedness to an imperative relationship which was prematurely taken from them. Secondly, they bear their partner in mind as part of the defence against the intense pain of their abandonment and later disclosure of their partners' betrayal. In this manner the participants attempt to protect their egos by idealising their partners (see 6.2.5).

In addition, the participants experience rising levels of anxiety during the process of physical and emotionally withdrawal as they cognitively become aware of some of the implications of being alone again. Previously their anxiety regarding losing their partners was made tolerable by defence mechanisms and frequently suppressed. However, once their partner has abandoned the relationship, this knowledge as well as the consequences resulting from their partners' betrayal and being on their own again creates increased anxiety in the participants.

Furthermore, the content of persistent thoughts regarding their partners' betrayal consists of vivid, recurring images of their partners in the act of betrayal as well as images surrounding the logistics involved in committing an act of betrayal such as opportunity, time and place. As indicated in chapter five, the images of their partners' betrayal stirs up Oedipal anxieties, and the rival object although a reality in the act and experience of betrayal, remains unseen.

Consequently, the participants are afforded little opportunity to protect their loved object and they resign themselves to the reality of having unwillingly lost them to a rival object. This gives rise to depressive anxieties as the aggression they experience towards the rival object in fantasy cannot initially be projected outwards into external reality. Therefore, the participants are compelled to internalise their aggression and feelings of frustration and suppress them, resulting initially in increased anxiety and feelings of depression (see 5.6.1.5).

Linked to the Oedipal anxieties which the participants have regarding the fantasy of a rival object is the cognitive process of **comparison**. Comparison can be seen as a way of discerning similarities and differences regarding the participants' perceptions of themselves and their perceptions of rival objects in the experience of betrayal. Specifically, the participants compare themselves to the rival object in the form of the affairee. This cognitive process is facilitated by the external reality of the rival object whether known or unknown to the participants. The participants are informed of the personality attributes of the rival object as well as about their physical appearance should they not be known to the participants, which enables them to make an informed comparison.

However, this information is highly susceptible to distortion when coming from a secondary source as the perceptions and subjectivity of the informant needs to be taken into account.

Furthermore, should the affairee be presented in a negative light as a result of the informant's loyalty towards the participant, this may lead to further confusion and despair, as he or she is even less likely to understand the logic behind their partners' betrayal with a person deemed to be less attractive and engaging than the participant.

Persistent thoughts resulting in fantasies are experienced in the participants' experience of betrayal. These thoughts regarding their partners' betrayal, conjure up fantasies of revenge carried out on their partners which evoke increased anxiety in the participants. This occurs as the participants gain some insight into the hidden, darker aspects of their personality, governed by their superegos and therefore their inherent moral dispositions. When they realise through cognitive interpretation the extent of their previously underestimated potential towards aggression, the participants internalise these aggressive images of revenge, split them off and suppress them as "bad" aspects of their egos (see 5.6.1.5). In addition, their humiliation and neediness of their partners which they perceive to be contained in the images and fantasies of revenge are regarded as further "bad aspects" of their ego and are split off and suppressed.

It is relevant at this point of the thesis to consider how the research findings and their interpretations relate to previous literature on betrayal discussed in Chapter Two. In particular we consider some of the most salient points of agreement and disagreement between the findings and the literature review in Chapter Two of this thesis.

By definition, infidelity or an affair is a sexual involvement with someone other than the spouse or committed partner (Brown, 1991).As research indicates (Kirkpatrick, 2003, p.70) infidelity speaks of "treachery, adultery, and unfaithfulness, especially to the marriage vow". Primary to this definition, infidelity invites a breach of trust specifically with regard to the contract between couples regarding sexual exclusivity in their relationship (Pittman & Wagers, 1995). Furthermore, infidelity fuels an individual's fear of abandonment…. "a feeling so basic and primitive it goes to the core of our being" (Brown, 1991, p.1). In addition, some of the literature on infidelity indicates that the most threatening aspect to the dissolution of the relationship is not the affair itself. Rather the feelings of betrayal and helplessness are seen to be greater causes of breakdown of the relationship (Brown, 1991). The research findings and interpretations in the participants' experience of betrayal are in agreement with the literature in this regard.

Furthermore, the finding that infidelity as an act of betrayal had the capacity to shatter the expectations that the participants had of their partners as being truthful, honest and faithful is in agreement with Jones and Burdette's (1994) findings regarding the consequences of an act of betrayal. In addition the literature suggests that it undermines the trust, commitment and love persons share with their partners which is echoed in the research findings in this study.

Further research quoted in Chapter Two indicates that when betrayal has occurred, the consequences frequently include a reduction in relationship satisfaction, weakened commitment, inhibition of trust and stunted interpersonal growth. Also, in many cases the relationship is abandoned (Jones, Couch & Scott, 1997). These findings concur with the findings and interpretations in this study. In addition, a sense of alienation and threats to the psychological well-being of the individual are also indicated in both the research and findings in the study.

In addition, as indicated in Chapter Two, when examining the aspect of secrecy in infidelity, Wegner, Lane and Dimitri (1994) state that "...a secret relationship occurs when at least one member of a pair intends that knowledge of some link between the pair is hidden from one or more people" (p.287). In a relationship which houses a clandestine affair, therefore, the uninformed partner becomes the outsider and may react by looking for explanations during introspection, becoming more pleasing and accommodating. On the other hand, the outsider may cope through denial until the ultimate crisis blazes through the denial (Brown, 1991).

The literature on the consequences of infidelity is not conventionally regarded as traumatic but carries much psychic pain and poses many challenges to individuals' functioning and in particular, to their psychological well being (De Prince, 2005; Jones et al., 1997). These findings concur with the findings and interpretations of the participants' experience in this study, as they are compelled to seek medical and psychological assistance following their partners' infidelity.

Freyd (1996, 1999) also proposed the concept of "betrayal blindness" which would apply for example to instances of infidelity in romantic relationships. Betrayal blindness is the unawareness, "not-knowing" and "forgetting" displayed by individuals towards betrayal and manifests in order to preserve relationships. Although the term "betrayal blindness" did not emerge in the data, the findings and interpretations in this study of the participants' behaviour whilst in the relationship are in agreement with the literature regarding "betrayal blindness."

Furthermore, cultural models are transmitted during the first months of life through holding, nursing, songs, rhythms, bodily contact and games and are incorporated in the communication of mother and infant. This establishes a state of "sameness" and of fusion with others in the unit, which will bind the infant and the later, individuated person with the group to whom he belongs (Pines, 1994). As indicated in Chapter Five of this study, the significance of belonging is a central phenomenon, which emerged as a result of the participants' experience of betrayal.

With regard to the literature on infidelity passing through six stages (Brown, 1991), these stages were not explored in detail in this study as only the view of the participant was obtained and not that of their partner as the betrayer. In addition, the findings in this study indicate that the partners abandoned the relationship prior to his or her infidelity being disclosed, which exacerbated the participants' inability to gain closure. Also, in the participants' experience of betrayal, the third stage of infidelity, (when the affair is revealed either by exposure or disclosure), does share some similarities to the findings in the literature as the participants indicated that their perception of themselves and their partner has changed irrevocably. Furthermore, the literature review indicates that the last stage of infidelity involves forgiveness and/or reconciliation over time (Brown, 1991; Gottman, 1994). It was apparent from the data however, that the participants had not reached this stage of the infidelity process at the time of the interviews.

6.3. Conclusions regarding the experience of betrayal.

This chapter has focused on providing an integrated discussion of the participants' experience of betrayal, within a Kleinian framework. In trailing the intricate web of interrelated conditions and consequences which transpired during the course of analysis, various phenomena which emerged from the central phenomenon - **a sense of alienation,** were explored.

Although betrayal is a global phenomenon, the focus in this study is on the experience of sexual betrayal in intimate relationships. Therefore, as indicated in the introduction of this chapter, the conditions in which the actions and interactions occur at multiple levels of betrayal fell outside the scope of this study and were not included in the integrated discussion of the findings in this chapter. In addition, fidelity in relationships offers no guarantee that its antithesis, infidelity will not occur, as the latter is a product of our human potential - and deliberate choice to betray others.

Consequently, there is no enduring solution to the phenomenon of infidelity and its legacy wreaks havoc in the emotional, cognitive and intrapsychic worlds of the betrayed individual.

In the discussion in this chapter, the participants' experience of betrayal within the context of an intimate relationship was explored with relevant emphasis on the partner as the significant other. According to the descriptions of the five participants as indicated in the previous chapter, the need to belong to another and to experience psychical connectedness, encompasses their **capacity to love** a significant other. In the context of this study therefore, the participants are initially able to give and receive love within the climate of committed, mutually exclusive physical intimacy as well as psychical intimacy. Psychical intimacy as Klein (1963/1997) indicates, forms the basis for the most complete experience of being understood by another and loss of the object is one of the early sources of psychical loneliness.

From a Kleinian perspective, these participants during the course of development, have successfully introjected and established a loved, whole object within their egos under benign circumstances. Therefore, paranoid anxieties regarding bad objects in the light of increasing hope, trust and belief in the goodness of the loved object, diminish. Naturally it is inevitable for all individuals that at particular times of stress and anxiety, trust and belief in good objects are shaken. However, depending on the intensity and duration of states of despondency and persecution, the ego is capable of reintegrating itself and of reinstating its good objects securely (Likierman, 2001).

It is relevant to add at this point that as indicated in the findings, the participants' **sense of integrated egos (selves),** which they initially bring to the relationship, become complacent in the perceived security of an intimate relationship over time. The participants experience their sense of wholeness or integration as part of their identity which instils in them a sense of belonging both within a greater societal context as well as within an intimate relationship. In being connected to others, their sense of self is strengthened. However, the participants are also at risk for experiencing intense emotional pain as they become increasingly vulnerable to their partners by virtue of being in an intimate relationship. Consequently, their egos become more exposed as defences are lowered and their capacity to intimately love their partner increases over time.

Therefore, in the participants' experience of betrayal, the resulting sense of alienation and as a result of their partners' abandonment and later disclosure of betrayal, generates overwhelming

persecutory anxiety and a tendency towards ego fragmentation in the brief but severe dissociative episodes which do occur. Consequently, the participants are confronted with persecutory anxieties of a paranoid-schizoid nature rather than the tragic anxieties of the depressive position, which exacerbate their feelings and experience of a disintegrated sense of self. Fragmentation is triggered by the death instinct which activates persecutory anxieties (Klein, 1946/1997).

In an attempt to elaborate on Kleinian thinking about the ego within the context of an intimate relationship, the participants and their partner also share what I have suggested may be called, "a benevolent core of relationship" which increases their potential to be vulnerable to another and which compromises their ability to overcome and work through the process of healing and re-engagement in subsequent relationships.

The participants experience the act of betrayal by their partner as an internally catastrophic event which shakes their belief and trust in good objects and also in themselves. As a result, the participants experience feelings of paranoia, mistrust and an increased sense of loneliness. Furthermore, the participants also experience their entire being as being influenced by the experience of betrayal and they question their values, attitudes, expectations and themselves in relation to external reality and their relationships with others. In addition, they are confronted with the realisation of lost aspects of themselves which need to be re-discovered in the process of overcoming and adjusting to change.

Internal resources such as **resilience** and **hope** also play a significant role in the participants' ability to re-establish a sense of an integrated self in their experience of betrayal. The participants show resilience in their desire and drive towards regaining feelings of inner security. In addition, they precariously cling to the receding image of a secure internal loved object in the hope of engaging in a subsequent successful intimate relationship. However, they place little hope, trust and belief in the goodness of a prospective loved object.

Furthermore, loss of hope results as the participants place little trust and belief in the goodness of a prospective love object which results in them becoming uncharacteristically cynical. Cynicism acts as a defence against the intense and unanticipated pain inflicted on the participants as a result of their partners' betrayal. Linked to feelings of cynicism is the participants' inability and

unwillingness at the stage of the interviews, to **forgive** their partners who are perceived as "flawed" individuals. This in turn causes persecutory rather than depressive anxieties.

Turning to **moral orientation,** the participants experience their partners' betrayal as a violation of accepted mutually exclusive sexual boundaries within the dyad. Furthermore, they have difficulty accepting and integrating this aspect of their partners' behaviour as it does not resonate with their perception of the mutual commitment made when engaging in the relationship. Furthermore, rather than overcoming the tragic anxieties of the depressive position which is the first step in moral development the participants are bound to these anxieties by virtue of their partners' perceived lack of morality. Therefore, the participants' own perceptions and psychical security regarding the nature of morality are questioned as an externally imposed lack of morality (badness) in their partners' act of betrayal is disclosed.

In addition, their partners' deviousness in committing an act of betrayal colours their perception of them and they are seen to be lacking in integrity and conscience. These newly formed perceptions of their partners have negative consequences for the participants to access their ability to relate to them in a **forgiving** manner at this time.

This aspect of the participants' functioning is further evidence of the death instinct which predominates over the life instinct in their experience of betrayal. Part of the domination of the death instinct over the life instinct is that the participants have little hope that their lost, loved object will be recovered as they resign themselves to the fact that they have been abandoned in favour of an unanticipated rival object. In this manner, the security of the internal good object is compromised as the participants are unable to rescue and preserve it through their ability to forgive their partners at this time. Consequently, their ability to surmount the difficulties associated with the depressive position is compromised even further, as the participants remain trapped in an egocentric chasm (5.6.1.4).

A further obstacle in their ability to forgive their partner at this time, is the **lack of guilt**, remorse and responsibility which the participants assume for the disintegration of the relationship. In addition, the participants introject their resented, external loved object and launch **revengeful attacks** on them in fantasy. However, the participants are tormented by images of themselves never being able to succeed and find love and fulfilment in an intimate relationship.

Revisiting the Oedipal situation in the context of this study, has implications for the participants on personal and social levels. At both levels, the participants experience their partners as not having considered them worthy enough of fidelity and their subsequent excruciating humiliation forces them to initially withdraw from physical and emotional contact with others where possible. In addition, the element of **sexual exclusivity** which was not upheld by their partners instils persecutory insecurities of an Oedipal nature in the participants as they experience themselves as being usurped from their position as the "chosen one" to that of the outcast. Their abrupt abandonment and betrayal elicits feelings of **jealousy and envy** which the participants attempt to suppress as they experience these traits as uncharacteristic of their true natures.

Consequently, when confronted by persecutory anxieties associated with jealousy, in the light of rival objects, the participants unsuccessfully attempt to split off and disown this part of themselves as this indicates their potential to be emotionally insecure in an intimate relationship. Real threats from rival objects in the participants' experience of betrayal in this study is only consciously recognised retrospectively, as during the course of the relationship the participants unconsciously repress and deny, as well as consciously suppress, any potential threats to the relationship for fear of losing their partner.

In particular, Klein's second form of primary envy (see 3.18), may also play a role in the manifestation of **private gloating** in the participants' experience of betrayal, as a result of their intense suffering and deprivation due to the permanent absence of their loved object. In this manner, the participants attack the image of the goodness of the loved, but lost object indirectly and not the loved object directly, as it is absent. Therefore, the loved object remains whole and good. In addition, feelings of loathing towards the loved object may also be elicited in the light of external events which the participants perceive as bestowing goodness on their partner. The participants internalise their feelings of jealousy and envy and then project the intensity, suffering and longing for relationship onto the perceived goodness of the rival object as the new, "favoured one".

As a result of their abrupt abandonment by their partners, the participants attempt to stifle feelings of love which they still have for their partners as a defence against their absence. Klein

(1957/1997) suggests this is less painful to carry by individuals in the depressive position than the guilt which arises from the combination of love, hate and envy. Stifling feelings of love in the participants' experience of betrayal, manifests as a related defence during the course of their physical and emotional withdrawal which is marked by persecutory anxiety. A related defence namely, growing indifference in the participants' abandonment and betrayal, rather than increasing feelings of love suggests a tendency towards the death instinct rather than the life instinct and therefore persecutory anxieties rather than depressive anxieties escalates. In addition, as the participants associate with the bad aspects of their partners, their persecutory anxieties increase and they have difficulty integrating both good and bad aspects of their partners, placing their egos under threat.

In order to ward off threats to their egos, the participants employ further defences, namely **idealisation** as a source of the life instinct which manifests as a means of protection against the ravages inflicted by envy (Klein, 1957/1997). This occurs as a result of the pain and humiliation which the participants believe they have suffered due to their partners' betrayal. Idealisation of their partners also manifests while the participants are in the relationship as it allows them to split off threats to the relationship. In this manner, the partner is preserved as the good, life giving force rather than a potentially persecutory object. Similarly, idealisation as a psychic defence is also used once the relationship is terminated, as the participants attempt to come to terms with their abandonment and their partners as persecutory objects.

Turning to **ambivalence** in the participants' experience of betrayal, they internalise their initial anger, shock, anxiety and fear surrounding their partners' abandonment. In addition, they internalise their partners' projections of defensiveness and hostility which are exchanged in the initial contact they have with their partners, *subsequent* to their knowledge of their partners' betrayal. The former partners as loved objects, now have the potential to become persecutory, however, the participants split off these negative aspects of their partners. Splitting of the bad aspects occurs in order to preserve the perceived goodness of the partners as loved objects, resulting in feelings of ambivalence towards them. These splitting processes are a continuous cycle in the participants' experience of betrayal. Furthermore, they increase and decrease in aggression in a cycle of idealisation and ambivalence respectively, which occurs as the participants attempt to integrate their experience of betrayal.

Denial is a further defence mechanism which the participants employ both prior to and during their experience of betrayal. Splitting processes of a paranoid-schizoid nature result in denial of persecutory aspects of the partners as love objects. This is evident both during the course of the relationship and once the relationship has been abandoned. During the stages of physical and emotional withdrawal, the participants realise that they denied persecutory aspects of their partner in order to defer both conscious and unconscious threats to the relationship. In this manner, while still in the relationship, they attempted to retain their partners as loved objects.

Furthermore, the participants unconsciously denied and disowned parts of themselves if these were seen as being contrary to the continuity of the relationship. Denial in the participants' experience of betrayal occurs as a result of **anxiety** regarding the loss of the loved object as well as **fear** of abandonment by the loved object. Both anxiety and fear in this instance embody an archaic quality of a paranoid-schizoid nature rather than the less intense splitting which occurs in the depressive position.

The next conclusion we draw is derived from the interplay between the **internal worlds and external realities** of the participants in their experience of betrayal. The participants mirror their internal worlds and external realities whilst in the relationship, against their current internal worlds and external realities as a result of their partners' betrayal. As a result, they perceive their relationship and their partners' behaviour to have taken on a fake rather than as previously perceived and believed, an authentic quality. Due to lack of closure, their anxiety regarding the true reason for their partners' betrayal increases over time.

In addition, as a result of the external reality of their partners' betrayal, internal distortions which manifest as idealisation and denial guard against the intense psychic pain the participants experience in an unconscious attempt to preserve their egos. Further internal distortions manifest as brief but severe dissociative episodes that occur as a result of the partners' physical abandonment of the participants.

Turning to **continuity** in the participants' experience of betrayal, this aspect of the relationship as external reality, appease the participants and they remain vulnerable to them for the duration of the relationship. However, once they are aware of their partners' betrayal, continuity of relationship is

disrupted and primitive anxieties are resurrected. Furthermore, trust in external reality and in the continuity of experience is disturbed which also has negative implications for the participants' integrated sense of inner reality and for retaining a belief in the inherent goodness of people. This suggests that the participants' internal good object as indicated in earlier paragraphs is no longer as securely established as prior to their partners' betrayal and they have difficulties considering and engaging in future intimate relationships. This aspect of the participants' experience of betrayal is echoed in the process of mourning.

Mourning is activated by the unexpected and abrupt loss of their partner. As they experience a sense of alienation from themselves and from others, they mourn not only their partners but also mutual friends and their partners' family members with whom they foresee themselves as having little future contact, as a result of the abandonment of the relationship. Fantasies, dreams, hopes and expectations of a shared future are also mourned as well as the loss of an integrated sense of self. This occurs as the participants' internal realities are shattered and in complete chaos as a result of their partners' betrayal. Persecutory anxieties are reactivated and as indicated in the previous paragraphs, the participants have increasing difficulty in retaining their good relation to their introjected loved object. In addition, the participants attempt to summon up images of an external reality of successful, intimate relationship, as a result of their partners' betrayal.

Once the relationship has been abandoned and the participants realise that they have **lost their loved object,** persecutory anxieties surface and persists, causing a disruption in their internal and external object relationships. One manifestation of this disruption occurs once the partners' act of betrayal has been disclosed and the participants perceive their partner as a persecutory object, capable of inflicting intense harm on them. Two sources give rise to feelings of persecution, the first being the participants' idealisation of their partners and therefore their reluctant vulnerability to them, should they wish to reconcile in the early stages after the abandonment of the relationship. The second source which gives rise to feelings of persecution is the increase in the participants' perception of their partners as persecutory due to their perceived lack of integrity.

According to Klein (1957/1997**), depressive anxiety** associated with the depressive position is experienced when feelings of love for the object predominate over destructive impulses. However, in the participants' experience of betrayal, depressive anxieties are surmounted by persecutory

anxieties which lead to feelings of ambivalence and indifference towards their partners, rather than love. Consequently in the depressive position, the participants need to strive towards greater integration of themselves and to synthesize the conflicting aspects of their partner. As a result, the death instinct predominating over the life instinct is evident in this facet of the participants' experience of betrayal. As indicated in the previous paragraphs in this section, the participants are unable to access feelings of guilt and their ability to forgive their partners. Consequently, as they do not assume some responsibility for their partners' act of betrayal, these processes in the depressive position are arrested.

Feelings of guilt which arise as a result of the participants' gloating over their partners' misfortunes are firmly suppressed. Due to the participants' moral values and integration of these values into their personalities, gloating generally leads to persecution by their superegos. However, as a result of the partners' perceived moral deficit, guilt which may arise is suppressed due to the partners' violation of their consensual boundaries regarding sexual fidelity. This process is characteristic of processes in the paranoid-schizoid position rather than in the depressive position.

The next conclusion in the participants' experience of betrayal pertains to **overcoming** in the depressive position. As indicted in 6.2.16, two aspects of overcoming are evident namely, **accountability** and **anticipation**. Accountability exacerbates the participants' experience of betrayal as they do not accept responsibility for harming the relationship or their partner. As noted in the preceding paragraphs, the participants hold their partners responsible for the disintegration of the relationship and for hurting them.

Secondly, due to the participants' inability to anticipate or control their partners' intended betrayal and abandonment, they are afforded little opportunity to alter the course of these events. Consequently, the element of secrecy inherent in the act of betrayal leads to disempowerment and the participants are helpless in retaining their external loved object. In addition as emphasised in the preceding discussion, their relation to the good internal object is significantly compromised. This has further implications for overcoming as the participants' egos come under threat of fragmentation and disintegration. The reality of these threats is manifested in the **brief but severe dissociative episodes** which the participants experience shortly after their partners' abandonment.

In addition, the participants experience **feelings of depression** which are related to difficulties in successfully overcoming the tragic states associated with the depressive position. Furthermore, as Rado (1927) indicates, the participants display some measure of **rebelliousness** which is associated with the depressive adult. This occurs as a result of the participants' feelings of **resentment** which are elicited by the loss of the loved object and their abruptly imposed aloneness. Therefore, the participants experience feelings of rebelliousness when considering the injustice of their partners' behaviour. This sense of injustice is also extrapolated to the overall scheme of life and fuels their unresolved and suppressed anger towards their partners as persecutory objects.

When considering the participants' attempts at separating their partners' **bad aspects from** the **idealised aspects,** we conclude that the participants experience their partners' betrayal in a cycle of idealisation and ambivalence. However, over time they indicate that they perceive and introject their partners as persecutory rather than idealised objects. Part of the process which hinders their successful integration of the bad aspects of their partner, is the lack of closure. Closure fuels their ambivalence towards their partners and the participants employ **rationalisation** both as a cognitive process as well as a psychic defence mechanism in attempting to make sense and manage their experience of betrayal respectively.

Turning to the process of **projective identification** in the participants' experience of betrayal, we conclude that this is a prominent aspect of unconscious communication. In particular, perceptions regarding sexual immorality and our inherent potential as human beings to betray others, is communicated in relationships. As previously indicated (6.2.18), a possible interpretation of the partners' act of betrayal in this study could also be interpreted as a consequence of the participants' split off and projected disowned parts regarding sexual immorality. These disowned parts are then internalised by their partner and expelled in the form of betrayal. This occurs in the light of the partners' overriding and accumulative internal conflicts and resultant anxiety regarding perceptions of sexual immorality. Furthermore, the role of the affairee as external seducer, significantly exacerbates the process of projective identification and the partners' act of betrayal.

A conclusion which may be drawn from the participants' experience of **being alone** as a result of the relationship having been abandoned, is they experience a profound sense of alienation as

opposed to belonging. In the participants' experience of betrayal in this study, loss of a sense of belonging in an intimate relationship, emerges as the central phenomenon in this inquiry. As indicated in preceding paragraphs in this section, this sense of alienation brought about by the abandonment of the relationship, extends beyond the boundaries of the intimate dyad to include mutual friends and their partners' family members.

In addition, as also indicated in previous paragraphs in this section, the participants feel alienated from themselves which increases their sense of **loneliness** as they continue to question aspects of themselves which although intensely experienced, escape their understanding. It is also noted that contrary to Klein's thinking on the structure of loneliness, the participants in this study emphasise a sense of belonging which is externally facilitated as more prominent than the longing and loneliness they experience due to psychical disconnectedness from themselves. Therefore, contrary to Klein's (1963/1997), hypotheses, regarding the significance of intrapsychic functioning as a source of loneliness and longing, the role of the **external object** in contributing to the participants' state of loneliness and longing is more prominent in the participants' experience of betrayal in this study.

Furthermore, the participants' experience of being alone emphasises the inaccessibility and absence of their partners. This creates a further longing for belonging and connectedness. Whilst in the relationship, the participants held their partners in mind during periods of physical absences, which afforded them a sense of continuity and psychical connectedness. This feature of the participants' functioning is also seen once the relationship has been abandoned as the participants struggle with integrating the experience of betrayal into their internal world. Part of the struggle is fuelled by the resistance and difficulty the participants experience in letting go of their partners and the relationship at a psychical level. Consequently they **hold** on to **them in their minds,** during the processes of idealisation and ambivalence.

Furthermore, the participants deliberately erect firm **boundaries** around their personal accessibility to others once the relationship has been abandoned. Although these boundaries serve to protect their vulnerable egos, they lead to a further sense of disconnectedness and alienation from others.

Due to their increased **vulnerability** as a result of being on their own again, the participants experience the world of intimate relationships as hostile and they are consequently plagued by

persecutory anxieties which lead to increased vigilance and paranoia. As a task of the depressive position, psychical integration remains elusive as the participants attempt to understand the reasons for their partners' betrayal.

Our final conclusions are drawn from the participants' **cognitive processes** which manifest in their experience of betrayal. This area is relatively unexplored in Klein's theory therefore the conclusions drawn evolve from the findings and integrated discussions in this study.

The participants attempt to access **memories** pertaining to behaviours, events and people whilst they were in the relationship, once their partners' infidelity has been disclosed. They engage in this cognitive process in an attempt to gain insight and re-assess their internal world and external realities regarding their partners and their past relationship. In this process, **retrospection** and **introspection** serve as memory prompts. Both these processes are indicative of higher order cognitive processes which submit to Freud's reality principle rather than Klein's concept of phantasy which was considered to be a primitive mental activity (Likierman, 2001).

Further cognitive processes manifest as **self-punitive** and **paranoid ideation.** These processes compromise the participants' perceptions of themselves and they become persecutory towards themselves. In addition, paranoid ideation generates intense fear of engaging in future intimate relationships, and the participants feel unable to trust their own judgement regarding prospective love objects. In addition, they have grave difficulty in trusting others as their perceptions of relationships in general are significantly compromised. Therefore, cognitive distortion is evident in the participants' experience of betrayal as a result of introjective identification of their partners' perceived negative beliefs about themselves as unworthy and unlovable individuals. This process results in the participants experiencing greater difficulties in overcoming the depressive position, and persecutory anxieties are once again elicited. Furthermore, in the drive towards greater ego-integration, overcoming in the depressive position is also inhibited.

We may also conclude from the discussion of the findings that interpretation in the participants' experience of betrayal occurs on two levels namely, via cognitive abstractions and unconscious communication in the form of projections from the partners. The second level lies at the heart of Klein's theory as she suggests that an individual continually needs to refer to an internal scenario

in which meaning of experience is actualised in an exchange between a subject and object (Likierman, 2001). Therefore, when determining our perceptions of ourselves, we cannot ignore the significance of an external object.

Furthermore, the participants experience not only psychical, physical but also cognitive vulnerability in their intimate relationships. Therefore, conscious and unconscious communication processes between the participants and their partners continuously challenge their ego integration. In this regard, I suggest that a prerequisite for engaging and experiencing true intimacy is a vulnerable ego. However, a vulnerable ego is susceptible to distorted interpretations of communication processes, both conscious and unconscious. Particularly in this study, distorted communication processes are evident.

Other cognitive processes that are elicited are the **manifestation of persistent and recurring thoughts** about their partners' betrayal. Images of their partners in the act of betrayal stirs up Oedipal anxieties which are exacerbated by the fantasies the participants have regarding the rival objects. Their helplessness increases retrospectively, as they become aware of their inability to protect their loved object. Furthermore, the participants realise they have been surrendered by their partners, in favour of a rival object.

Depressive anxieties abound as the participants suppress their rising aggression towards their partners and the rival object which cannot be projected externally. Therefore their aggression towards their partners and rival objects is projected onto them in fantasy. However, suppressed and internalised aggression increases their anxiety and feelings of depression. Furthermore, the participants experience persistent thoughts of neediness and of humiliating their partners. They conjure up aggressive fantasies of revenge which are also internalised and suppressed as their inherent moral dispositions are influenced by their superegos.

Lastly, the cognitive process of **comparison** is elicited by the external reality of a known or unknown rival object. The participants are compelled to compare themselves to the unknown rival object as they are informed of their physical attributes and characters. Alternatively, the participants form their own perceptions of the rival object if he or she is known to them. Furthermore, should the rival object be portrayed in a negative light by the participants' loyal

friends or family members, their anxiety and anger increases as the logic behind their partners' abandonment is even less understood.

Once again, in instances where the rival object is unknown, information conveyed by the informants is susceptible to cognitive distortion. This occurs as the participants are compelled to compare themselves to images of the informants' description of the rival object. In instances where the participants know or have seen the rival object, they compare themselves to the images they had originally formed of the rival objects. The participants screen these images continuously in order to determine what attributes and characteristics they possessed which could have enticed their partners away from them.

Next we turn our focus to the final chapter in this study, which will include a critical review of the methodology as well as a critique of the strengths and limitations of the research.

CHAPTER SEVEN

"OUR GREAT NEED FOR OTHERS"

CONCLUSION

We have reached a juncture which invites final reflection on this study. Specifically we reflect on the phenomenon of betrayal in intimate relationships. In addition, due to the significance of Klein's paradigm chosen for this study, we consider certain shifts in her development of her paradigm and propose further shifts, contributions and criticisms of the Kleinian paradigm, which evolved as a result of this study. A critical review of the methodology is also considered and limitations and strengths of the research are indicated. Finally, our thinking turns to the participants who were willing to share their experience of betrayal in an intimate relationship. These considerations and reflections, conclude this study.

7. 1. The phenomenon of betrayal in intimate relationships.

The essential quality of betrayal refers to the intentional violation of trust and commitment in relationships. Violations of trust and commitment through acts of betrayal have powerful and far-reaching effects on close relationships and are arguably, the greatest threat to the structural integrity of intimate relational bonds (Couch, Jones & Moore, 1999). Of particular significance, is that an important issue in commitment and relationship stability is the vulnerability one accrues in extending overtures, trusting and specifically, in the very act of making commitments (Couch, Jones & Moore, 1999).

Consequently, the potential for rejection and betrayal represents the sacrifice we have to make in order to seek the rewards of companionship and intimacy. Nonetheless, most people do not expect to make such a sacrifice when they begin a relationship. Rather, the initiation of relationships is typically accompanied by overwhelming feelings of satisfaction, joy, excitement, passion and optimism about the future (Hatfield, 1988). In addition, one learns to expect that a partner will live up to the "requirements" of his or her role and a great deal of relationship trust is tied up in the

hope that the partner will honour the commitment to remain faithful and responsive and, even more, to continue holding special feelings of love and respect. Therefore when betrayal occurs, it is a threat to the faith that was established as well as the predictability and dependability assumptions one relied upon in order to make that leap of faith. By implication therefore, interpersonal betrayals yield grave consequences in people's lives (Couch, Jones & Moore, 1999).

7.2. A reflection on shifts in Klein's development of her paradigm.

Paradigms or "..generally accepted perspectives of a particular discipline" (Reber, 1985) which we use for examining phenomena, are not unlike sand dunes in a desert. As Arritt (1993) states:

> "At any given moment, somewhere in the dunes which stretch as far as the eye can see, the unfailing wind is whipping sand up a slope and over its crest, from which a gritty tongue of sand is cascading down. Billions of sand grains are in motion on the surface of this windswept land, piling high into newly formed peaks and realigning the contours of the dune studded valley below" (p. 156).

Therefore, paradigms may shift significantly, yet unhurriedly over time. A shift occurs when thoughts, values and perceptions change and a new vision of reality emerges. Schluter and Lee (1993) reiterate that once something new "…emerges as a dominant colour in the seamless weaving of time…it will be recognised and may be reflected on, idealised and put to use" (p.264).

Within the Kleinian paradigm, this process has been no different. As we traced the development of Klein's theory from its early departure from Freud, to her new ideas on early mental life and her claims on the nature of love in early infancy (see chapter three), we see the gloom of her early vision, being replaced by a substantial and revolutionary counter-force. Furthermore, her conceptualisation of internal objects is an essential passage into the complexities of her depressive position texts: "A contribution of the psychogenesis of manic-depressive states" (Klein, 1935/1975) and "Mourning and its relation to manic-depressive states" (Klein,1940/1975) the former marking the beginning of a distinctively Kleinian vision (Segal, 1978).

A further shift in Klein's paradigm evolved when she realised the depressive position was the second important experience of childhood and was preceded by an equally complex but more

archaic experience – the paranoid-schizoid position, characterised by splitting mechanisms and primitive persecutory anxiety (Likierman, 2001). When viewed together, the Kleinian positions might misdirect us into impressing a linear view on these positions from an "….inferior, sadistic and psychotic paranoid-position to a progressive, developmentally desirable and "sane" depressive position" (Likierman, 2001, p. 115). However, Klein (1937/1975) did not regard psychic growth in such a purely positive light. Rather her emphasis in describing psychic development towards the depressive position was on simultaneously overcoming ambivalence, psychotic anxieties and defences.

In addition, her emphasis was on overcoming the catastrophic and tragic sense of loss of the first external loved object, which if not successfully negotiated could lead to depressive illnesses in adult life. We also trace Klein's evaluation of the depressive position as having a moral component in addition to the tragic strand, which facilitates guilt and corresponds to an attitude of concern for the object and the ability to forgive the loved objects' limitations (Steiner, 1990/1992).

In re-evaluating the earliest psychic defences in her paradigm, Klein (1930b/1975) suggested that they were specifically schizoid in nature. She derived this conclusion from her central concept of unconscious phantasy in early infancy, which served as an operative link between instinctual urges and the earliest psychic defences. Extending as a novel idea from this concept, Klein formulated one of her most significant contributions to Object Relations theory namely, the concept of "projective identification" (Spillius, 1988). This concept was a combination of her early ideas of projection and displacement of unwanted feelings onto objects and suggested that unwanted parts of the ego are ejected from the self and omnipotently forced *into* the object.

In addition, by extending her paradigm to include the concept of envy, Klein (1957/1997) presented an idea, which emerged from lifelong reasoning within her theoretical paradigm. The concept of envy was her last major original contribution to psychoanalysis. Therefore, Klein added a further element to her paradigm which was conceived from the growing awareness that there remained yet another aspect of infantile functioning which was needed to complete her vision (Likierman, 2001).

Klein's last work on loneliness indicates a slight shift in her thinking (Likierman, 2001). In describing loneliness as "…. a yearning for an unattainable perfect internal state", Klein

(1963/1997, p. 300) appeals to our ability to show compassion and understanding for the fragility of the human psyche, which is continually lashed by turbulent instincts and internal conflicts. Here the human psyche is more sympathetically portrayed as struggling to survive whilst being plagued by the conflicts associated with the realities of life and death (Likierman, 2001).

This view tempers Klein's earlier portrayal of an infant who is mercilessly sadistic, envious and destructive in his object relationships and who in this manner comprises his ability to retain a good relation to his loved, internal object. Consequently, he brings some of the life-long psychical loneliness derived from an "unsatisfied longing for an understanding without words" (Klein, 1963/1997, p. 300), on himself and is compelled to seek social ties as a source of comfort.

However, our human need for others and our relentless search for kindred spirits in the external world also harbours our greatest potential for experiencing and causing intense pain and disappointment (Klein 1963/1997). Therefore, Klein's formulation of her theory within an Object Relations paradigm indicates a slight shift to embrace the growing significance of the external object. However, her prominent emphasis remains on the intrapsychic world of the individual.

Significant shifts were made in Klein's paradigm whilst she was developing her theory (Isaacs, 1943/1991; Winnicott, 1945/1992) and remarkable strides have been made since her death (Segal, 1978). Furthermore, this study has provided me with a unique opportunity to elaborate on and re-evaluate aspects of Klein's paradigm, which are considered applicable to the participants' experience of betrayal. In this manner, I attempted to extend some of Klein's ideas where appropriate and I also attempted to contribute to further shifts in her paradigm. These are provided in the following section.

7.3. Proposed shifts and contributions to Klein's paradigm, derived from the findings in this study.

- The main contribution in this study was generated by a shift of emphasis from primary relationships in infancy to the experience of infidelity in adult intimate relationships. This emphasis therefore extends and elaborates on Klein's theory.

- Regarding the capacity to love a significant other, I propose an emphasis on the *deliberate choice* of becoming vulnerable to the significant other (see 6.2.1). Therefore, I suggest that *decision-making* as a cognitive process, is considered a pre-requisite for engaging in an intimate relationship. As indicated in the previous chapter, Klein's paradigm did not place much emphasis on higher order cognitive processes as her thinking developed mainly as a result of her exploration of the pre-verbal stage of development (Likierman, 2001). Therefore, I suggest that the role of cognitive processes (see 6.2.20), facilitates further thought regarding the significance of external events on intrapsychic processes, within a Kleinian paradigm.

- Klein (1963/1997) suggests that the loss of the first crucial psychical contact between the mother and the child is one of the early sources of loneliness and that any later quest for intimacy is never fully satisfied. In addition, Klein (1963/1997) suggests that our true longing lies in our yearning for the perfect, *internal* state, rather than the need to belong to a person or group.

  In this study however, the participants' main source of longing and loneliness is facilitated largely as a result of their *awareness* that they no longer *belong* to the mutual exclusivity of an intimate dyad. This sense of belonging is not generated by a feeling of possessiveness but rather by the *knowledge* that they shared a unique and sought after alliance, or committed partnership as it were, with an external loved object. In this regard, the *emotional and physical security* of an exclusive commitment of an alliance or partnership, set the individuals apart from any other relationship or connectedness they would share with others. Two aspects emerge from these findings. Firstly, once again "*knowledge*" suggests that higher order cognitive processes are involved in contributing to the participants' awareness of a loss of belonging and secondly by implication therefore, the significance of the external loved object cannot be underestimated.

- In addition, existing perceptions of appropriate moral behaviour, influenced by society is also seen to play a significant role in the participants' capacity for feelings of guilt. As indicated in 6.2.13 and 6.2.14 respectively, the participants' perceptions of their partners' act of betrayal facilitates deliberate suppression of feelings of guilt and therefore renders them

unable to engage in the process of forgiveness at this time. Therefore, the role of perceptions in adult relationships may be included to extend Kleinian thought regarding guilt and also allude to the inability to render forgiveness in the depressive position. Furthermore, the participants defer accountability for their partners' abandonment of the relationship as they perceive them as having acted immorally (see 6.2.16).

- Klein (1957/1997) proposes that feelings of jealousy are manifested in the presence of a rival object and focus on the rivalry for the good object. However, in this study, I suggest that a mingling of feelings of both envy (see 3.18) and jealousy are elicited towards the partner and the rival object once the partners' infidelity has been exposed. The perceived *goodness of relationship* that their partners and the rival objects share, as well as the perceived superior attribute/s that the rival object possesses, fuel these feelings.

- In the participants' experience of betrayal, it is evident that denial of persecutory aspects of the external loved object occurred while they were in the relationship as well as once the relationship had been abandoned (see 6.2.7). What is significant however, is that the participants denied these persecutory aspects of their partners regardless of the duration of the relationship (see table 4.1). In addition, the participants experienced similar consequences as a result of their partners' betrayal, irrespective of the duration of the relationship.

- I have suggested that a "benevolent core of relationship", conceptualised from the findings in this study, is an additional facet of intimate relationships, which may be considered within a Kleinian perspective. In particular, this aspect of relationships could contribute to further thought regarding unconscious and conscious communication processes between the individual and external loved object.

7.4. Criticisms of Klein's paradigm.

- Little emphasis is placed on the interpersonal aspect of human relationships during development as Klein developed a theory based on the intrapyschic processes of the individual (Likierman, 2001). Here the first external loved object (mother) is portrayed as being in service to the developing intrapsychic world of the infant, rather than having much

significance of its own. Even when considering the aspect of loneliness, Klein (1963/1997) emphasises the individual's longing for true intimacy and psychical connectedness firstly with himself. However, in these last writings Klein (1963/1997) begins to allude to the significance of our human need for others and by implication therefore, our need for external objects.

- Furthermore, the concept of vulnerability in Klein's thinking is implied in the initial physical and emotional dependency and development of the infant as well as in the later loneliness of the individual (Likierman, 2001). Klein (1963/1997) however, places little emphasis *per se* on the significance of this facet in human relationships.

- The role of society as an external agent is not given much prominence in Klein's thinking regarding the moral development of the individual. Rather, the development of inherent moral structures of an individual, outside of societal and particularly cultural influences receives emphasis (Likierman, 2001). However, as indicated in this study, an external catastrophic event such as betrayal, has detrimental consequences for an individual not only at an intrapsychic level but also at a societal level (see 6.2.4).

- In her conceptualisation of primary envy, Klein (1957/1997) wished to portray a *pure* form of primary envy which was uncontaminated by the turmoil of external events (Likierman, 2001). However, as indicated in this study, the occurrence of an intensely painful external event such as betrayal, significantly influences many of the intrapsychic processes of an individual not only that of primary envy, with catastrophic consequences. Therefore external events, like external objects, have a significant influence on individuals' intrapsychic functioning and should also be considered.

- Klein (1957/1997) in her conceptualisation of envy and gratitude indicated that the infant has a need for repeated good experiences during growth. However, she suggested that "…..some infants are exposed to great deprivations and unfavourable circumstances and yet do not develop excessive anxieties" (p.178). This suggestion was felt to be untenable by Klein's critics as they argued that deprivation and unfavourable circumstances in infancy will facilitate excessive anxieties in later life (Likierman, 2001). Although an investigation of

Klein's suggestion falls beyond the scope of this study, as indicated in the preceding paragraphs, the interpersonal aspect of human relationships during human development as well as the significance of the external environment needs to be considered in greater detail in human development and functioning.

- Greenberg and Mitchell (1983) suggest that Klein's earliest interpretations focused exclusively on the libidinal aspect of individual functioning, lending her work the flavour of Freudian psychoanalysis. However, Klein's direct peers were less concerned about the sexual emphasis she placed on her interpretations given the Freudian influence and psychoanalytic perspective, which prevailed at the time (Schwartz, 1999).

- Klein's theory emphasises the implication of nature and instincts rather than the modifying role of external objects such as caring parents who control the instinctual demands of infants (Greenberg & Mitchell, 1983; Grosskurth, 1986; Scharff, 1992; St Clair, 1986). This perspective invited criticism from Klein's peers and the psychoanalytic community as she paid little attention to the significance of parental objects in the environment. In particular, Klein was criticised for her exclusion of the role of mothering in the mental development of the infant (Likierman, 2001).

- Little reference to cognitive processes is made in the development of the individual, as her emphasis was on the infant's earliest recognitions of good and bad experiences (Likierman, 2001). In particular, by suggesting that the Oedipal situation arises much earlier in an individuals' experience than stated by Freud, Klein suggested that the earliest recognition of good and bad experiences are not conceptual (Mitchell, 1986). Consequently, she pre-dates the individuals' ability to obtain a secure mental grasp on experience. However, Klein did not attempt to offer a complete account of cognitive development but rather regarded the drive towards integration as the essential factor that promotes mental development (Grosskurth, 1986).

- Furthermore, the development of pre-verbal and rudimentary verbal skills did receive some attention from Klein, however she had no complex awareness of the role of language in mental life (Likierman, 2001).

7.5. A critical review of the methodology.

- Although this research can be termed "qualitative" or "descriptive" and is not unlike other qualitative research methods in this regard, the emphasis in this study was on descriptions from the participants' *lived experience of betrayal* rather than on descriptions of their overt actions or behaviour. Consequently, in order to return to the actual experience of this phenomenon, one needs to analyse the individual's description of the experience, which cannot be statistically quantified or controlled from an observer's perspective.
- In this regard, the use of a qualitative grounded theory approach is often criticised on the basis that it is extremely difficult to keep a balance between creative conceptualisation and empirical science. It is not a simple matter for a researcher to make relative use of personal knowledge and experience and at the same time hold on to the reality of phenomena. However, Strauss and Corbin's (1998) approach to grounded theory in this study was appropriate as analysis of the rich data generated by the interviews offered myself as the researcher, some insight and understanding into the participants' experience of betrayal.

- Furthermore, in reviewing grounded theory as a methodology, Pidgeon (1996) points to a criticism, which suggests that some researchers (specifically those inexperienced in the technique) are often unable to theorize beyond the daily phenomenal world and local interactional context of their fundamental data and domain of inquiry. Should this occur, grounded theory takes on the form of mere content analysis or re-description.

  Consequently Charmaz (1990) amongst others, has advocated for a constructionist revision of grounded theory as the element of constructionism is inherent in the researcher's constant interaction with the data and emerging concepts and theory

  (Layder, 1993). A constructionist revision makes the researcher aware that data should *guide* but definitely not *limit* theorizing (Layder, 1993) and "daily" can (and frequently should) be interpreted in terms of the wider social context (Pidgeon, 1996, p. 83).

  In addition, a constructionist revision also points to an increasingly discursive form of analysis (Potter, 1996) in order for some elements of the grounded theory method (particularly that of constant comparison, with its emphasis upon exploration of variety and

difference in meaning) to possibly serve as a medium for a form of deconstructive analysis (Pidgeon, 1996).

- In discovering and describing the structure of the experience of betrayal, a dialogue between the participants' world of experience and an external view of the experience was created. In addition, the grounded theory approach allowed myself as the researcher, the opportunity to extensively examine the central findings generated by the data through the lens of a Kleinian paradigm for the purpose of analytic comparison, elaboration and modification of the theory. In this manner proposed shifts in the Kleinian paradigm were generated and contributions introduced.

- Exploring the phenomenon of betrayal within a Kleinian paradigm suggests an emphasis on the intrapsychic world of the participant. However, by using the grounded theory approach in this study, this method allowed theory to emerge from the data , which indicated the imperative need to include the significance of external objects within the context of intimate, interpersonal relationships.

7.6. A critique of the strengths and limitations of the study.

7.6.1.Strengths of the study.

- The participants in this study were initially approached by my colleagues and not by myself as the researcher, to take part in the study. Therefore, subjective bias was minimised as the participants and their histories were unfamiliar to me prior to their initial interviews. In addition, due to my unfamiliarity with the *in vivo* terms (see 4.4.1.4) used by the participants, I was afforded an even greater opportunity to explore aspects of the participants' experience of betrayal, in order to gain further insight and understanding into the meaning of their experience.

- Furthermore, when considering subjective bias as a strength of this study, I would suggest that although my transcriptions of the interviews had been verified by the participants, I as the

researcher, was the only person who had interviewed, analysed and interpreted the data provided by the participants. In addition, as the researcher, I translated key passages from the transcribed interviews in order to allow English speaking readers access to the findings in this study. Consequently as the sole researcher engaged in data analysis and interpretation, an element of stability is introduced into the study.

- Due to the nature of our brief relationship and geographical distance in some instances, the participants and myself as researcher, would in all likelihood have very little contact once the study had been completed. This arguably elicited less resistance from the participants in sharing richer descriptions of their experience of betrayal.

- An advantage of interviewing the participants as means of qualitative data gathering within a grounded theory approach, was that in the process of engaging in the interviews and confronting their experience of betrayal however painful, they were provided with an opportunity to recall events and talk about emotions, which had been suppressed in an attempt to continue with their lives. Specifically, Participant B stated at the end of his interview that he thought he had forgotten many facets of his experience of his wife's betrayal. However, he realised that he still needed to work through and assimilate much of the experience and resolved to resume his psychotherapy sessions.

- A further strength of the study was that participants who had not considered re-engaging in psychotherapy or seeking further professional assistance could be encouraged to do so if they appeared to be in significant distress. In this manner, participants who were struggling with integrating their experience of betrayal could be identified and referred for further professional assistance if necessary. Particularly Participant C who had experienced the benefits of psychotherapy previously but who had not re-engaged in the therapeutic process subsequent to her experience of betrayal, had decided to contact her psychotherapist and medical practitioner after completion of her interviews.

- The small, specific sample suggested that research attention was clearly focused and allowed for the exploration of depth. Therefore, concentrating on a specific group of individuals resulted in the collection of rich data. This data could in turn be analysed in detail, offering

insight into the nature of the participants' experience that would not have emerged in paper and pencil tests. Furthermore, the qualitative study of one group offers a firm base as a means of comparison for researchers studying other groups using a similar methodology (Cameron-Smith, 2004).

- Although their experience of betrayal was still intensely painful for them, the positive attitude of the participants towards this study, proved to be of great benefit to the research as a whole. The trust they placed in the process and in myself as an *unfamiliar* researcher considering the limited contact we had, suggested they were willing to give of themselves. The participants shared their thoughts, feelings and experiences to an extraordinary degree and exceeded my expectations of the quality of the data gathering process.

- In keeping with the requirements of a grounded theory approach, I was able to sustain a balance between creative conceptualisation and empirical science by maintaining an attitude of scepticism, frequently stepping back to check whether or not the conclusions fitted the data and by following systematic research procedures which gave rigor to the study.

- As I became aware of the limitations of possibly becoming enveloped in a Kleinian cloud, I became constructively focused on the emerging concepts in the data, which facilitated critical analysis and conceptualisation. In addition, at this stage of the data analysis process, care was taken not to use Kleinian specific terminology. For example, use of the word "denial" in the participants' interviews emerged during the course of data analysis. However, care was taken not to make any interpretations of this concept also evident in Klein's theory.

  In addition, remaining close to the data and constantly comparing it within the participants' experience of betrayal, allowed myself as the researcher to distance myself from the Kleinian paradigm. Kruger (1986) states the "communion with the phenomenon is a dialectic of closeness and distance" (p 201). Consequently, the researcher must endeavour to get close to the phenomenon in order to permit the emergence of its dimension. Simultaneously, one has to acquire sufficient distance from the phenomenon to be able to "share one's articulation

imaginatively with someone else and compel his agreement (Kruger, 1986, p.201). “The truth requires a third as witness” (p.201). Therefore, in this study, I also considered peer debriefing (see 4. 5.1.2), to be an objective dimension which was introduced in this study and which allowed for the exchange of view with colleagues regarding findings in the research process, Lastly, I would suggest that choosing a specific framework for a study within a grounded theory approach, is arguably one of the most challenging tasks facing prevention of researcher bias, specifically during the early stages of data analysis.

- Conclusions drawn from the findings of this study, met the objectives of extending, elaborating and modifying constructs within a Kleinian paradigm. In addition, contributions to a Kleinian paradigm as a result of this study, are also indicated.

7.6.2.Limitations of the study.

- One limitation of this study is related to the size and nature of the sample. Three white women and two white men, took part in the research. Two of the participants had never been married although one of these participants had lived with her partner for six years. Furthermore, two were divorced, and one of the male participants had a homosexual preference. None of the participants had children. Implications for further research may include an investigation of this phenomenon to include other population groups for example women in same sex relationships and participants with children.

- Furthermore, due to the limited scope of this study, only the participants’ experience of betrayal was explored. It could be argued that in order to gain greater understanding and insight into the experience of betrayal in intimate relationships it would have been beneficial to explore this phenomenon from their partners’ perspective as well. In addition, by including their partners’ experience in committing an act of betrayal, perceptions and biases, which I as the researcher may have formed of the partners during the course of this research, could be investigated from an increasingly balanced perspective.

- In this research, the phenomenon of betrayal, which occurs within the wider social context, is acknowledged. However, due to the limited scope of this study only infidelity as a form of

betrayal was explored in intimate relationships. Therefore the emphasis was on descriptions from participants of their lived experience of infidelity, with relevant inclusion of societal processes as significant external factors where applicable.

- The potential subjective bias of myself as the researcher may be seen as both advantageous and disadvantageous to the study. When considering subjective bias as a limitation of this study, I would suggest that although my transcriptions of the interviews had been verified by the participants, I as the researcher, was the only person who had interviewed, analysed and interpreted the data provided by the participants. In addition, as the researcher, I translated key passages from the transcribed interviews in order to allow English-speaking readers access to the findings in this study (see 4.4.1). Thus as Giorgi (1975) suggests, the control of the data comes from the researcher's context or perspective of the data. As the sole researcher therefore, the likelihood that my personal background could have influenced my interpretations of the findings, is increased.

  In this regard, I realised when analysing the data that at times during the interviews, I had failed to question and clarify an assumed meaning, which may have provided further insight in the participants' experience of betrayal. Therefore, should a co-researcher have been involved in this study, this aspect of data gathering could have been addressed. Giorgi (1975) states that another researcher's approach to the same data might not be similar, but divergent.

- Researcher bias could also have arisen as a result of choosing a theoretical framework for this study. Firstly, given that the data was grounded in a Kleinian paradigm, it was important to allow the data to emerge rather than coercing it into a Kleinian framework. However, in the *initial* stages of data analysis I found myself constantly being pulled towards wanting to use Kleinian terminology to conceptualise data, rather than allowing concepts to emerge without classification. Therefore, I needed to continuously divorce myself from the Kleinian theoretical framework at that stage of the data analysis, in order to attempt to remain true to the data.

7.7.Concluding comments.

It is evident that in this study, the experience of betrayal in intimate relationships indicates catastrophic and debilitating consequences for the participants. In addition, coming to the end of this research, I am also aware that we may be seduced into concluding that the death instinct as represented by the phenomenon of betrayal, predominantly prevails in this study. Such a conclusion however, would imply that we risk losing sight of the very subtle but triumphant life instinct that the participants embody in their narrations of renewed hope and displays of resilience.

In the face of renewed hope and resilience, the participants move from a place of estrangement to a place where they attempt to reclaim those parts of their known selves, sacrificed in the process of loving another. Reclaiming our lost parts is also facilitated in the process of interpersonal exchange. As Scharff (1992) suggests, we cannot conceive of ourselves without invoking the reflection of the gaze of another. In addition, in the process of reclaiming the lost parts of ourselves, we also reclaim and secure our internal loved object (Klein, 1940/1975).

This study introduced five participants who were prepared to sacrifice rather than protect their vulnerability in their quest for belonging and intimacy. Regrettably, these participants had to pay an immense price for this sacrifice. However, their sacrifice also provides them with new opportunities as they move from alienating themselves and others towards a renewed sense of identity. Furthermore, in this process of renewal, the participants will revisit and strengthen their personal boundaries as the bleak prospect of loneliness drives them to seek out others and to renew their social ties. It is at this stage then, as the participants courageously rekindle their quest for belonging and connectedness, a quest much like our own, that we take our leave of them.

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Form A: **APPENDIX A**

University of Pretoria
Faculty of Humanities
Department of Psychology
Tel: (012) 420-2305 / 2329
Fax: (012) 420-2404
Email: jbschoem@Postino.UP.AC.ZA

CONFIDENTIAL

Introductory letter to Prospective Participant

Dear Prospective Participant

I would truly value your participation in the intended study in which ……(name of colleague) will initially approach you on my behalf and ask you whether you are willing to share your experience of betrayal as a result of your partner's infidelity with myself as researcher. Please be assured of the utmost confidentiality at all times both prior to, during and after the research process. In addition, please be aware that *any* information that you have shared with …… (name of colleague) to date remains confidential between yourselves.

Should you indicate your willingness to participate in this study....…… (name of colleague) will request that you contact me directly as …… (he/she) has been asked *not to* give me your name or contact details. Consequently, should you choose not to participate in this study, your identity remains undisclosed. Should you decide to participate in this study however, I can be reached at either (011) 869-8792 or 083 284 4535.

Once we have confirmed the details of the study and you still feel that you would like to participate in the research process, you will be requested to complete a "Participant Consent Form" prior to our initial interview, which will also reiterate the confidential nature of the data shared.

Please bear in mind that although I would sincerely appreciate your unique contribution to the study of the experience of betrayal, you are under *no obligation* whatsoever to participate in

the research process. Furthermore, should you prefer not to participate, rest assured that your relationship with ……. (name of colleague) will in no way be compromised.

Kind regards **Kind regards**

Marty A. Ferreira **(Name of colleague)**

Form B: **APPENDIX B**

University of Pretoria

Faculty of Humanities
Department of Psychology
Tel: (012) 420-2305 / 2329
Fax: (012) 420-2404
Email: jbschoem@Postino.UP.AC.ZA

CONFIDENTIAL

Participant Consent Agreement

I am conducting research for a doctoral degree and I would like to ask you to participate in the study. The study aims to determine how people experience betrayal.

What will be required from you, is to be interviewed on your personal experience of betrayal. The interview will last about 1 – 2 hours, and will be conducted at a place convenient for you. To ensure that the information I gather is accurate, the interview will be tape-recorded. After I have transcribed the interview, I will give the transcription back to you to check for accuracy. Thereafter the tape-recording will be destroyed. If necessary, I may ask you to set some time apart for another interview. You are free to discuss the interview with the person who referred you to me. From my side, however, I will not discuss your interview with him.

I would like to ensure you that no other person other than myself will have access to your personal identifying information. Furthermore, in discussing and writing up the results of the study, you will remain anonymous and the data will be presented in the form of summaries of the interviews conducted with a number of people, thereby further protecting your identity.

I agree to participate in the research study of "The experience of having been betrayed". My participation is voluntary and that I have the right to withdraw from the study if I wish to do so. I fully understand the nature and the purpose of the intended study, and grant permission for the data to be used in the process of completing a PhD (Psychotherapy) degree by coursework and thesis, and any other publication that may arise from this study.

Furthermore, I understand that confidentiality will be maintained at all times and that any identifiable information will be excluded from the thesis.

I agree to meet at …… (venue) on the ……. (date) at …… (time) for an initial interview. Should any additional interview be deemed necessary, I undertake to make myself available at a mutually agreed upon time and place. I also grant permission for the interviews to be recorded on audio-tape.

_____	_____
Research Participant	Primary Researcher: M A. Ferreira (Ms)
_____	_____
Date	Date

APPENDIX C

INTERVIEW : PARTICIPANT A – 15/02/05.

R = Researcher
PA= Participant A

R: **Wat was jou ervaring van betrayal gewees?**

PA: Dit was omtrent 1999…Maart maand….was ek betrokke by RotarAct gewees wat ‘n afdeling van Rotary is, die jeug vleuel en toe was L een van die jong mense wat aangesluit het. Dis hoe ons ontmoet het. Toe ek hom die eerste keer sien was hy vir my verskriklik aantreklik. Daar’s iets baie aantreklik aan hom. Hy het….wat is die woord….iets “adventurous” ….’n ”arty look” gehad en dit was vir my aantreklik. Dis oor die algemeen altyd aantreklik so….hy was vir my aantreklik maar ek sal nie sê ek het hom opgelet in die sin van hy het ‘n ongelooflike impak op my gemaak nie. Verder was hy baie “obnoxious”. Ek noem dit baie “obnoxious”….baie “forward”, baie gepraat so nie heeltemal die tipe person wat ek normaalweg sou “warm up to” baie vinning nie, alhoewel ek hom aantreklik gevind het..en dit was dit. Ons het so aangegaan vir maande, ‘n hele paar maande…by Rotary mekaar gegroet en dit was dit. Ons het omtrent geen gespek gevoer nie maar hy en een van die “girltjies” wat by RotarAct was het goed oor die weg gekom. Hulle het mekaar geken so hulle het gekuier en ek en sy het toe vriende gemaak op ‘n manier deur die hele ding. Toe het sy my een aand genooi om by haar te kom kuier en terwyl ek toe by haar kuier, kom L toe daaraan en….hy was anders gewees. Ek dink miskien omdat daar nie ‘n groep was nie….asof terwyl hy alleen was, hy half gevoel het hy hoef nie te ge”perform” het nie. Hy was rustig, baie rustig en toe het ek ‘n ander kant van hom gesien.

R: **Asof hy meer ontspanne was?**

PA: Ja en…sagter, nie so heeltemal “in your face” tipe ding nie en toe het ek en hy verskilik lekker gesels. Ek sal nie vergeet nie, ons het oor PTSV gepraat en toe het hy gesê sy broer was in die polisie en dis hoe ons begin het. Gepraat oor werk en so aan. Ons het daardie aand verskriklik lekker gekuier tot laat…ek dink twee of drie uur die volgende oggend. Dit was nogal ‘n kenmerk van ons verhouding deur die hele ding… was dat ons altyd lekker kon gesels ook. Ek het hom beleef as baie intelligent. Hy het geweet van baie dinge alheowel hy nie ‘n kwalifikasie gehad het nie en direk na skool begin werk het en so aan…was hy vir my baie op hoogte, meer as baie mense wat ek ken van wat in die wêreld aangaan, verskeie onderwerpe en so aan. Dis hoe ons vriende begin raak het en van toe af, elke keer as hulle gekuier het of uitgegaan het, het hulle my saamgevra en ons drie was so half soos ‘n driemanskap gewees. Ons het so in die begin uitgegaan en toe het hy my een dag net gebel. Ek neem aan hy het my nommer by E gekry en ons het begin gesels oor die foon en hy het my genooi om daar te kom kuier. Ons het begin saam uitgaan, ek en hy alleen en so aan en…dit was omtrent seker so….ses, sewe maande daarna vandat ons begin sosiaal kuier het, dat ek

besef het ek voel baie erg oor hom wat vreemd is want hy sou nie tradisioneel die ou wees wat ek gedink het…… hy het nie in my prentjie gepas van wat die man is wat ek nogal gedink het ek….jy weet, so oor sou gevoel het nie. Ek was al baie in my lewe verlief op mans gewees maar dit wat ek vir hom gevoel het was baie dieper as dit en daaroor sou ek gedink het hy sou nie in die prentjie gepas het nie….want….my idée van die persoon vir wie ek eendag regtig lief sou gewees het was heeltemaal anders. Hy was ook oor die algemeen sosiaal anderste want L was ‘n opstandige tipe person – hy het dagga gerook, hy het gedrink, maar hy was nie regtig ‘n “fighter” tipe persoon nie.

PA: Hy was eintlik ‘n rebel gewees, sosiale komentaar gelewer . Sy hele lewe was om te rebelleer teen alles wat konserwatief is, wat bestaan, die tradisionele, waar ek nogal nie so is nie. Ek hou van goed anders maar ek is nie opstandig om opstandig te wees nie. Die verskil van… sal ek daarvoor baklei of sal ek dit los as dit nie belangrik is nie, waar hy altyd ‘n punt daarvan gemaak het van hoekom goed nie werk nie. Hy het my vreeslik laat dink aan die Rasterfarians, so dit was half asof hy in ‘n kult van sy eie was. Ek dink dit het my getrek ook, dit was vir my “exciting” en so het ons begin kuier en kuier. Hoe meer tyd ons saam spandeer het, hoe beter het ons oor die weg gekom wat altyd vir my vreemd was en in retrospek nou nog vir my vreemd is…dat ons wel so goed oor die weg gekom het. Ons is **so** verskillend, ons waardes is hemelsbreed maar ons hou van baie dieselfde goed. Ons hou van fliek ens. Daar het ons ooreengekom maar ons basiese waardes en impak van die samelewing, daai dag tot dag goed wat ek sal voel as mens dink aan ‘n langtermyn verhouding wel ‘n groot probleem sou gewees het. Maar dit was so half asof ons in ‘n “bubble” was jy weet…..hierdie ding van die verhouding is alles, so die res het nie saak gemaak nie.

PA: So het ons nou deel van mekaar se lewens geword maar dit was nie ‘n bewustelike besluit van my kant af nie..dat dit so gaan word. Dit was amper so….toe ek my oë uitvee toe is ons in die ding in and toe ons verhouding fisies begin raak het, het ek ‘n belewenis gehad van baie verlief op hom te wees en aangetrokke tot hom te wees. Maar ‘n ding wat my gepla het van die begin af en dis ook iets wat later aan na alles my gepla het….hy kon nooit beskryf hoe hy dink of voel nie..jy weet…op ‘n emosionele vlak. Hy kon dit nooit doen nie. Hy het net ‘n totale onvermoë gehad om….nou praat ek nie net van my en sy verhouding nie maar in die breë, verstaan jy? Ek kon sê byvoorbeeld: “Ek raak kwaad vir mense..” wat dit en dat doen, maar as jy vir hom vra hoe voel hy oor die feit dat sy pa dood is byvoorbeeld, want dit was vir hom ‘n groot “issue” gewees….baie keer in ons gesprek het ek agtergekom dat hy nie vrede gemaak het op daardie stadium nie maar hy kon nooit vir my sê hoe voel hy nie, hy kon nie. Hy het gesê: “Bad”, jy weet, so vae…en dis hoe hy my hanteer het ook jy weet, hy kon oor ander goed…oor wêreld gebeure, oor ander mense en goed, kon hy ‘n opinie lewer jy weet, dit maak my kwaad of dit maak my ongelukkig of dit maak my dat, goed wat half vêr van hom is. Dit was vir hom maklik maar dit was glad nie vir hom maklik om….vir my of vir enige iemand baie naby aan hom enige….hoe kan ek sê…terugvoer te gee op emosionele vlak, glad nie. Aan die begin het dit my nie gepla nie want hy was so met almal. Inteendeel ek dink hy het my beter behandel op daardie stadium as baie ander mense.

PA: Hy was baie kras en aggressief met sy ma en sy broer, jy weet, alhoewel hy sê hy’s baie lief vir hulle. Sy aggressiewe, bot houding was soos ‘n tiener, jy weet, ‘n tiener seun wat so half aggressief is. Dis hoe hy met almal basies was en…..meer so met mense wat naby aan hom was. Met vreemdelinge was dit asof hy half rustiger was en alles, maar mense naby hom…. Ek weet nie of dit opgehopte emosies was nie en of hy nie geweet het hoe nie maar in elk geval, hy was aggressief gewees.

PA: Ek het hom nogal nie so beleef met my aan die begin nie….en dit het miskien ook die deurslag gegee hoekom ek so lank kon aanhou met die verhouding sonder om terugvoer te kry oor waar ons werklik op pad heen was, want hy het my soveel anders hanteer as ander mense om ons, soveel moeite met my gedoen dat dit nie vir my moeilik was om te glo dat hy wel vir my omgegee het nie en dit was ook deel van die "betrayal" in retrospek….is dat ek hom meer as een keer gekonfronteer het met wat ons gevoelens vir mekaar is en waar ons heen gaan en hy het nooit vir my 'n antwoord gegee nie of hy het dit baie vaag gemaak soos om vir my te sê: "Maar jy is dan in my lewe wat meer wil jy hê?", jy weet, daai tipe ding maar hy kon nooit vir my sê "Maar ek wil jou daar hê" of….."Jy is vir my belangrik", maar hy kon nooit vir my sê "Buzz off" ook nie en natuurlik…."stupid" wat mens is, as jy verlief is op iemand…die feit dat daar nie negatiewe terugvoer is nie, is genoeg om jou daar te hou. So ek het deur hierdie hele ding so aangehou. Daar was 'n stadium waar ons baie "close" aan mekaar was. Dit was omtrent so 2000, die eerste ses, sewe maande van 2000. Daai tyd was vir my soos 'n normale verhouding moet wees, jy weet? Ons het al ons tyd saam spandeer en ons het saam na goed gegaan. Ons het al ons energie saam spandeer en toe maak ek die fout om te vra waarheen ons gaan. Ek het net op 'n dag besluit ek is moeg hiervoor. Dit voel vir my ek sit al hierdie liefde, al die energie…..want op daai stadium besef ek toe ek is lief vir hom ek is nie net verlief op hom nie and ek dink dis waar die krisis begin het. Tot op daai stadium het ek in jare nie 'n verhouding gehad waar ons al ons tyd saam spandeer, alles saam doen, deel van mekaar se lewens word. Ek gaan saam na sy ma en vat hom na my ma-hulle. Ek dink wat toe gebeur het……. die intensiteit van wat ek voel plus my idée van hoe 'n verhouding moet wees, jy weet, my persepsie was…ons moes kon praat daaroor. Ek dink die vrees het daar ingekom want hoe kan hy dit nie verwoord nie en toe het dit my begin pla en ek het hom gekonfronteer en vir hom gesê: "Luister, ek kan nie so aangaan nie" en toe het hy gedoen wat hy doen wanneer hy ongemaklik word, verdwyn net vir 'n week. Dis asof my vrees….ek het hierdie woede gehad teenoor hom omdat hy nie met my gepraat het daaroor nie maar terselfdertyd…die vrees dat ek hom sou verloor, was op daai stadium baie sterker.

PA: So ek het tussen hierdie twee goed beweeg van…ek wil hom forseer om vir my 'n antwoord te gee en as hy nie wil nie dan moet hy gaan, maar aan die ander kant…wil ek dit nie doen nie want sê nou maar hy gaan. Ek het toe besluit watter is vir my belangriker en so het ons **weer** aangekarring. Dit het vir my gevoel asof ons interaksie baie meer konflik gehad het….want …ek was aggressief teenoor hom en wat interressant was, was dat ek het verskiklik besitlik geword wat ek van nature glad nie is nie, ook nie aan die begin was nie, veral met ander vroue, in die algemeen. Dit was iets wat nie in ons verhouding was nie. Daar was nooit voorheen die ding van dat ek..jy weet,….as hy vir my sê hy gaan saam met hierdie en hierdie vriend van hom 'n drankie drink op Vrydae aande in die Keg, het ek geen probleem daarmee gehad nie. Naderhand het dit so geword dat ek half…jaloers en "petty" was oor goed wat ek nie is nie…alhoewel ek baie hard probeer het om dit nie vir hom te sê nie maar hy kon dit in my houding agterkom en in my "attitude". Ons verhouding het toe al hoe meer en meer konflik gehad en in die proses van konflik het hy onttrek wat nogal sy styl was "all along the way"….van enige tipe emosie, enige tipe konfrontasie van watter aard ookal en dit het net meer en meer gereëld gebeur, en natuurlik hoe meer en meer ek aangegaan het, hoe meer en meer het dit gebeur.

PA: En toe…ek kan nie eers onthou wanneer dit was nie. Dit kon maklik 'n jaar gewees het, dit was 'n lang tyd en toe eendag besluit ek hiertoe en nie verder nie en ek het besluit ek gaan nou met hom weer praat. Ek het toe met hom gepraat en hy het vir my gesê ja, hy kan nie vir my sê waarheen ons verhouding op pad is nie en so het ons

aangegaan hetsy vermyding of een of ander vae antwoord wat hy altyd vir my gegee het. Toe eendag besluit ek nee! Ek het toe op ‘n punt gekom waar ek so depressief is, ek het my lewe omgehuil en as ek nie depressief was nie, was ek aggressief en gespanne, verskriklik gespanne. Ek het besef ek kan nie so lewe nie. Dit is wat daardie drie jaar aan my gedoen het. Dit was nie ‘n volle drie jaar nie, dit was die tyd waar ek en hy regtig in ‘n verhouding betrokke geraak het, waar ek begin agterkom maar ek voel vir hom baie meer as net vriendskap. Dit was omtrent sê twee jaar, twee jaar van daai punt af. Wat dit aan my gedoen het emosioneel het ek besef ek kan net nie so aangaan nie en ek konfronteer hom toe, maar ek het so gehuil ek kon omtrent nie praat nie.

PA: Toe sê hy vir my: “Well ok”, hy verstaan nie wat ek vir hom probeer sê nie, maar ek moet vir jou sê, ek kon myself nie eers hoor praat nie ek het **so** gehuil. Ek het half so ‘n histeriese uitbarsting gehad en toe sê ek vir hom: “Ok, ek skryf vir jou ‘n brief oor wat ek dink ek vir jou wil sê. Dit maak dit vir my makliker want dit vat nie baie vir my om te huil nie en dis regtig vir my moeilik om te praat daaroor”. Hy raak so benoud as hy sien ek huil, ek kon sien, hy luister nie, hy sny net uit. Toe sê hy, hy sal vir my ‘n antwoord daarop gee wat ek toe verkies, dis vir my baie belangrik en…ek het die brief vir hom gegee, hy het dit gevat en geloop en ek het toe vir ‘n jaar en twee, drie maande niks van hom gehoor nie. Ek het op ‘n punt gekom waar ek nie bereid was om kontak te maak nie. Ek het gesê wat ek vir hom wou sê.

R: Sal jy iets meer kan sê oor die inhoud van die brief?

PA: Ja….dit was “terrible”. Ek dink dis ook dit wat dit moeilik maak. Ek voel so blootgestel. Ek dink die feit dat ek my so “vulnerable” gemaak het en hy het nie eers die ordentlikheid gehad om te antwoord nie al was dit om vir my te sê “Buzz off”. Ek het toe in die tussen tyd….o ja, ek het vir hom gesê ek is lief vir hom en hoekom ek lief was vir hom en dat ek voel dat hy’s die person met wie ek my lewe wou deel en dat ek graag van hom vra dat hy vir my ‘n antwoord moet gee. Ek kan nie meer ‘n semi-vriendskap, yo-yo verhouding hê nie, ek wil weet waar ek staan, “whichever way”, ek wil net weet en ……hy het net verdwyn. Ek het besluit om hom **nooit** weer te kontak nie. Ek het gesê wat ek wou sê in die brief en wat ookal sy reaksie was…sy reaksie daarop het vir my ‘n antwoord gegee. Maar dit was ‘n seer plek, vir al daardie eerste paar maande…daar was heeltyd hierdie ding van gaan hy my antwoord gaan hy my nie, is hy van plan om dit te doen, of gaan hy nie? Dit het vir my ‘n hele ruk gevat om te besef maar hy gaan nie daarop antwoord nie en dit was nogal vir my swaar. Ek dink….wat vir my sleg was daarvan….ek en hy was goeie vriende deur ons verhouding en ek voel hy moes dit gestop het want hy het met die verhouding begin. Die element van toenadering soek. Ek sou dit nie eerste gedoen het nie al het ek **hoe** oor hom gevoel. Ek’s kwaad vir hom daaroor want ek voel hy as vriend het my in die steek gelaat en daar voel ek ook “betrayed”.

R: Die aspek van “betrayal” het meer as net julle verhouding geraak.

PA: Ja…. ek voel veral as vriend het hy my ook “betray”….want hy het van die begin af geweet hoe voel ek oor hom. Ek het gevoel hy gebruik my in retrospek want hy het geweet en ek het gevoel, mens verwag dit nie van ‘n vriend nie. Die feit dat ons vriende was het ek gevoel het my die reg gegee om te verwag dat hy my gevoelens in ag sou neem terwyl ons in die vriendskap was. Dit was nie moeilik vir hom om te besef hoe voel ek oor hom nie alhoewel in die begin het ek nie direk gesê hoe ek voel nie. Maar die feit dat ek vra waarheen ons verhouding gaan, ek

meen sê tog iets. En later om vir hom te sê……maar ek gee vir jou om en hy het nie met die verhouding opgehou nie…ek dink **dit** maak die seerste, die feit dat hy dit so lank laat draai het. Dan vra ek myself af….moes ek nie op 'n stadium dit gekeer het nie en in daai opsig is ek die **kwaadste** vir hom, omdat ek gevoel het hy was 'n vriend wat my "betray" het. Ek kon nie glo, na daai jaar wat ons regtig 'n verhouding gehad het, dat iemand so kan omdraai en….die feit dat hy nie eens vir my kon sê: "Weet jy P, jammer maar ek voel niks vir jou nie". Hy't nie eers **daai** respek vir my gehad nie, so dit was vir my sleg en tweedens, dit was **regtig** vir my sleg dat hy na 'n jaar en twee maande my eendag bel asof niks gebeur het nie.

PA: Dit was ook altyd sy styl gewees, hy't net gemaak asof daar niks gebeur het nie. Ek was so oorbluf gewees ek het nie eens geweet ……ek het soos normaal net teruggepraat soos twee jaar terug jy weet? Hy het my gevra om saam met hom Laeveld toe te gaan en ek sê toe vir hom: "Ek sal eers moet reël om verlof te neem". Hy't my toe kom oplaai en ons is toe Laeveld toe. Ons het baie gekuier by Malelane en…dit was asof niks verander het nie en dit was "scary". As ons gesels het, was dit….asof daar niks gebeur het nie. So dit was vir my onwerklik. My eerste reaksie was: "Daar het niks gebeur nie" en dit was regtig 'n vreemde ervaring. Amper soos 'n astrale projeksie verstaan? Ek was in 'n ander tyd, 'n ander plek …dit was vreemd. Ok, toe is ons terug huis toe en hy't my afgelaai and hy is toe huis toe. Ons het weer een keer met mekaar gepraat en toe bel hy my en vra of ek na G se verjaardag gaan. Ek sê toe ja!. Toe sê hy ons moet bietjie weer vir naweek Laeveld toe gaan toe sê ek ja, ek sal dink daaroor. Net daarna bel R my en sê: "Weet jy L "date" iemand?" Toe vind ek nou op die einde die hele storie uit. Nee, hy het hierdie "girl" gedate terwyl ons nog 'n verhouding gehad het.

PA: Ek dink sy het in Q gebly, sy het 'n kind gehad. Ek dink wat vir my die absolute ergste is, is dat ek verstaan nou sy gedrag baie beter, in retrospek, hoekom hy my nie geantwoord het op die brief nie. Dit was nie vir hom 'n "issue" om vir my te antwoord nie, wat weer my laat voel het ek is gebruik en ek voel ek was nie goed genoeg om die enigste een te wees, maar ten spyte van die feit dat hy met hierdie "girl" uitgegaan het, het hy my nog steeds Laeveld toe gevat en hy het nie vir my 'n **woord** daarvan gesê nie, hy het tot vandag nie vir my gesê hy "date" haar nie….en die woede……. As jy my sou vra wat my reaksie op "betrayal" was? My eerste reaksie….. ongelooflike ontsteld, emosioneel ontsteld gewees. Ek het gehuil en so aan maar…..ek kan nie glo dat iemand dit aan iemand anders kan doen nie. Ek dink daai gevoel van onwerlikheid, van dit is nie moontlik nie want ek weet sulke goed gebeur en ek weet dit gebeur met ander mense maar dit **kan nie** met my gebeur nie, want ek het dit nog nooit aan iemand anders gedoen nie…en….dit was vir my sleg. In die eerste plek het ek nog nooit in my lewe so oor iemand gevoel nie. Ek is oor die algemeen baie verskrik oor verhoudings so ek is baie "distant". Met hom het ek net gevoel, alles wie ek is, alles wat ek het, het ek alles ingesit en……hy draai om en hy "betray" my, nie net met die ander vrou nie maar in die breë. "Betrayal" van om nie regtig om te gegee het nie maar om 'n front voor te hou en om vir my te laat dink….jy weet, dis asof hy my gespeel het. Hy het presies geweet wanneer om my wat te gee en wat om te sê om my daar te hou, om my genoeg te gee om daar te bly.

PA: Ek het toe die foon opgetel en hom gebel, iets wat ek in my lewe nie sou doen nie en ek sê toe vir hom: "Jy het nog nooit vir my omgegee nie, nie eens as 'n vriendin nie" en ek wil glad nie weer van hom in my lewe hoor nie. Hy moet my nie bel nie, nooit weer sien nie, ek wil niks van hom weet nie en…..dit was dit. Dis die laaste wat ek regtig met hom gepraat het en dit was Junie, 'n jaar en 'n half terug . Ek het hom vir so ses, sewe maande nie gesien

nie en toe het ek hom raakgeloop. Dit was vir my verskriklik erg…..ek wou nie uitgegaan het nie, ek het baie emosioneel gevoel en alles het my ontstel. Ek wou nie so gevoel het nie, ek het nie kans gesien vir mense nie. Ek wou glad nie tussen mense wees nie en dit was die slegste ding wat ek nog in my lewe beleef het, daai vrees om hom raak te loop. Sy ma het op dardie stadium nog in Y gewoon , so hy was redelik gereëld hierso en die….vrees om hom raak te loop…. Saam met dit was dit nie net die vrees om hom te sien nie maar om hom te sien saam met die "girlfriend"…..dit was amper vir my erger.

PA: Ek was bang oor hoe ek gaan reageer. Ek was bang ek bars in trane uit en ek was bang ek gooi hom met iets, so ek was baie bang en dit was vir my erg. As ek geweet het dat ek "ok" sou wees om hom te sien jy weet, en redelik rustig kon groet as hy met my praat dan……. Hy het die gewoonte gehad om altyd maar met my te praat asof niks gebeur het nie, maak nie saak **waar** hy my gesien het daarna selfs. Nadat ek hom raakgeloop het dan het hy gevra:" Hoe gaan dit met jou?" en….hy't baie uitgevra oor my by baie ander mense ook en dit was vir my baie erg. Dit was vir my baie "invasive" amper. Ek wou…daar was geen manier dat ek hom deel van my lewe meer wou hê nie maar in die begin was dit baie moeilik vir ons vriende ook. Waar met tyd het hulle begin besef dat ek stel nie belang om iets van hom te hoor nie en ek dink hy het ook opgehou vra in elk geval oor wat met my aangaan so…….**dit** het my ook kwaad gemaak want ek het gevoel……hy het my so verraai, op soveel vlakke maar hy het die "audacity" om nog vra te vra en nog te wil weet waar bly ek en wat doen ek en goed.

PA: So ek het hierdie verskriklike woede teenoor hom gehad. Ek dink die voordeel was, L is 'n…lafaard, hy's nie iemand wat jou sal konfronteer of…verstaan jy?. Hy versigtig. Ek dink partymal hy't geen ruggraat gehad wat emosionele goed betref nie, so hy sou my nie kon konfronteer nie. Die voordeel was vir my, dat ek en hy, jy weet,….nie die saak kon konfronteer nie, wat ek dink vir my moeiliker was aan die een kant maar aan die ander kant ….sou ek kon ontslae raak van baie goed. Ek het altyd gedink……ek het verskriklik sleg geslaap en dan het ek al hierdie drome en visioene and "whatever" terwyl ek wakker lê van wat ek van hom gaan sê, jy weet, hoe sleg hy is en hoe "useless" hy is, en ……dit was asof ek my woede op daai manier kon uitkry.

PA: In die begin kon ek nie vir **ander** mense sê hoe voel ek nie. Ek dink die hartseer het hulle meer gevoel want as ek met mense begin praat dan tjank ek, maar ek kon dit nie help nie. Ek het die heeltyd gehuil maar die woede kon ek nie….ek kon dit nie uitkry nie en toe…..het ek hierdie aggressiewe prent gehad in my kop van….hoe ek hom sou slegsê voor ander mense en verder "belittle" , wat ek nooit rêrig gedoen het nie en ek het dit nooit regtig bespreek met enige iemand nie .

R: **Het jy gevoel jy wou hom ook seermaak?**

PA: Ja….. ek het altyd al hierdie goed gehad van wat ek gedink het ek aan hom sou doen alhoewel daar nooit regtig 'n beplanning was van ek gaan dit of dat doen nie. Dit was net asof…ja….ek die behoefte gehad het om hom ook seer te maak maar ek dink die ergste daarvan was die frustrasie van ek weet ek sou dit nooit kon doen nie. Hy het nie genoeg omgegee nie dat ek hom sou kon seermaak nie verstaan jy? Ek dink dat as daar enige vorm van omgee was…..hy was so goed daarmee om homself te beskerm dat ek dink in elk geval, hy homself so sou afsny dat niks sou ingegaan het nie. Daai magteloosheid amper van….en dit was seker 'n vekeerde ding maar daardie menslike gevoel

van, jy wil net wraak neem, “get your own back”…dan’s jy ook gelukkig. Elke keer as ek gehoor het,…… want hy het omtrent net na hierdie hele storie,…… toe is hy en hierdie “girl” uit Toe het hy so klomp “girls” so na mekaar ge”date” jy weet, sulke verhoudings wat nie seker ‘n maand gehou het elke keer nie. Elke keer as ek hoor hy’s weer uit dan dink ek : “Ja, **lekker**, laat jy ly, laat jy ongelukkig wees, hoop jy kry **nooit** iemand nie en hoop jy’s **nooit** gelukkig nie”. Ek het hom baie dinge toe gewens maar ek het byvoorbeeld nooit die behoefte gehad om hom te bel nie jy weet? Ek dink….dit was vir my ‘n baie groot “issue” om my “pose” te hou. Ek wou nie myself verneder en emosioneel begin raak nie want almal wat my ken het geweet hoe voel ek oor hom en ek het nie kans gesien om myself meer te verneder nie.

PA: Die ander ding ook vir my wat baie erg was….ek het myself verskriklik blameer op ‘n stadium, nie vir wat ek gedoen het nie. Ek het nooit gedink ek was so ‘n “terrible” persoon dat ek myself verwyt het nie maar ek het heeltyd gevoel, hoe kon ek so “stupid” wees, jy weet….jy is goed in jou werk en jy behoort mense te ken. Hoe het hy vir so lank ‘n rat voor jou oë gedraai? Hoe het hy dit reggekry verstaan jy? Ek weet tot vandag toe nie wat dit was nie maar daai half kwaad vir myself….dit is iets wat ek nie kon verstaan nie. Hoekom het ek nie die eerste keer wat ek gevoel het ek kry nie terugvoer van hom af oor waarheen ons verhouding gaan nie gegaan nie? Dit is die snaakste ding. Ek dink dit was nogal ‘n “image” wat nogal baie “vivd” amper in my kop is. Ek onthou nog goed…hy’t vir my op ‘n stadium gevra waar gaan ons heen en ek het vir hom gesê: “Weet jy wat? Ek **wil** nie. Ek wil nie deel van jou lewe wees nie ek ek wil jou ook nie deel van my lewe hê nie”. En toe praat hy met my. Ek het vir hom geluister maar ek het….daai gevoel gehad van …soos ek is in ‘n hok vas. Ek moet uit hierdie ding uitkom…daai gevoel. Dit was nie regtig iets spesifieks waaroor ons gepraat het nie. Ek het net hierdie **benoude** gevoel gekry en ek het die gevoel gehad van “ek moet hier uit”.

PA: Heel aan die begin en baie keer dan dink ek hoekom het jy nie maar daar geloop nie want jy sou jouself baie hartseer gespaar het. Dis die een ding wat ek kan sê die gevolg daarvan was en die ander ding was. Ek het ‘n **totale** siniese houding oor verhoudings ontwikkel, **verskriklik.** Ek was nogal altyd iemand wat ek dink as gevolg van my werk……verhoudings kan jou nogal sinies maak, want jy werk met huwelike van (deleted to retain confidentiality) wat oor die algemeen nogal “scary” is. Ek het altyd in hierdie romantiese ding geglo van daar iewers is hierdie “hero” op die wit perd maar…..ek doen nie meer nie en daaroor is ek vies, vies vir myself en vir hom. Ek het nou sinies geword oor verhoudings en oor mans in die breë. Dis nou ‘n ding van….mans wat ek ontmoet wat nooit enigeiets met my te doen het nie en goed…dis fyn. Maar enigeiemand wat…jy weet… Ek het sinies oor hulle geword en hulle motiewe.

R: Enige verhoudings na L?

PA: Nee, en dis vir my sleg want ek kry die idee dat ek nie kans gaan sien daarvoor meer nie, dis hoe ek voel. Ek wil, aan die een kant maar ek sien ook nie kans daarvoor nie. Ek sien nie kans vir seerkry nie. Ek dink dit voel vir my ook dat dit vir my baie werk gaan kos. Ek weet ook nie of ek oor die emosionele “resources” beskik nie. Ek weet vertroue gaan vir my ‘n groot “issue” wees. Dit was nog altyd vir my ‘n “issue” na wat ek alles deur is, maar dit word vir my ‘n erger “issue”. Dis asof ek elke keer met ‘n huwelik werk waar so iets gebeur wat baie gereëld is…..dis hoekom mense vir terapie ook kom omdat daar “infidelity” is…..en alles waardeur ek is…dis asof…..dit word net

erger en erger. Ek het gedink as tyd verby gaan sal dit makliker wees, die seer word minder, en……die idee van L as sulks wat nie meer deel van my lewe is nie, sou ek nie meer so gemis het nie maar die **"scars"** i.t.v. vertroue en goed word amper vir my erger soos tyd aangaan. Van daai tyd af het ek en hy geen kontak met mekaar gehad nie.

PA: Ons het mekaar raakgeloop een of twee keer en wat nogal interessant was, is die eerste keer wat ons mekaar raakgeloop het was by ander mense se huis. Ek was verskirklik ongemaklik oor die idee maar ek het geweet hy gaan daar wees maar hy het nie geweet **ek** gaan daar wees nie. Toe hy my sien, het hy spierwit in sy gesig geraak en dit het **my** gehelp om die aand te oorleef. Die feit dat hy verbaas was en geskok was en ek …..ek kon sien verskriklik verbouereed was, hy't verskriklik gesukkel om dit te "handle"……. ek dink dit was vir my die weerwraak ding. Ek het 'n "kick" daaruit gekry. Ek dink die ander ding ook is….ek het die eerste keer gevoel ek is in beheer van die situatsie. Ek het altyd gevoel, hy's in beheer, ek is hierdie arme, emosionele wrak wat maar agterna is…dis hoe ek gevoel het of hoe hy my laat voel het. **Daar** het ek baie meer in beheer gevoel en ek het die aand baie goed hanteer ook, plus die effek daarvan na die tyd was nie so sleg nie. In September …….o ja, hy het my een dag langs die pad gestop. Ek was baie ongeskik met hom maar ek het regtig gevoel…dit was erg genoeg wat hy aan my gedoen het, hy moenie nog homself in my lewe in forseer op 'n manier wat onnodig was nie.

PA: Ek bedoel daai aand toe ons saam by die "party" was….dit was een van ons gemeenskaplike vriende wat verjaar het…dit was iets **heeltemal** anders. Daarmee kan ek leef want ek kan besluit of ek gaan of nie. Meeste van my vriende weet…hulle sê vir my dat hy daar gaan wees dan kan ek die besluit neem jy weet? Die punt is…dit was 'n vriend se verjaarsdag. Ek kan nie verwag hy kan nie daar wees nie, net omdat ek nie kans sien vir hom nie, dan moet ek besluit om nie te gaan nie maar…….om my basies van die pad af te druk sodat hy kan "hello" sê is uiters ongeskik en dom gewees. Ek het 'n "kick" daaruit ook gekry jy weet, ek het **so** 'n behoefte om weerwraak te neem, dis baie sterk onderliggend maar….gelukkig vir hom is ek te verskik om soos van die ander vroue in die situasie die haas in die pot te sit, of hom die heeltyd te bel en te terrorisser of iets soos baie ander vrouens sou maak. Ek dink dis die vernedering daarvan, ek sou nie wou hê die mense moet dink ek is so verleë oor hom nie.

PA: Toe loop ek hom weer raak in September en dit was vir my baie onstellend gewees vir twee redes. Weereens forseer hy homself op my af. Hy sal na my toe stap…..ek sou hulle nie eens gesien het as hy nie na my toegekom het nie en die hele aand sou beter afgeloop het. Hy het basies na my toe gestap en met my gepraat en sy was daar rond. Ek het glad nie met haar gepraat nie maar……dit was nogal ontstellend, die eerste keer wat ek hom toe saam met iemand anders sien in al hierdie tyd alhoewel daar was baie ander "girls" voor en na my en tydens my…..maar die punt is……ek het hom nog nooit saam met iemand anders gesien nie en dit was vir my nogal sleg. Dit het my meer ontstel as wat ek gedink het dit sou maar aan die ander kant was dit ook amper 'n "type of healing" tipe ding. Ek bedoel, om hom eintlik saam met iemand te sien en nie te wonder hoe lyk sy, want dit was nogal 'n ding wat ek altyd gedink het. Hoe lyk sy en so aan en weet jy wat is vreemd? Ek het hom met haar gesien en hy was met haar soos hy altyd met vrouens was, so half "distant" jy weet. Hy't nooit hierdie loop hand aan hand of….hy was so half ongeskik op sy eie missie en as jy nie weet hy gaan met hierdie "girl" uit nie, sal jy dit nooit weet nie, daai tipe ding. So hy was met haar maar dieselfde maar daar was iets wat my laat dink het hy gaan met hierdie "girl" trou. Ek kan vir jou tot vandag toe nie sê hoekom nie want …..dit was niks in sy houding nie maar jy kon sien sy was baie erg oor hom. Ek het net na haar gekyk en gedink sy is wat hy sou dink die ideale vrou vir hom is, baie mooi alhoewel ek nog altyd die

idee gekry het dat dit nie baie vir hom beteken het nie. Maar sy is aantreklik, 'n baie aantreklike vrou, jongerig, lank, skraal……sy is soos 'n model tipe "look", lang blonde hare. Ek het toe geweet hy "date" hierdie "girl". Omdat ons in 'n kleiner plek bly …en dit was nogal vir my moeilik in die begin ook …almal vertel altyd wat gaan aan. En omdat ek sy broer goed ken en omdat ons gemeenskaplike vriende het, is daar baie mense wat goed van hom af weet en hulle het altyd gevoel hulle moet vir my hierdie goed sê vir een of ander rede. Dit het dit ook baie moeilik gemaak om te breek. Ek wou net aangaan, ek wou niks van hom hoor of weet nie want….ek vat bv. hierdie einste "girl". Almal vertel my wat 'n aaklige persoon sy is en dis nogal almal en dan vra ek : "Hoekom vertel julle dit vir my?", verstaan jy?, asof ek sal beter voel, jy weet, dat sy aaklig is.

PA: Dit was vir my erger om te dink dat ek was nie goed genoeg nie maar die "girl" wat 'n absolute poephol is, is beter as ek, verstaan jy? Hy sal haar eerder verkies, maak nie saak hoe onaangenaam sy is nie en dat mense nie van haar hou nie. Nou so twee weke terug , het ek gehoor hulle gaan trou en wat vir my interressant is,……ek het gedink hierdie is die "girl" waarmee hy gaan trou, daar was iets aan haar wat my laat dink het, jy weet, dis waarvoor hy sal "settle". Dit was vir my vreemd. My reaksie toe hulle sê hy gaan trou was aanvanklik niks. Ek het net niks gevoel nie, asof hulle praat van hierdie ou van een of ander……en as ek dink hoe voel ek nou daaroor. Ek's nie hartseer oor……..aan die een kant is daar 'n gevoel van verligting. Ek dink ek is net bly hy is vir altyd uit my lewe uit. Ek het hierdie ongelooflike vrees gehad dat hy een dag voor my deur gaan staan want ek het nie geweet hoe sou ek reageer nie. Ek **weet** daar's nie 'n manier dat ek hom ooit weer 'n kans sou gee vir enigeiets nie, nie eers vir vriendskap nie. Daar was niks reddende goed in die verhouding om te dink hy het 'n fout gemaak. Daar was net te veel goed wat my laat dink het dat hy my gebruik het en dat daar nie genoeg omgee in elk geval was nie, nie eers as 'n vriend nie, so my besluit was geneem. Ek weet dit was die regte besluit maar ek het nie geweet hoe gaan ek reageer as hy voor my deur staan nie verstaan jy? Ek was bang vir dit, ek was bang vir myself en ek was bang dat hy homself……jy weet, ek was altyd bang vir die seerky weer want ek het geen waarborg gehad dat ek dit nie sou toelaat nie. Ek dink dit was vir my "scary" en hoe langer tyd aangegaan het, hoe minder het dit my gepla. In daardie opsig is dit vir my 'n verligting….die idee dat hy trou…..dis asof ek ook 'n…hoofstuk afsluit finaal . L is nie meer hierdie "single" ou wat half 'n sward oor **my** kop hou nie…..hy's nou 'n getroude man wat nou sy eie lewe moet lei so in daai opsig….die feit dat hy nou nooit weer 'n deel van my lewe sal kan wees nie…..is nie iets wat my baie ontstel ook nie. Wat my **wel** ontstel het was dat hy my lewe so onglukkig gemaak het en hy het my so seergemaak, **willend** en **wetend** wat hy doen, maar hy's die een wat gelukkig op eindig. **Dit** kon ek nie anvaar nie en **dit** maak my kwaad. Ek is die een wat ongelukkig is, alleen is en "whatever" maar hy's die een wat iemand het wat by hom wil wees. Dis vir my swaar, dis "unfair". So daai……hy's die een wat die res van sy lewe ongelukkig moet wees sou ek gedink het, dis meer "fair". Die idee dat hy kry wat hy verdien het, sy verdiende loon, maar hy doen nie en dis vir my swaar. My probleem is…ek moet daarmee "cope". Ek dink ook die ding is ek het dit beleef as: "Ek het dit nie verdien nie en dit wat ek vir hom gedoen het en nie net gedoen het nie maar wat ek vir hom was i.t.v. ondersteuning en as vriendin en alles en dit wat hy aan my gedoen het, was nie regverdig nie. Dit was nie 'n geval van ek het teruggekry uit die verhouding wat ek **verdien** het nie.

PA: 'n Ding wat ek wel kan sê terwyl ons…..saam was, het hy my nooit sleg behandel nie. Hy was nooit "upset" met my nie, nooit ongeskik met my nie, sleg gesê nie, niks van daai goed nie maar…..dit is alles in elk geval daarmee heen met sy hele gedrag op die ou einde jy weet. Ek vra myself af wat van dit was "real" en wat nie, want my

belewenis daarvan terwyl ek in die verhouding was, is dat dit "real" was. Nou na alles…en ek terug dink, vra ek myself wat van dit was "fake" en of daar enigeiets was wat "real" was van die begin af. Ek vra myself af wat daarvan was "fake", was dit alles 'n set, alles 'n "game" om aan die einde 'n doel te bereik? Was daar ooit "along the way" einge gevoel van enige aard in die hele storie betrokke, want my verstand sê vir my dit **kon** nie moontlik wees nie dat hy enigsins op enige stadium iets omgegee het nie. Hoe kan jy dit doen? So dis hoe ek voel. Jy weet, dis vir my moeilik om begrip daarvoor te kry in die sin van……dit wat ek beleef het en dit wat ek nou glo daar gebeur het is so vêr van mekaar af dat ek sukkel met dit jy weet?. Dis asof ek….dink daar's fout met my en my belewenis daarvan is so verwydered van die waarheid af jy weet, dis amper asof ek myself nie vertrou om my eie oordeel te gebruik nie, om "judgement" oor goed te hê nie want…..ek was heeltemal, heeltemal oortuig dit was alles eg en dit was nie so nie. Iewers is daar fout met my persepsie en dis hoe ek voel wat maak dat ek my eie oordeel minder vertrou as wat ek het. Ek kon altyd my eie oordeel vertrou maar nie meer nie plus……hierdie vrees dat dit weer gaan gebeur, 'n herhaling daarvan as ek weer in 'n verhouding met iemand gaan wees wat ek regtig voor lief is. Dit is waarvoor ek bang is want ek is 'n persoon wat myself moeilik "commit" maar as ek doen, "commit" ek met alles en ek weet nie of ek in daardie opsig gaan verander nie. Dit gaan my dalk langer vat nou maar ek dink die dag as ek besluit maar dis die moeite werd, **gaan** ek met alles "commit", maar sê nou dit gebeur weer. So hierdie angs en vrees om dit weer te herhaal dat my vertroue weer geskend gaan word in iemand……. So dit raak nie net verhoudings nie, dit raak vriendskappe ook. Ek vertrou nie meer so maklik nie. Ek is versigtig. Dis asof ek meer bewus is van goed wat mense sê of doen, wat ek nie was nie. Ek was nogal iemand wat kop eerste in 'n ding ingaan verstaan jy…. en ek het nogal baie goed beleef. As iemand vriende met my wou wees het ek nie gedink maar wat is hulle motief daar agter of daai tipe ding nie. Ek is baie meer agterdogtig teenoor mense so ek dink my verhoudings met mense is nogal baie beïnvloed. Daar is ook so neerslagtige kant van my wat ek ook nie regtig voor dit gehad het nie. Daar was 'n tyd wat ek baie afgevoel maar dis amper asof ek meer "vulnerability" in af tye ontwikkel het as wat ek voorheen het. Ja…….ek het met tyd negatief geraak oor die algemeen oor goed en mense en daai tipe goed.

PA: Ek dink omdat die ervaring so verskiklik negatief was, was dit nie van dat ek dink "ok, well", sulke goed gebeur jy weet. Dit is amper asof die ge"skutte" jy vir jou 'n werklikheid word en die jy wat was, jy weet, jy sukkel om daai twee weer by mekaar te bring as jy weet wat ek meen? Maar die manier wat dit my laat voel het deur die hele ding, het my laat begin twyfel aan myself, my waardes, alles wat daardeur beïnvoled is, is amper moeiliker om van onstlae te raak. Die ek wat ek 33 jaar geken het …. As jy vir my vier jaar terug gesê het 'n verhouding met iemand gaan my so beïnvloed sou ek gesê het: "Daar's nie 'n manier nie". Dis amper letterlik 'n lewensveranderde ervaring en dis nie die feit dat die verhouding skeef geloop het nie. Ek sê vir jou dis as gevolg van die "betrayal", dis dit wat my ge"rattle" het, nie hierdie verloor van iemand waarvoor jy lief is nie. Dit maak jy mee vrede op 'n ander manier. Dis hartseer, seer, nie lekker nie maar jy……y weet as hy my in my gesig gese het: ".. ek voel niks vir jou nie", ek sou daarmee kon leef, dit sou nie vir my lekker gewees het nie maar ek sou absoluut daarmee kon leef. Maar die manier hoe hy dit gedoen het en dit wat hy aan my gedoen het deur sy gedrag en dan die feit dat hy my vertroue heeltemal beskadig het, was vir my dink ek, die ding wat die **skade** gedoen het, nie die verloor nie. As ek dink wat pla my as ek ooit daaraan dink of as ek hartseer word, was dit daai goed nadat ek my lewe so "expose" het in 'n brief wat vir my so moeilik was om te skryf. Ek het tot vandag toe hierdie doodsvrees want hy het die brief, die hele idee van dis daar iewers. Ek voel verskriklik "vulnerable".

R: Jy het jouself gegee, jou hart, alles wie jy, soos 'n geskenk vir hom in die brief.

PA: Ja, dis presies wat dit was en nou om daai getrapte hart weer aanmekaar te kry.

R: Wat sou jy nou vir L wou sê nadat alles verby is?

PA: Weet jy, my aggressie is baie minder as wat dit was. As ek partykeer daaroor dink dan word ek kwaad maar ek het nie 'n ding dat ek op hom sal skreeu of….ek twyfel.

R: Wat dink jy sou jou reaksie wees?

PA: Ek probeer nou dink. Dit sal nie aggressie wees nie. Ek sal miskien aan hom wil verduidelik wat het hy aan my gedoen verstaan jy, wat ek nooit in die verlede sou gedoen het nie, maak nie saak wat gebeur het nie. Ek het die houding van hy sou nooit in sy lewe weet wat hy regtig aan my gedoen het nie, maar miskien sou ek dit nou gedoen het. Iets van…"Ek wil net vir jou sê…..die manier wat jy opgetree het né….". Dis nogal 'n ding wat ek in die begin ook vir hom wou sê: "Hoekom het jy dit gedoen en hoe kon jy dit gedoen het? Hoe kon jy van 'n vriendskap wegstap en dit doen wat jy gedoen het aan my, wetend hoe ek oor jou voel…maar nog steeds doen, hoe het jy gedink?". Ek wou dit altyd weet maar ek weet nie of dit nou meer vir my so belangrik is nie. Daai tyd was dit maar dis nou nie meer nie. My punt is net….hy's net 'n mens met ander waardes en hy voel anders oor die lewe, hy gee nie om nie "obviously". Baie keer dan dink ek sê nou maar ek sê vir hom van wat hy aan my gedoen het of dit enige impak op hom sal hê? Ek dink die kanse is skraal dat so iets gaan gebeur. Maar ek dink **nou……**waar ek nou is in my lewe, sal die kans wees dat as ek met hom kon praat, sou ek op 'n rustige en kalm manier vir hom sê: "Besef jy hoe het jou gedrag my lewe beïnvloed?" Dis wat ek dink….dis wat ek waarskynlik sou wou sê.

R: Verstaan ek jou reg as ek sê jy het gevoel jy was nie gehoor nie?

PA: Ja, ek was nie gehoor nie. Ek dink dis dit en dan die einde was vir my erg, oor dat ek…is nie gehoor nie. Ek het die behoefte gehad om vir hom net te **sê** wat hy aan my gedoen het en hy moes net vir my sê hy's jammer, jy weet, of dit nou ons verhouding gered het of nie gered het nie, dit was irrelevant vir my. Ek dink die "betrayal" was te veel "anyway"….daar sou nie 'n kans gewees het vir versoening nie, ek dink nie ek sou ooit weer dieselfde oor hom gedink het of gevoel het nie, maar net die idée dat hy "acknowledge" : "Ek het jou seergemaak". Ek dink dit was my grootste behoefte, is die gevoel van…… sê net vir my dit wat jy gedoen het was nie reg nie. Dis al wat ek wou hoor maar ek dink die hele manier hoe hy dit hanteer en dan na die tyd ook gemaak het asof niks gebeur het nie, het dit vir my erger gemaak want dit het vir my gevoel dat hy "acknowledge" glad nie dat ek enigsins seergekry het nie en as ek het…"**so what**!" Dit is hoe ek dit beleef het sy houding was en dit het dit slegter gemaak. Sy houding het my die idée gegee dat dit **my** persepsie was en dat hy dit nie eers omtrent agtergekom het nie en dit was geen probleem vir hom nie. Dit het dit erger gemaak. Die min omgee en die "callousness" van dit maak dit amper erger.

PA: Die idée dat dit so "callous" gedoen is, maak die "betrayal" soveel erger want jy't dit nie sien kom nie verstaan jy, waar as iemand vir jou sê: "Maar ek is lief vir jou, ek is jammer oor wat ek gedoen het ek was simpel, of kon myself nie help nie", of **wat** ookal die verskoning is, is daar 'n mate van vrede maak daarmee. Dis ten minste nie

hierdie set om my seer te maak en my te gebruik. Ek dink **daai** ding pla my, die idée van, van wanneer af is dit al beplan basies om my te "betray" kan mens amper sê, van wanneer af was dit eg soos ek gesê het, waar as iemand sê hulle is jammer….ek net op 'n stadium gekom van wanneer was dit "real?". As iemand vir jou kan sê hy's jammer en berou het daaroor beteken dit daar is iets "real" in die hele ding, waar my ervaring…was daar niks anders wat ondersteun het dat daar enigeiets eg aan hierdie ding was nie, en dis vir my baie sleg.

R: Was daar 'n tyd wanneer jy vermoed het daar is 'n verandering in die kwaliteit van julle verhouding?

PA: Ek dink die eerste keer wat ek hom gekonfronteer het en ek vir hom gesê het ek wil weet wat aangaan. Wat is ons van mekaar want ons is nie vriende nie maar ons is definitief ook nie in 'n "committed" verhouding nie waar ons met mekaar kan praat oor waar ons met mekaar staan, verstaan jy? Ek is te verskrik, ek kon nie net vir iemand sê hy's my ou nie, maar ek kon ook nie sê daar niks tussen ons nie….dit was so iets "in between" die hele tyd ……so ek dink **daar…**ek sal nooit vergeet nie, ek dink dit was Valentynsdag 2002…en sy onvermoë om my vraag te antwoord. Ek dink daar het ek al begin onraad vermoed want dis ook daarna wat ek meer begin "distant" raak het en moeilik raak, so ek vermoed daar sou ek gesê het , het dit begin die eerste keer. Voor dit het ek nie eers twee keer gedink nie, ek het nooit eers…die opsie van dat dit vir hom niks beteken het nie was net nooit daar vir my nie. Van daar af dink ek, het ek vir die eerste keer begin dink miskien moes ek hom nie gekonfronteer het nie maar daar was net te veel goed wat ek gesien het wat natuurlik selektiewe waarneming was, wat vir my hoop gegee het, wat ek miskien aangevoel het maar nie geglo het nie. Waar as ek nou terug dink…sy gedrag was…meer "distant"…en hy moes vir my die tekens gegee het. As ek regtig aangegaan het om goed te soek om te bewys dat hy nie "committed" is in hierdie storie nie sou ek dit gekry het maar ek het nie. Aan die ander kant het ek gesoek na goed om vir my te bewys dat dit "ok" was.

R: Het julle ooit oor toekomsplanne gepraat?

PA: Ons het, maar ons het vir mekaar bv. nooit gesê : "As ons eendag trou, of as ons kinders het nie". Ons het gepraat van as ons eendag 'n huis het of ons gaan eendag dit doen verstaan jy? nie "commitment" goed. As ek nou daaroor dink, goed soos: "As ons nog bymekaar is eendag dan gaan ons…" dit saam doen of daar saambly maar nooit as ons eendag trou dan..maar daar was baie goed. Ek dink dit is wat dit so moeilik gemaak het vir my. As jy vat hoe "skittish" ek is vir verhoudings, moes ek hierdie goed nog baie makliker opgetel het maar ek dink met hom…miskien omdat dit so 'n dubbele boodskap was van niks wat sê: "Ek is "committed" nie", maar dan al sy tyd saam met my te spandeer, verstaan jy? Om net te sê: "Ek kan nie vir jou sê wat aangaan nie maar as daar familie "do's" is gaan jy dit saam met ons spandeer, kuier saam as ons na my ma toe gaan", sulke tipe goed. Die heeltyd daai dubbele tipe goed.

PA: Ek dink ook ek het nie gepas in **sy** of sy vriende se idees van hoe "girls" moet wees nie. Sy vriende se "girlfriends" was almal jonk, dom, "looks" maar dis al, geen persoonlikheid, geen niks nie en hulle het ook stil gebly. Hulle het nie 'n opinie gehad nie en hulle was ook nie toegelaat om 'n opinie te hê nie so…relatief tot dit was ek **totaal** anderste. Dis toe ek daai dag sy ander "girl" sien…toe besef ek maar dis die tipe "girl" waarmee hy sal trou. Ek het besef van die begin af ek pas nie in die prentjie in nie, **maar** ek dink die hoeveelheid tyd wat ons saam spandeer het, as ek…as ek ons vergelyk met N en, S hulle het nooit goed saam gedoen nie. Hulle was alleen by die huis byvoorbeeld maar dit was dit. Hulle het nooit regtig saam gegaan na vriende nie, soos ek aflei. Hy het gaan kuier

saam met sy vriende en sy was by die huis byvoorbeeld waar ek en L baie gedeel het en ek dink nogal dis wat die verskil gemaak het.

PA: Die feit dat hy "miserable" met almal was maar nie met my nie…daar was te veel goed in sy gedrag wat **nou** nog …ek dink dis wat dit so moeilik maak vir my om te verstaan. Ek dink as iemand so "cunning" kan wees om altyd sy gedrag so perfek…ek bedoel…dan dink ek baie keer hy moes iewers ge"slip" het, iewers het ek iets gemis want ek kan nie dink dat een mens 'n front kan voorhou vir so lank nie. Dit sê vir my…ek dink nie hy is 'n psigopaat nie maar dis hoe dit voel verstaan jy?…hierdie totale gevoeloosheid moet in hom wees om dit so mooi te speel. So dit het dit ook moeilik gemaak en ek sal sê…dit het die "betrayal" ook erger gemaak. Hy het so 'n mooi beeld geskep van…hy het dit so maklik gemaak om daar te bly vir so lank, dat die dag wat ek vir hom die brief geskryf het, het ek **nooit** gedink hy sou reageer soos hy het nie. Ek het gedink "ok", miskien sou hy vir my sê hy voel nie soos ek voel oor hom nie, maar dat hy nie een of ander iets gevoel het nie of gewonder het oor nie, het ek nie geglo tot so vyf of ses maande daarna nie. Toe dring dit tot my deur: "..maar word wakker daar gaan geen reaksie wees nie". Dit was vir my so onverwags gewees.

PA: En ek dink omdat dit sy styl was, was dit vir my makliker om "denial" te hanteer want hy kom mos altyd terug en hy het…verstaan jy? 'n Jaar en twee maande later maar hy het teruggekom, so daar was tekens gewees van "betrayal" al van vroeg af maar hy het dit makliker gemaak deur sy gedrag. Ook deur my so deel van sy lewe te maak. Ek kon gedink het….weet jy wat ek gedink het? Ek het op 'n stadium gedink, ek sou dit kon aanvaar dat hy op 'n stadium gedink het hy is verlief op my maar besef het met tyd maar nee, ons is te verskillend, hy is nie eintlik so nie. Dit kon ek verstaan, maar wat vir my moeilik was om te aanvaar was dat hy….wat die "betrayal" soveel erger maak, was… ek dink daar was "betrayal" van dag een af. Maar om 'n insident as "betrayal" te gesien het en van daar af, dis verby, is makliker as om te glo dat die **hele** ding was 'n "betrayal" gewees. Die ander rede is sy gedrag het dit half ongeloofwaardig gemaak …..dat daar net niks fout was nie en ek dink dit was wat die "denial" soveel langer laat aangaan het as wat dit seker in 'n ander geval sou gewees het.

R: Sou jy dit weer doen– die brief skryf, nou dat jy weet wat L se reaksie sou wees?

PA: Weet jy, my eerste reaksie sou wees : "Nee, ek sal dit **nooit** weer doen nie", as gevolg van die blootstelling. Ek sou dit nooit weer aan myself doen nie **maar…..**ek dink wat my so vêr gedryf het om vir hom daai brief te skryf….ek het op 'n punt gekom waar ek nie meer so kon aangaan nie en al het dit enige van die twee kante toe gegaan, was ek bereid om daai kans te vat. Alhoewel, ek dink wat gebeur het, het ek nie verwag nie, ek dink as ek geweet het wat gaan gebeur, het ek miskien nie die kans gevat nie maar…as ek dit nou oor moet doen ….sou ek net wegstap. Maar nou weet ek natuurlik hoe dit sou uitwerk. Maklik om nou te sê: "Ek sou net weggestap het", maar ek sou dit miskien anders hanteer. Ek sou miskien net vir hom gesê het: "Weet jy wat? Ek kan nie so aangaan nie" en dit net gelos het….maar die feit is dit sou dit nog steeds in sy hande gesit het, om sy keuse wat ookal te maak. Ek sal nie myself weer so blootstel nie. Die feit dat dit veroorsaak het dat alles tot 'n einde gekom het? Ek het baie keer direk daarna gewens ek het dit nie gedoen nie….ek het, jy weet, deur sulke fases gegaan van hoekom het ek dit gedoen? Dit wat ek gehad het was vir my aanvaarbaar, al was dit nie vir my lekker nie. Ek sou eerder daarmee leef as sonder hom maar dit het ook met tyd weggegaan..daardie gevoel.

PA: Ek …dink ek sou dit **nie** doen nie ten einde die verhouding aanvanklik te behou het, want die voordeel van om myself so bloot te gestel het is dat die breek was so finaal. Toe ek besef….toe ek regtig besef hoe hy gereageer het en dat die verby is en hoe…eintlik "mean" hy dit gedoen het…het dit gehelp om dit te breek, want ek het regtig op 'n stadium gevoel, ek gaan **nooit** van hom ontslae raak nie want dit was heeltyd hierdie weg dan kom ons terug, weg en terug. Naderhand ek **wou** nie…ek **kon** nie…ek wou nie daar wees nie, want ek was nie meer gelukkig nie. Maar ek wou ook nie daar **uit** nie, dis so half asof….ek was in hierdie ding van…nie kon uit nie en ek dink die brief was soos 'n laaste wanhopige poging om net een of ander reaksie te kry.

R: Dit het baie moed gekos om die brief te skryf.

PA: Dit was aaklig!!. Ek het inteendeel myself verbaas oor hoe ek myself blootgestel het. Ek het **nooit** gedink toe ek begin skryf, ek sou so iets doen nie maar ek dink dit was vir my 'n finale…..**nou** gee ek alles, dis die laaste wat ek het, is om myself so bloot te stel en wat ookal gebeur, moet gebeur. Dis hoe ek gevoel het op daardie stadium, en as ek nou terugdink…ek sou aangehang het vir baie langer as ek nie so vêr gegaan het om dit te gedoen het nie. En hy het dit so…met min respek waardeer, en dit sou dit dalk nog moeiliker gemaak het, maar ek dink daar het die breek gekom, i.t.v. my gevoel vir hom. Ek het nie tyd vir so iemand nie, nie eers as 'n vriend nie…so dit was 'n "catch 22" amper. Dit was 'n ongelooflike goor ervaring en ek hoop ek is nooit weer in **daai** situasie nie. Aan die ander kant het dit ook gehelp om die siklus van hom van hoeveel jaar ookal te verbreek en daarna was daar geen terugkeer nie. As dit nie daarvoor was nie en hy sou weer opdaag en weer van vooraf wil begin en sê hy's jammer…..ons sou weer aangegaan het.

R: As die verhouding langer aangehou het sou jy uitgevind het oor sy meisie.

PA: Dis die een ding **en** dit sou baie langer gewees het dat daar 'n meisie was want blykbaar soos ek nou aflei uit….hoe ek somme gemaak het…het hy die "girl" met sy verjaarsdag ontmoet en dit is ongeveer 'n week **na** ek die brief geskryf het. So….en ek dink hy't gedink: "Ek gaan nie sukkel met **hierdie** storie nie, ek het in elk geval iemand ontmoet wat ek meer "like" so", verstaan jy? Maar dit was steeds vir my "betrayal" want ons was op **daai** stadium nog bymekaar, dit was nie verby nie. Die hele tyd van 'n jaar en twee maande wat ek niks van hom gehoor het nie, was hy en die "girl" saam en op 'n dag kontak hy my toe sonder enige verwysing na haar of enigeiets nie. Ek weet nie of hy my **ooit** sou gesê het nie as dit nie was vir die feit dat ons mekaar **sou** raakloop daar by die "party" nie, maar sê nou net ek het nie gegaan nie…en ek dink hy het geweet R sou my in elk geval gesê het maar nog **steeds,** hy het nie die ruggraat gehad om vir my eers te sê nie.

PA: Jy weet….partykeer…sulke goed. Ek het baie sulke vrae en as ek nou daroor praat dink ek weer daaraan. Hoekom? Hoekom het hy weer gebel? Hoekom het hy dit nie net gelos nie? Weet jy…ons kon mekaar amper nooit raakgeloop het nie daarna. Miskien een keer 'n jaar as dit so baie sou wees en dan kon ons maar "polite" met mekaar gewees het wat ons in elk geval nou doen as ons mekaar raakloop, maar die punt is….hy het nie nodig gehad om te bel nie…verstaan jy? Asof hy nie wou laat gaan nie . Deur ons hele verhouding…deur die hele proses. Elke keer as ek wou padgee wat gereëld was, wou hy nie laat gaan nie maar, daar was nooit omgee nie so….. Daar's iets anders wat hy uitgekry het. Ek dink baie keer of hy nie 'n "kick" daaruit gekry het nie dat iemand **so** oor hom omgee nie?

Verstaan jy? Dit was wat hom getrek het ….maar in elk geval…die element van misbruik is nog steeds daar, dit was vir sy eie doelwitte, sy eie behoeftes, dat ek gerieflik was vir hom en **dit** is vir my sleg. Dis regtig vir my sleg om dit te weet. Dis die eerste keer in my lewe dat ek so gebruik voel. Eh het nog nooit regtig vriende gehad of iemand wat ek gevoel het met my vriende was om iets uit my uit te kry nie. My familie is ook mense wat ek dink nie tyd saam met my spandeer om iets uit my te kry nie, ek bedoel… ek het altyd aanvaar mense sou saam met my wees want hulle wil en nou met hom, nou in retrospek….my ervaring was, vir hom was dit vir ander redes. Die hele idée dat daai drie jaar….was…"kom ons hang aan tot ons iemand anders kry" was sy "game".

R: Voel jy nou dis vir jou afgehandel, jy het dit deurgewerk?

PA: Nee, ek kan nie dit sê nie. Weet jy…baie keer as ek praat en mense vra my….en ek dink by myself wat maak dit moeilik om oor hom te kom, dan is dit die manier hoe dit geëindig het, nie die feit dat….. ek dink ek mis hom partykeer omdat ek alleen is. Ek mis hom omdat hy goeie geselskap was verstaan jy? Omdat ons "fun" saamgehad het, omdat ons baie saam was, dit mis ek….maar as ek vir jou moet sê…die feit dat hy nie meer daar is nie…hy as L, nie meer deel is van my lewe nie, die grootste rede is dat ek nie kan aangaan nie….dan's dit nie waar nie. Die grootste issue is dat dit so **seer** was en so onvoltooid was….dit is die ergste, dit maak dit vir my moeilik. Ek het by myself al so gesit en dink….dit was altyd so **lekker** as ons Laeveld toe gaan…dan raak ek hartseer…en ek dink baie keer aan hom hoe dit geëindig het, hoe ek gevoel het dan…. Die feit dat ek nie met hom kon praat nie, die feit dat hy nie met my kon praat nie, die feit dat hy **maak** asof daar niks fout is nie, daai is die goed wat ek aan dink so ek dink dis daai goed wat ek nie kan laat gaan nie. Jy weet, dis so baie keer dat ek gewens het, hy wil instap en ons kon praat, alles uitpraat. Ek het nie omgegee oor wat hy sou sê nie, hoe seer dit sou maak nie, net die feit dat ons sou kon daaroor praat en ek kon sê "dankie", "fyn", "bye-bye", "geniet jou lewe", sou dit makliker gemaak het. So ek dink die onopgeloste, onvoltooide, nie weet wat gebeur het nie "style" maak dit moeilik.

PA: Maar nee, dit is nie verby soos in…as jy vir my sou vra…sou ek ooit weer dieselfde oor hom voel? Nee ek sou nie! Ek kan dit agterkom as ek hom sien nou ook. Ek kyk heeltemal anders na hom. Die aantreklikheid van hom het baie weggegaan. Waar hy op 'n stadium ongelooflik aantreklik was….'n half onweerstaanbaarheid vir my wat hy nie nou het nie, **glad** nie. Ek dink….ek kyk na hom en ek kyk amper objektief na hom verstaan jy? Daar's dinge wat my irriteer van hom wat nie voorheen het nie. Daar's nie hierdie gevoel van my hart spring as ek hom sien nie, of my maag draai, of hy's "damn" oulik ….glad nie. Ek het 'n verskriklike vrees, self angs, ek is **angstig** as ek hom sien. Dis nogal 'n ding. Ek is baie angstig maar dis meer oor my eie reaksie. Hoekom ek dit weet is, want baie keer na die tyd sal ek sê: "Dank Vader ek het rustig gebly" en ek is so dankbaar dat dit…het eintlik goed gegaan. Ek het op 'n stadium gedink ek moet net nie in trane uitbars nie, so ek dink my eie reaksie is vir my my grootste vrees as wat iets aan hom noodwendig is. So ek dink nie ek sou **ooit** weer dieselfde voel nie. Ek sal nooit weer dieselfde kan kyk daarna nie. Sy geen integriteit, sy dislojaliteit, al daai goed, dis net nie goed waarvan ek hou in mense nie, dit sit my af.

PA: My gevoel…ek **hou** nie meer van hom nie. Ek wil nie eers vriende met hom wees nie, ek bedoel, wat gaan ek uit die vriendskap kry. As hy byvoorbeeld. vir my môre sê, kom ons wees vriende, dan sal ek sê: "Dis verby, jy's nie lojaal nie, jy's nie getrou nie. Ek **"trust**" jou **niks** nie, nie eers as 'n vriend nie. Jy's nie betroubaar nie. Elke keer

as ek jou sien dan sal ek dink…ek kan nie glo ek was so **"stupid**" nie. Daar is nou niks wat ons kan op bou vir 'n vriendskap nie, niks." So, ek dink nie ek sal weer dieselfde voel meer nie, maar ek sou nog steeds kon doen met "closure". Ek dink dit sou dit nog steeds vir my makliker maak. Party dae dink ek nee, want vir wat wil ek dit oopkrap. Ander dae dan dink ek weer dit sal goed wees om alles te begrawe amper, kom ons maak hierdie boksie toe. Hy's nie toe op die oomblik nie en weggepak nie. Ek het ook nie meer hierdie ding van…aan hom dink nie. Op 'n stadium het ek elke dag aan hom gedink omtrent, wat **glad** nie nou so is nie. Daar sal weke omgaan byvoorbeeld wat ek nie eers dink aan hom of hartseer of niks is nie, maar dis nog steeds daar. Dit vat nie baie soos jy kan sien om dit oop te krap nie jy weet,…….alhoewel ek weet nie hoe maklik dit sal wees vir my om ooit weer met hom te praat nie.

R: **Kommentaar oor die spanning tussen vrees en behoefte in 'n verhouding – wil of wil nie.**

PA: Ja, ek dink die ding is wil….ek **wil** dit doen. Die wil nie is nie so sterk soos die wil, maar die reaksie, die "non-responsiveness" kan ek nie hanteer nie en dis nogal deel van my menswees. Ek dink baie keer aan L wat sê wie doen dit ook aan jou?…..en ek dink miskien **dit** is waar L……L se menswees sowel as sy hantering van alles het dit nog baie erger vir my as mens gemaak, sy manier van dinge doen. Ek **kan nie** "non-responsiveness" hanteer nie. Jy moet eerder op my skreeu en vir my slegsê. Ek kan dit beter hanteer, maar moenie net nie "respond" nie en dit is wat L gedoen het. Ek het gehuil en geskreeu en dan het hy gestaan en vir my gekyk en hy het **geen, geen** woord gesê nie. Ek kan so aangaan vir hoe lank ek wil. Hy het **geen** reaksie getoon nie en dan as ek klaar is gaan hy aan asof niks gebeur het nie. Ek kan **glad** nie daarmee "cope" nie en ek dink dit was deel van ons. As ek nou terapeuties wil raak. Dit was ons symboliek van ons verhouding amper. My **oor-**emosionaliteit, wat ek in die verhouding was….ek is van nature dink ek emosioneel …….. maar ek was **oor** emosioneel in ons verhouding, meer so as wat ek normaalweg is. Dit was amper 'n simptoom van sy "non-responsiveness", verstaan jy? Ek het uitgeborrel dit wat hy nie gedoen het nie, dit was amper asof ek vir ons altwee wou…verstaan jy? En ek dink dis hoekom ek hierdie verskriklike angs gehad het oor my eie reaksie. Dis asof hy my absolute vermoë om myself te beheer weggevat het. As ek hom sien het alles net uitgekom. Gehuil, geskreeu, ge"whatever". Hy hoef niks te doen nie en dit was vir my verskriklik. Dit was vir my as mens 'n ongelooflike negatiewe ervaring want dit was **so** anders as wat ek myself ken, so onbeheersd, waar ek myself altyd ge"pride" het op my beheer en hy het my hele menswees vir my omgedraai, amper bevraagteken. Ek het **so** buite beheer gevoel en ek dink wat ook gebeur het is dat ek gevoel het dat dit wat ek nie van hou in myself nie, het hy uitgebring, deur hierdie hele ervaring en dis asof ek nie kon ontslae raak daarvan nie. Ek kon dit nie beheer nie. Dit word al hoe makliker, maar op **daai** stadium was ek **totaal** onbeheersd en hy het my "incompetent" laat voel……Daai gevoel van "Daar's fout met jou". Die manier hoe hy my elke keer net so aangekyk het was soos in: "Jy's buite beheer, kry jouself reg" en dis hoe ek gevoel het. Baie keer dan dink ek na die tyd – ek het myself beleef as ek huil en skreeu en gaan aan maar ek **het** nie. Ek het nooit geskreeu regtig nie, harder gepraat partykeer maar oor die algemeen nie regtig geskreeu nie. Eh het net partykeer baie gehuil maar….

R: **Hoe het jy jouself beleef?**

PA: Ek het myself beleef as hierdie verskriklike histeriese….viswyf basies, verstaan jy? Wat ek nie regtig was nie en as ek in retrospek terugdink daaroor besef ek maar dis hoe hy my laat voel het, ek was nie so nie. Ek het gevoel….veral na die hele ding ook totaal buite beheer. Dit het net vir my gevoel dat al die beheer wat ek in my lewe

het is weg. Ek het glad nie beheer nie. Ek kan nie beheer hoe ek dink nie, hoe ek voel nie, ek kan nie beheer hoe ek optree nie en **dis** hoekom elke keer as ek hom sien, is ek so ongelooflik angstig . Hy het my laat voel ek….dat ek totaal beheer verloor. So as ek hom sien dan is dit asof my beheer weg is en onmiddellik glo ek, ek kan myself nie beheer nie. Ek weet nie wat gaan ek doen nie en ek weet nie hoe gaan ek optree nie, wat gaan ek sê nie, en weet jy wat – dit het nog nie een keer gebeur dat ek hom gesien het dat ek een of ander ontoepaslike reaksie gehad het deur histeries te skreeu of te huil of te "something" iewers. Ek het dit eintlik baie rustig hanteer behalwe die een keer wat ek ongeskik met hom was toe hy my van die pad af omtrent gestoot het, maar buiten vir dit, nog steeds het ek nie geskreeu nie, dit was meer 'n "verskoon my, maar ek is haastig" tipe reaksie gehad .

PA: Ek was eintlik nie een keer buite beheer op die oog af nie, maar ek dink omdat dit **in** my so buite beheer gevoel het, het ek gevoel dit **moet** na buite ook so lyk **en** die feit dat hy heeltyd my laat voel het asof ek buite beheer is, deur om niks te sê nie…… Hy het nie een keer vir my gesê: "Jy…is buite beheer" of "jy kan jouself nie beheer nie". Hy het nie vir my 'n woord gesê nie. **Net** die feit dat hy staan en kyk vir my en geen reaksie toon nie, het my laat voel ek is besig om uit te haak . Dis hoe hy my laat voel het en dit het **aangehou.** Sy reaksie het aangehou en aangehou, selfs **na** alles verby is, het ek nog steeds daai angstigheid gehad. Ek het dit nou nog maar baie minder. Ek dink wat **ook** gehelp het daai dag wat ek hom gesien het, waar ek baie rustig en kalm gebly het en selfs vriendelik was…..ek dink dit het gehelp om vir my te laat besef: "Jy het nog beheer oor jouself. Die vrees wat jy het dat jy nie gaan kalmeer nie, is nie waar nie, jy kan dit doen". So ek dink dit het gehelp maar, ek het **totaal** buite beheer gevoel altyd, na hierdie hele ervaring. Ek het soos een van my pasiënte gevoel : "Ek is nie in beheer nie, die volgende stap is Denmar, **daai** tipe gevoel.

R: **Hoe het jy oor jouself gevoel?**

PA: Ek dink ek sou sê die ding wat vir my nogal belangrik was is my selfbeeld het nogal 'n "knock" gekry. Ek dink wat vir my moeilik is, is op 'n intellektuele vlak besef ek dat niks wat hy gedoen het nie noodwendig wys na my waarde as mens nie maar dat dit tog die manier hoe ek oor myself dink beinvloed, nog steeds – die feit dat ek soveel anders opgetree het as wat ek gewoond was, so emosioneel, buite beheer gevoel het, het my laat twyfel oor myself oor wie ek nou eintlik is en is ek so beheersd soos wat ek altyd gedink het, dis asof die manier hoe ek dink oor myself, baie verander het. Ek moes goed by myself integreer wat ek nie voorheen as 'n probleem ervaar het nie, noodwendig nie, negatiewe goed oor myself, geen positiewe goed nie. Al die negatiewe goed, wat ek oor myself gedink het, die feit dat ek my oordeel betwyfel, my mensekennis betwyfel, die feit dat ek myself as 'n "pushover" sien wat ek nooit gedink ek sou wees nie en ek besef as ek oor die goed dink en redeneer, ek moenie so dink oor hierdie goed nie en as ek dit uitredeneer dan besef ek maar daar is nie rede om so te dink daaroor nie, maar dis hoe dit my laat voel het oor myself en nog steeds tot 'n mate doen en ek dink my vermoë om verhoudings instand te hou, my **aantreklikheid** in die breë as iemand wat iemand sou wou by wees en ook my idees van myself…..my eie waarde het baie versleg. En die feit dat hy nie lief was vir my nie ook – die feit dat jy so lief vir iemand kan wees en hy voel net niks vir jou nie is deel daarvan maar ook die manier hoe hy dit hanteer het, het vir my as mens nie respek genoeg gehad om 'n poging aan te wend, om eerlik met my te wees, om dit "decent" te hanteer nie – gedink ek is dit nie werd nie en dit is vir my sleg. Wat vir my snaaks is ook waar dit so groot effek kan hê daaroop as jy dink aan al die ander ervarings wat jy kan hê met mense wat positief is, oor dieselfde ding maar dis amper asof dit makliker is om 'n groter of vinniger effek te hê as so iets negatiefs gebeur as wanneer daar positiewe ervarings is – dis miskien omdat dit meer intens is, pynlik is so

dit maak dit ….amper asof dit makliker is om te onthou, oor die groter impak op jou maar……. my selfbeeld is baie benadeel daardeur.

R: **Het jy so oor jouself gedink terwyl jy in die verhouding was?**

PA: Nie in die begin nie. Ek dink dit het saamgekom toe ons verhouding versleg het en toe my twyfel oor die verhouding begin het, het dit ook begin. Ek het aan die begin toe alles goed gegaan het en half rustig was het ek nooit … L…dis hoekom ek sê daar's so baie goed wat hy, sy menswees en sy optrede gemaak het wat die maklik gemaak vir my om daar te bly. Hy't nooit…hy sal maklik vir my sê, hoe "nice" is dit vir hom dat ek geswot het en dat my werk vir my so belangrik is of hy …. sal maklik vir my sê hy't iets in my waardeer soos die werk bv…maar dit sou nie baie persoonlike goed wees nie, verstaan jy? Soos ek hou van die feit dat jy 'n mens is wat dit en dit doen..of baie persoonlike goed maar iets soos werk of iets soos studies…amper wat gedistansieërd is van …emosies was vir hom maklik om terugvoer oor te gee en……. Hy het altyd vir my laat goed voel omdat dit altyd gelyk het asof dit lekker was om saam met my te wees en hy sou elke keer as ons uit was vir my sê dit was vir hom baie lekker saam met my – hy het die aand verskriklik geniet en dan sê nou maar as dan hy by die huis kom het hy my gebel en hy wil net weer sê, dit was baie lekker. So dit het my eintlik baie **positief** laat voel aanvanklik in die verhouding tot… ek dink waar … ek dink die keerpunt was toe ek hom gekonfronteer het die eerste keer oor wat aangaan in die verhouding.

PA: Van daar af omdat **my** twyfel, meer en meer geword het en dit was in myself ook, was dit asof my selfbeeld gekoppel was aan die verhouding. Hoe slegter dit gegaan het in die verhouding, het bepaal hoe sleg dit met my selfbeeld gaan wat vir my 'n verskriklike "**scary"** belewenis was. Ek het dit nog nooit so beleef nie. Ek het myself nog altyd beleef as my selfbeeld is los van ervaring af- ek het nie in myself getwyfel nie, ek het regtig nie. Ons het almal maar ons tye, daar is sekere goed soos sê maar fisiese oefening wat ek nie baie positief oor gevoel het nie want ek was nie baie goed daarmee nie, verstaan jy? Maar dit was in daardie situasie en het ek as persoon nooit in myself getwyfel nie en dit was die eerste keer dat my siening van myself so gekoppel was aan die verhouding en dit het dit "scary" gemaak. Ek kon nie glo dis moontlik nie. Ek moet vir jou sê, dis nog steeds vir my 'n absolute wonderwerk dat dit so kan werk – ek het nooit gedink dit sou kon nie. En natuurlik die uiteinde van die verhouding was die tjerrie op die koek. Ek dink my eie waarde het al hoe af en af gegaan en soos ek sê, ek dink die einde was nou maar die finale ……...spyker in die kis. So dit was nogal vir my 'n vreemde ervaring gewees en ek dink toe ek begin goed doen soos besitlik raak en jaloers raak en myself begin vergelyk met ander vroue, of is ek interessanter as sy vriende en…. weet jy dis regtig nou vir my "***scary*"** as ek daaroor praat om te dink dat ek dit deurgemaak het. Ek het nie gedink ek was so "insecure" nie. Ek het dit in my lewe voorheen nie beleef nie, om te dink dat ek dit ooit sou **kan** beleef nie en ek het en… dit het permanente skade gedoen, dit was nie iets wat weggegaan het toe die verhouding weggaan nie en ……. ja – ek dink deel daarvan, kom ek agter word beter met tyd, maar nie alles nie. Ek dink my selfvertroue in 'n verhouding met'n man gaan baie moeilik weer terugkom, as die algemene "Ek is ok met myself ", tipe ding – ek dink dit sal makliker terugkom as die..die selfvertroue. Ek dink in 'n verhouding gaan ek automaties onseker wees van die begin af.

R: **Hoe sien jy ander mense se verhoudings?**

PA: Ek dink meeste verhoudinge is onsuksesvol of .. die meeste mense is in verhoudings vas waar hulle nie gelukkig is nie en wat nie die beste vir hulle is nie – ek het soos ek gesê het baie meer sinies geword. Dis hoe ek dit beleef. Dat die moontlik is om 'n verhouding te kry wat reg werk en suksesvol is en wat almal gelukkig maak en die beste is vir almal? Ja, ek dink dis moontlik, soos jy sê, ek kyk na my ma-hulle, maar ek dink dis minder algemeen as wat ek voorheen gedink het. Ek het voorheen beleef dat almal is gelukkig en almal is lief vir mekaar, maar nie meer nie.

R: **Jy was ontnugter.**

PA: Heeltemaal, dis soos losing your "virginity", verstaan jy? Dit sal net **nooit** weer dieselfde wees nie. Dis waar ek nou is alhoewel, ek moet vir jou sê, 'n jaar terug was ek **baie** sinies, soos in ag moenie eers met my praat oor die liefde nie. Ek het stadig aan rustiger daaroor geword, ek is nou in die ding van baie mense is in verhoudings ….wat… die redes waarvoor hulle in verhoudings is en die goed wat hulle aan mekaar doen is vir my "scary", maar ek sien wel die moontlikheid is daar…as ek 'n fliek kyk soos 'n romantiese komedie dan kry ek die romatiese gevoel – dis nog daar, maar ek is meer sinies daaroor … wat ek nooit voorheen was nie. Ek het altyd gedink ja, dit gaan nog eendag met my gebeur. Ek dink ook my hoop dat ek eendag iemand sal ontmoet en dit sal uitwerk en goed, dink ek is op hierdie stadium nogal daarmee heen – ek het geen vertroue dat dit sal gebeur nie. En ek dink deels daavan is die feit dat ek geglo het L was die een, maar hy was nie.

PA: En ek dink dit het miskien my 'n "knock" gegee in terme van dit ook – dit was ook bydraend - dat ek geglo het L was die een by wie ek wou wees, by wie ek ewig gelukkig sou gewees het, wat ek dink die "betrayal" soveel erger maak – daar was tot redelik aan die einde van alles nooit by my 'n twyfel dat ek en hy bymekaar hoort nie. Dit het my "bubble" baie vinnig gebars en so nou is dit baie moeilik vir my om te glo dat dit met my kan gebeur en goed…. Dat ek in 'n verhouding kan wees wat gelukkig is. Ek glo nie hy bestaan nie, verstaan jy? Ek glo nie daar is so iemand nie want ek dink die probleem is dat…. miskien as ek jonger was toe ek L ontmoet het, sou dit anders gewees het – om verskeie redes – ek dink ek sou nie soveel ervarings al gehad het wat negatief was, binne my werk rondom verhoudings ook nie en "betrayal" en sulke goed in elk geval ook nie. Maar ook die feit dat …….ek nog nooit oor so iemand gevoel het nie. Daar **was** net nooit nog iemand wat daai reaksie by my ontlok het van ek wil by jou wees, ek geniet jou, ek's aangetrokke tot jou. Ek het dit nog nooit gehad nie. Ek was al verlief ja, maar dit was vinnig verby.

PA: Jy weet, ek het hierdie emosionele verliefdheid en dan ses weke later voel ek niks meer nie – daar was net niemand wat nog ooit daai intensiteit en tydperk waar die intensiteit gehou het, by my ontlok het nie en ek dink dis hoekom. Dis amper asof ek glo en vrees, aan die een kant dat ek dit net nooit weer sal hê nie – ek sal nooit weer so ***voel*** oor iemand nie en ten spyte van wie L is en hoe ek besef hy is, want eintlik **"scary**" is nog meer as om te dink dis hoe ek oor hom gevoel het, vat dit nie weg van die feit dat dis hoe hy my laat voel het nie ……. En ek wens partykeer dit kan net **weggaan** die gevoelens wat ek vir hom gehad het of die idée van wie hy was, verstaan jy? Dit wat ek gevoel het – daai intensiteit – dis asof ek dit nie kan vergeet nie. Die intensiteit wat daar was het 'n groot impak op my gehad en op my manier van dink wat vir my sleg is. Partykeer wens ek ek het hom nooit ontmoet nie dat ek dit nie

hoef te beleef het en nou …. Want nou vergelyk ek alles, ek kom dit agter omdat ander ouens nie dieselfde effek op my het nie ……. Waar die fout ook by my is, besef ek. Ek kan nie dit meet aan L nie want die intensiteit was baie daar maar die seer en die onegtheid daarvan was **ook** daar verstaan jy? Wat nie noodwendig in ander verhoudings so gaan wees nie. Ek gaan dalk nie eers intensiteit hê nie maar ek gaan 'n meer gelukkige verhouding hê, want die ander goed is daar verstaan jy? Ek besef dit maar ek dink dis nog partymal vir my moeiklik om te dink – ek voel baie afgesluit van alles…. So ek dink dit is nog daar maar dit is vir my moeilik om te dink dat dit weer kan gebeur met iemand wat vir my reg is. Miskien assosieer ek nou liefde en intensiteit en aangetrokkenheid alles met seer – dit het nie gewerk nie so miskien is dit vir my moeilik om te dink dat dit kan "equal" iets wat dalk werk verstaan jy? Omdat dit my enigste ervaring was en dit was nie baie mooi boonop nie. So miskien op hierdie stadium sukkel ek om die moontlikheid te kan insien. Ek glo dit kan met ander mense gebeur maar dit is nogal moeilik om te dink dit sal vir my ook gebeur.

R: **Intensiteit is vir jou belangrik in 'n verhouding.**

PA: Ja, definitief en ek dink dis "addictive" daai intensiteit, en die probleem is… met die aanpassing na die tyd is … vir drie jaar was ek daar en selfs die op en af het dit 'n intensiteit gegee al was daar tye goed en sleg, daai ***stres*** wat saam met die op en af gaan was ook 'n energie as jy dit so wil noem en toe dit verby is toe is my lewe vir my **verskriklik** "mundane", **verskriklik!** Ek het gesukkel om aan die gang te kom en dit voel vir my my lewe het stilgestaan – daar is net niks "exciting" meer in my lewe nie en …..ek was op 'n punt waar ek net niks kon geniet nie en ok, dit het saam met depressie ook gegaan, maar ek is besig om oor dit te kom – ek geniet nou goed weer en so aan maar nog **steeds**, dis asof ek net nie daai "**high"** kry wat was toe L daar was nie, verstaan jy, - ek het nog nooit eintlik so daaraan gedink nie maar dit is so, dis asof niks meer vir my so "exciting" is nie soos toe hy daar rond was nie.

PA: Ek dink mans is ongelooflik verskrik vir intensiteit oor die algemeen, maar weet jy L…..ten spyte van die feit dat hy glad nie emosioneel "responsive" was nie ..vir die konflik of die intensiteit nie, ek dink nie hy was bang daarvoor nie – hy reageer net nie, **glad** nie. Ok, dis sy manier seker om af te sny, maar wat ek probeer sê, dit het hom nie **weggejaag** nie. Waar mans oor die algemeen….ja… en hy het my gelos, jy weet as ek …ek dink dis waar ek en hy mekaar verstaan het ook, hy het intens geraak oor goed maar **ander** goed…Hy het intens geraak oor vliegtuie en musiek en hy kon himself verskriklik opwerk oor musiek en ek het dit **verskriklik** geniet – dit was vir my heerlik, want ek kon daarby aanklang vind en hy het intens geraak oor goed wat vir my simpel was…maar ek kon dit saam met hom geniet want die intensiteit het ek geniet maak nie saak wat die onderwerp was nie en ek het selfs ander kant toe ook – hy het **nooit** verstaan waaroor ek intens raak en hoekom ek so opgewonde raak oor die arme kindertjies wat honger ly en goed nie maar dit was vir hom "**ok",** en ek dink ons het mekaar in daai opsig aangevul en ek dink dis wat ons aan die gang gehou het vir so lank miskien.

PA: Dit moes al lankal 'n dood gesterf het as jy regtig vat wat ons menswees betref en ons waardes wat verskil en sulke goed, moes dit al eintlik lankal doodgeloop het, vroeg in die begin. Maar ek dink dis daai intensiteit wat ons aan die gang gehou het en ek dink ek mis dit…..ek sal graag iemand wil hê wat daai intensiteit het maar die ander elemente ook by soos waardes en sulke tipe goed maar….ek dink nou terwyl ek praat met jou en vertel…onthou ek weer hoe **"exciting"** dit was saam met hom, hoe lekker dit was om saam met hom te wees en …ek kon na hom toe

gaan en dan is ons vir ure daar in sy huis net ek en hy en ons het gesels en naderhand het ons kos gekry en dalk gaan fliek – ons kon vir **dae** aanmekaar in mekaar se geselskap wees sonder om te baklei of…die bakleiery het altyd gekom as daar ander mense by was, jy weet, betrokke…nie noodwendig **by** nie, maar as ons begin uitgaan om saam met ander mense kuier, dan het ons waardes begin verskil, want dan het hy gedrink en dan irriteer dit my en dan het ons..verstaan jy..begin hak aan mekaar oor ander goed, maar ek het altyd gesê, as ons in hierdie "bubble" kon bly vir ewig, waar dit net ons twee was en ons..goed wat ons geniet het saam met ons kon neem…dan…maar ons sou nooit kon werk in a "real" world nie, "besides the point" dat hy niks gevoel het maar ek bedoel as hy sou, sou dit kon werk in 'n kunsmatige omgewing maar in 'n "real world" sou dit nooit kon werk nie. En weet jy, ek besef dit, dis hoekom ek sê as hy net vir my gesê het ; "Ek voel niks nie" sou ek my oë uitgehuil het maar weet jy, dit sou soveel makliker gewees het, as wat die manier hoe dit geeindig het, dit het dit net soveel moeiliker vir my gemaak om emosioneel ook daarmee te "cope" en vrede daarmee te maak..…ja!

R: **Is daar nog iets is wat jy wil byvoeg wat ook vir jou belangrik is?**

PA: Nee…… niks verder nie, ek dink….. dit is my storie.

EINDE VAN ONDERHOUD

APPENDIX D

INTERVIEW : PARTICIPANT B – 16/02/05.

R = Researcher
PB = Participant B

R: Wat beteken die woord "betrayal" vir jou?

PB: Die wood self, beskryf homself volgens my, maar dis meer die gevoel wat dit opwek as 'n ou dink daaraan. Ek sou sê in kort, "betrayal" volgens my is wanneer iemand alle menswees en dit wat jy van kleinsaf geleer is, soos jy moenie jok nie, daai klas van goed, integriteit …basies in die grond in drruuk, dis basies wat die woord vir my beteken. Dis eintlik vir my meer die gevoel wat dit opwek as ek aan die woord dink.

R: Wat was jou ervaring of ervaringe van "betrayal" gewees?

PB: Ek sal vir jou sê, in al die…struikelblokke wat ek in my lewe deurgegaan het, ek meen ons almal het ons reeks struikelblokke maar ek dink hierdie was – ek sal die Engelse woord gebruik, "knock" – dit was vir my 'n groot "knock" gewees. Ek was platgeslaan. Bloot die feit dat jy….wanneer jy in die huwelik is, is daardie vertrouenswaarde posisie tussen jou en die ander persoon, jou maat, ummm, behalwe die privaatheidsaspek- dis "like the English word- sacred", vir my was dit 'n baie groot terugslag in die lewe gewees want omdat ek as polisieman, as persoon – ek spesifiek het nog altyd 'n probleem gehad met vertroue. Ek weet nie…. , ek kan nie vir jou of dit werk is wat dit veroorsaak nie, maar dis 'n kwessie van, as jy nie jou familie kan vertrou nie en jy kan nie jou vrou vertrou nie dan…..wat bly oor…wie in die lewe kan jy vertrou? Met ander woorde dit was vir my 'n vreeslike eensame tydperk. Daai tydperk het ek…ek sou sê, ek was ses jaar getroud ongeveer ummmm..nee, weet jy wat- ek was drie jaar getroud en ons was ses jaar saam en twee jaar van my huwelik was, kan ek sê…"rocky". Dit was nie maanskyn en rose gewees nie. Daar was op daardie stadium van die geveg nie regtig enige sprake van..hoe kan ek sê, verneuek of ander mans nie, van my kant af ook nie want my siening totaal en veral is dat jy jou maat moet kan vertrou en dan moet jy jouself ook eerlik wees daaromtrent. Daarna tot en met die sesde jaar was dit aan en af nadat ons geskei is vir omtrent amper twee en 'n half jaar, nadat ons finaal geskei is, nadat sy my verneuk het. So dit is vir my ….ek was vreeslik lief gewees vir haar en dit is die rede ook dink ek wat ons vir so lang tydperk aan en af, aan en af, aan en af was. Ek het probeer versoen maar vir een of ander rede kon ek nie die gedagte uit my agterkop uitkry nie. Ek kon nie die idée van…as ons saam slaap dink… dis asof,,,, ek worrie, as sy haar oë toe maak, wie sien sy? Verstaan jy? En wat wil jy eintlik hê? As jy vir my sê jy's lief vir my bedoel jy dit regtig? m.a.w. dit het 'n totale kraak, wat vertroue in die mens um…as sulks meegebring en dit was vir my baie, baie moeilik gewees en traumaties en die verwyte en goed van my kant af, kan ek sê, nadat ek uitgevind het maar sy het 'n verhouding met 'n ander man, was meer vrae gewees. Hoe

kon jy dit aan my doen? Ek meen ons het probleme gehad, maar wat het ek gedoen om dit te verdien? En dit is vrae wat ek haar gevra het maar dit was ook vrae wat ek myself gevra het. Ag ek weet nie ..ek's net flippin' bly ek is waar ek nou is – ek's uit dit uit.

Die breek – die finale breek was nou hierdie jaar gewees ek bedoel, verlede jaar, 2004. Dit was Mei maand gewees, ongeveer Mei maand. Die egskeiding was in 2002 "somewhere" gewees. Soos ek vir jou sê…weet jy wat was vir my baie snaaks gewees? Dis asof ek meeste van daai gebeutenisse uitgeblok het, maar "time and again" kry ek myself en dan dink en nog steeds daaraan. Ek dink nie meer daaraan in die sin van..ek wens dit kon uitgewerk het. Tot waar ek hier vandag sit, wonder ek bymyself um…ek blameer myself nie so vreeslik meer nie alhoewel, by die werk…sjoe ek sal vir jou sê ….my werk was 'n baie groot oorsaak van die probleme wat ek en sy gehad het want ek is 'n baie ambisieuse persoon en ek het 'n fout gemaak in die sin van….Ek sal nie sê ek het my werk bo my vrou verkies nie maar ek het haar…defnitief afgeskeep. Finansieël het dit sleg gegaan met ons, umm, met my salaries en met haar salaries. Daar was ook baie dinge van haar verlede wat …ons basies .. as ek sê geblok het of ons gekeer het dat ons seker regtig bymekaar moes uitkom was daar baie van haar verlede wat dit geblok het. Van my verlede nie so vreeslik nie want um… kyk, sy was getroud voor dit, en sy is vier jaar ouer as ek, tog het ons goed "gekliek" op sekere aspekte soos wat die werk betref, verstaan jy? Uit en uit besef ek dit wat ek doen en wat sy doen..ons probeer so professioneel as moontlik wees in dit was ons doen maar..van my kant af het ek makliker in die verhouding ingestap en die verhouding begin. Want ek dink voor haar.. ek het nie regtig vreeslike verhoudings gehad nir. Ek was 24 toe ek getroud is, ek is nou 28. Ja, ek meen, kortweg dink ek baie maal aan hierdie situasie waarin ek myself bevind het en ek dink baie mal *so* daaraan dat: wat kon ek gedoen het om dit te verhoed het? En dan die volgende oomblik dan dink ek, aah, ek is eintlik bly dit is verby want sy het vreeslik amok gemaak. In die tyd wat ek en sy probeer het, hier aan die einde, het sy al 'n ander knaap of wie ook al ook gesien en ek het my gat afbaklei vir haar en tot die laaste week wat ek haar uitgevang het, het ek hulle gepos en gesê: luister hier - *nou* los jy my uit en jy bly uit my pad uit. Met julle wil ek niks te doen hê nie- ek gaan nou aan met my lewe hoe swaar dit ookal vir my is. Ek wil hê julle moenie enige kontak met my maak nie – ek gaan aan met my lewe. Daarna, nadat ek en I het die finale breek gemaak het was ek baie bittergewees maar ek was ek was "determined", ek was vasberade nou dat *niemand* sal so met my maak nie. Ek is nie 'n "toy-boy" nie en ek is nie 'n skoot hondjie nie. Wat ookal ek verkeerd gedoen het in die lewe, regverdig nie die leuens en die wyse waarop ek behandel word nie. Ek weet nie – jy moet verder vra.

R: Hoe het jy geweet van die "betrayal"?

PB: Jy sien, dis hoekom dit vir my 'n groot skok was. Wat vir my so "fascinating" is van die mens is dat in elke persoon is daai…party mense noem dit 'n sesde sintuig, mans of vrouens. Ek is uiters, uiters, uiters…nie… jaloers nie en ek was nie, dit was net..ek het dit net opgetel. As iemand met my praat en iemand lieg vir my, ek weet nie hoekom nie maar…ek tel dit op al is dit net 'n rookie, ek tel dit op en dis wat gebeur het met my en haar. Ons het begin probleme ervaar in die verhouding en ons het erg konflik opgetel, jy weet. Soos ek sê, ek het nog nooit aan 'n vrou geslaan nie maar sy het my so kwaad gemaak dat ek het haar te lyf gegaan *maar* nadat sy my…in die "dinges" geskop het. En ons het mekaar rondgestamp en rondgepluk en sy het 'n vreeslike "scene" gemaak en geskreeu en dit het my basies tot waansin gedryf. Ek was verkeerd, ek erken dit, "besides that". Dit is nie die rede hoekom ons uitmekaar is nie. Sy het begin stil raak, sy het my geweier in die bed, sy het vir my begin lieg oor iets simpel, die simplest

daaglikse dingetjies. Dan begin sy laat van die werk afkom. Dan het sy sommer reguit vir my gesê, sy gaan kuier en as ek vir haar vra waar gaan sy sê sy dit het niks met jou te doen nie. In daai hele tydperk het ek die heeltyd haar gevra maar hoekom weier jy my, wat gaan aan?. Dis was in die typerk….na die bakleiery tussen my en haar, het ons altwee gesê, pheeeew, wag 'n bietjie ons het *daar* ,'n moerse fout gemaak, ons is jammer unnn….maar daar was soveel vrae wat ek haar gevra het maar die "main" ding was, die "main eyeopener" tot die suspisie, sal ek sê, was gewees, sy kon nie vir my sê, sy's lief vir my nie, waar sy dir voorheen kon doen. Ek het baie maal, ek het konstant…as ons sit sê ek vir haar, luister is jy lief vir my, dan sê sy vir my ek *kan* nie dit vir jou sê nie. Dan sê ek hoekom, wat bedoel jy jy kan nie vir my sê. Dit werk nie so nie….jy kan nie net vir my sê ….ek meen…jy kan nie sê "I do" en dan wanneer dit bietjie struweling en struikelblokke is, dan nou skielik vir my nie kan sê jy's nie lief vir my nie. Was jy dan ooit lief vir my gewees? Dit was die groot ding gewees want my vermoede…ek het nie eerlikwaar *vermoed* dat sy het 'n verhouding nie. Ek het wel vermoed sy's nie lief vir my nie, nie werklik lief vir my nie. Ek meen dis debateer baar van haar kant af. Ek kan nie sê dit is so nie maar ek meen, dis logika wanneer 'n mens *so* reageer dan is die "outcome" so en sy't op 'n stadium, as ek nou mooi moet onthou, het sy een aand nadat ons baklei het, in die kar geklim en *gery*. Ek het haar daai aand glad nie gesien tot eers hier omtrent elf, twaalfuur nie. Sy het teruggekom, ek het gevra waar was sy gewees en sy het geantwoord in die sin van, sy was by 'n vriendin of dit of dat. "Fine"! Ek sou sê ongeveer, twee na drie dae, miskien 'n week daarna bel 'n vrou my en sy sê vir my dis sy wat praat, want ek ken toe die vrou en sy sê toe vir my, hoor hierso, sy was by YX se woonstel gewees want dit lyk my die "girl" het 'n "crush" gehad op die YX knaap. Nou YX was ook 'n polisie man en….sy sê toe vir my dat …sy't 'n brief op YX se koffietafeltjie gesien wat Y vir hom geskryf het dat sy's baie lief vir hom en sy wil nie die lewe sonder hom deurgaan nie. Ek sê toe Ja? Hoe seker is sy dis Y wat dit geskryf het en sy sê toe doodseker. Ek vra toe waar's die brief? Sy sê toe, nee, YX het die brief gevat. Lyk vir my sy en YX het saam geslaap en ek dink sy het gevoelens vir hom gehad. Toe sy die brief sien toe is sy jaloers en toe "snap" sy. En toe het sy hom gekonfronteer daaroor en dis toe hy die brief nou wegvat. Dis reg. Ek stap toe na hom toe die volgende dag, ek het toe stilgebly daaroor en ek het hom voor speurtak gekry en ek het vir hom gevra, dit is wat gebeur het, dit is wat aan my gerapporteer is, ek wil nou weet is dit so, of is dit nie so. *As* dit so is, en julle is lief vir mekaar, sê net vir my, dan gaan julle uit my lewe uit en julle gaan julle gang. Sjoee, neeeee asseblief, stadig, dis nie waar nie. Is jy seker? Gaan ek toe na haar toe en sê vir haar, hoor hier ek het um..dis wat ek gehoor het en ek was nou net by hom gewees , ek het nou net met hom gepraat so *pasop!* jy weet nie wat hy vir my gesê het nie. *Lieg* net vir my. Sy sê toe, baie ongelukkig en hardegat: Ek kan nie *glo* jy't met hom gepraat nie, jy bly *weg* van hom af. Ek sê vir wat, jy's nog getroud met my. Hoe kan jy vir *my* sê ek moet weg bly van hom af? Wat weet hy wat ek nie weet nie? Sy gaan toe aan: Jy bly *weg* van hom af ek sê jou nou ek sal jou skei. Dis hoe dit gegaan het. Ek sê toe los dit seblief, moenie worrie nie. Ek sê maar ek is *nou* oppad na YX se huis toe, ek gaan daai brief haal. Neeee, jy mag nie soontoe gaan nie. Ek draai toe om dat sy my gryp, wil keer, ek mag nie gaan nie. Ek sê, sien, daar is iets tussen julle twee. Daar is *niks* tussen ons nie. Ek sê "come on". Vertrou jy my nie?, daai tipe goed. Ek sê maar, dis die goed wat ek hoor, sal daai vrou lieg oor 'n brief? Ja, maar sy's verlief op YX en jy weet wat se slet is sy, en…. jy weet,….. daai tipe klas van goed. Toe was ek, kan ek vir jou sê, baie, baie deurmekaar. Ek het regtig in my werk ingeduik. Ek was permanent in die lokasies gewees. Ek het regtig begin terugtrek. Die oomblik wat ek vertroue in iemand verloor, jissie, hoor hier – ek trek totaal en al terug. Weet jy, ek gaan jou nou iets baie persoonliks vertel. Ek trek so terug dat wanneer ek en sy intiem geraak het, ek nie eers intiem kan raak nie, as jy verstaan wat ek bedoel. So trek ek terug – ek blok totaal en al, net so. In "any case", dit gaan toe aan. Steeds vra ek vir haar in hierdie tyd: "Is daar iets tussen julle?" Is jy lief vir my? Nee, sy kan nie vir my sê sy's lief vir my nie. In

daardie tydperk wat ek toe wou versoen en sy nie het ek vir die verhouding se onthalwe vir haar, saam met my ma-hulle Margate toe gevat. Ons was daar 2 dae toe sy ‘n oproep kry en inmekaar instort op die strand.

R: Wat het haar inmekaar laat stort?

PB: Van die skok van die oproep. En ons kan nie met haar praat nie. Sy lê in die kamer en tjank. Ek weet nie wat aan gaan nie, my ma-hulle weet nie wat aangaan nie. My ma vat haar toe eenkant en my ma praat met haar. My ma stap toe uit en my ma sê toe vir my: Hoor hierso, YX, het so pas ‘n beroerte aanaval gehad. Die outjie was op daardie stadium so 32, daar rond. Maar kyk, nou moet ‘n ou verstaan. As een van my vriende iets sou oorkom, gaan ek nie inmekaar inval en my oë uitkrap nie. Haar reaksie het vir my gewys: Kyk, luister, hierdie vrou voel iets vir hom, meer as net ‘n vriend. Ummm, ek het toe met haar gepraat en vir haar gevra, maar wat gaan aan en sy het vir my gesê: niks nie. Weet jy wat né, ek het ‘n stuk vergeet, wat voor dit gebeur het. Nee, dis reg soos dit gebeur het. Toe van daar af, toe sê sy nee, kyk luister, pak julle goedjies, die wat wil saamkom- ek ry nou. Ek moet nou vir YX gaan sien. Ek sê toe vir wat hy is in die hospital, sy ma is by hom, wat wil jy daar gaan maak? Nee, sy wil net gaan. Ek sê toe: Kom! Ons klim in die kar, ry terug. Van Margate af tot…sê, Ermelo het sy nie veel van hom gepraat nie en ek het aangeneem ons gaan huistoe. Maar toe ons Ermelo “strike” toe sê sy ek moet haar gaan aflaai nou dadelik by die hospital. Ek sê : Ja? Ek sê toe, ok, maar dan gaan ons saam. Sy sê jy gaan nie saam nie. Ek sê vir wat nie, hoekom nie? Sy sê: sy gaan hom net ontstel. Ek sê: Wat! Gaan ek hom ontstel? Nou hoekom sou ek dit nou doen? Ek sê jy gaan nou vir my sê wat gaan aan. Nee, sy ontken alles. Ek sê toe : Okay, dis reg! Stop by die hospitaal, sy klim af, ek ry huis toe. Nou moet jy weet wat gaan in my kop aan.

R: Wat het jy op daardie stadium gedink?

PB: Ek het nog nooit op enige stadium gedink aan selfmoord nie, want jong as jy nou eenmaal sulke goed gesien het kan ek vir jou sê….ek wil nie hê iemand anders moet agter my gat skoonmaak nie want dit is wat gebeur. Dit is net ‘n beslommernis vir die mens wat jy moet kry wat moet skoonmaak agter so iets aan. Nee dankie, ek soek dit nie. Jong, ken jy “blank”? Jy stap….en kom in die kombuis en begin water drink en dan staan jy stil en dink: maar jissie wat gaan eintlik hier aan? Jy vra jouself daai vraag ‘n miljoen keer, wat gaan aan? En sy het nie….soveel antwoorde nie. Al weet jy, al weet jy…as jy gaan kyk..in polisie terme noem ons dit die *modus operandi* m.a.w. die roekie hoe dit getrek het en hoe dit gevorder het….weet jy, jy sien dit nie in nie hoor, jy sien dit nie raak nie. Jy sien dit nie duidelik nie, want op daai stadium konsentreer jy so op daai gevoel wat jy nou ervaar en daai vraag: Wat gaan aan? Dat jy nie duidelik kan regtig sien wat gebeur nie. Daai aand kom sy terug. Sy het gou-gou kom aantrek.

R: Hoe het sy terugkom?

PB: Ek kan nie presies onthou of ons met twee karre gery het nie of “something-something” nie, ‘n vriendin haar kom aflaai het “ maar ek het haar nie gaan haal nie. Neeee jong, kyk! Jy moet weet, ek is oor die algemeen ‘n hardegat mens hoor. As sulke goed met my gebeur, ek gaan nie nog agter jou gat aan ry nie, daar’s nie ‘n manier nie. Ek het net gesê: Nou sny ek af, ek wil nou niks meer met jou te doen hê nie. Ek het vir myself gesê: luister, wat ookal aangaan, ek is op pad. Hier bly ek nie ‘n dag langer nie. Toe sy nou terugkom….ek kan nog onthou daai dag, ek het

gaan stort, laat ek net kon afkoel dat ek myself op ‘n stadium gekry het dat ek plat sit in die stort. Jis, dit was glad nie lekker gewees nie en ek kon nie ophou huil nie, ek was hartseer en teleurgesteld want toe begin dit so stelselmatig indring maar wat gaan nou eintlik hier aan en dit was asof dit so opbou, dit wat jy nie gesien het nie, tot dit gebeur het. Nou begin alles so stelselmatig inpas en dan begin jy..snap en ummm sy’t teruggekom en ek het al begin om my klere te pak en toe vra ek weer vir haar: wat gaan aan? luister, ek wil weet wat gaan aan. Eers umm en aah sy en toe sê.sy: ek en YX het gevoelens vir mekaar. Ek sê toe: verduidelik vir my, hierdie gevoelens, vriendskap gevoelens of … Sy sê toe ons wil saam wees, ons wil bymekaar wees. Ek sê toe maar hy lê dan in die hospital. Sy sê toe nee, sy weet nou, haar oë het nou oopgegaan en dis die man saam met wie sy wil wees. Ek sê: O! Het julle saam geslaap? Nee, nee, nee hulle het nie saam geslaap nie. Ek sê toe vir haar: Hoe kan jy net lief wees vir iemand en in elk geval ek het uitgevind, jy was by YX gewees en nie by jou vriendin nie, wat het jy daar gemaak? Nee, ek het ‘n vriend nodig gehad om mee te gesels. Maar jy weet, sy is ‘n ……, sy is geleer om te lieg en te ontken. Ek sê vir haar toe gaan. Ek het toe van my goed gepak en ek is toe weg – ek kan nie onthou waar ek geslaap het of by wie ek gaan kuier het nie. Die…volgende dag gaan ek na haar toe en ek sê toe ek het die res van my goed kom haal. Sy sê toe dis reg, sy wil nie hê ons moet so uitmekaar uitgaan nie maar sy en YX het besluit om saam te wees. Ek sê toe is die ou daarem oraait? Toe het hulle agtergekom hy het ‘n brein gewas wat “pressure” op sy brein geplaas het. Ek sê toe vir haar weet jy wat, dis so snaaks, want daar het julle nou gedoen wat julle gedoen het en julle is nou lief vir mekaar en nou die blinde saambokkie het vir julle geslaan. Wys jou net, jy mag nie egbreuk nie.

R: Wou jy hê hy moet seerkry?

PB: Ek was baie kwaad.

R: Verdere kommentaar oor hoekom vir YX kwaad en nie vir Y nie

PB: Ek was lief vir haar. Ek kan dit dalk vir jou so stel. Daar’s ‘n ding in die polisie wat ek sal sê ‘n amper soos ‘n etiek tussen polisiemanne, umm..jy neuk nie rond met ‘n ander polisieman se vrou nie. Nie as jy ‘n (deleted to retain confidentiality) ……is nie en nog minder as jy ‘n (deleted to retain confidentiality)…is nie.

PB: So, jy neuk nie rond nie, jy doen nie dit nie en ummm…..kk daai ou is natuurlik ‘n Springbok bokser gewees so ek het geweet ek het nie ‘n kans om daai ou te “fight” nie, nie dat ek in elke geval so aggressiewe mens is nie ummm…en my haat was nie in so ‘n mate wraaksugtig gewees nie, ek het nie gedink nou gaan ek hom skiet of daai klas van goed nie. Ja, ek het gedink ek sal “like” om sy vensters te gaan uitslaan, ek is eerlik. Maar my gevoel rondom Y was totaal en al “utter” teleurstelling en daai liefde wat ek vir haar gehad het wat so intens was, en daai teleurstelling…dit was so “heavy” gewees né dat ek kon myself nie kry om op te hou huil nie. Ek wou net aan haar vat die heel tyd, verstaan jy. Dis ‘n kwessie van: jy sien dis wat ek verloor het. Dit wat ek verkeerd gedoen sal ek graag aan haar verduidelik. Al daardie gevoelens, alles in een. Maar waar dit hom betref, ek sê vir jou tot vandag toe en hierdie ou is…dood. Ek het ‘n …en ek wens ek kan daaraan werk marr ek haat hom nog steeds. Weet jy,…nie haat nie…ek weet nie of dit haat is nie..maar ek voel niks nie. Ek voel soveel (0) vir hom. Die feit dat hy dood is né, ek wil nie hier sit en sê, ek’s bly hy’s dood nie, want ek dink nie ek is so wreed nie, maar weet jy, ek voel net niks vir hom nie. Dit wat hy aan my gedoen het, hy het geweet ek en sy is getroud en hy het geweet. Watter tipe mens doen

so iets aan iemand anders? Mens doen dit nie. Dis onmenslik. Hy't my te nagekom. Sy't my te nagekom ook maar op daai stadium van die geveg het my liefdesgevoel, dink ek, dit geblok. Kyk ek was kwaad, moenie 'n fout maak nie …en ek dink ek het haar mooi vertel wat ek van haar dink, maar laat ek jou verder vertel.

PB: Ek het daai volgende dag… was ek hospital toe gewees by die intensief, toe ek hoor hy is nou wakker. Toe stap ek in toe is sy daar, toe kry ek haar hand op sy been. Toe draai ek om en toe stap ek uit. Toe vat ek haar handsak, toe stap sy na my toe en sy wil my keer…toe sê ek vir haar….julle keer nie vir my vandag nie, ek worrie nie hoe siek is die man nie, laat ons vir mekaar vandag die regte vrae vra, ons gaan die ding vandag uitsorteer. Jy kan nie met hom praat nie, hy is terminaal siek. Ek sê, ek het nie 'n saak nie. Ek sê vir hom luister hier, hier is ek en jy en Y nou bymekaar. Y wil nog iets probeer sê, ek sê; bly stil ek wil nie met jou praat nie- ek praat met hom.Toe vra ek vir hom, laat ek dit nou van jou kant af reg verstaan –Y sê julle voel iets vir mekaar - watter tipe gevoel is dit hierdie?. Nee, hulle wil saam wees. Ek sê toe Oe! Y is dit hoe jy ook voel? Ja!. Ek sê : So julle wil bymekaar wees? Ja! Hulle is lief vir mekaar en daar klou hulle nou aanmekaar op die bed en hulle wil net vir my sê hulle is jammer maar hulle is lief vir mekaar en hulle kon dit nie help nie. Ek sê nou maar weet julle wat: Vlieg julle in julle moere in. Ek's klaar met julle. Ek sê, ons sal seker maak dat ons voortgaan met die egskeiding. Toe wou sy my al geskei het maar sy wou nie vir my sê hoekom nie – dis wat ek vergeet het om vir jou te sê. Nog voor die hele storie van die vrou wat na my toe gekom het en vir my gesê het dat sy die briefgekry het, het Y my gedagvaar vir 'n egskeiding. Sonder enige regtige rede. Die rede wat sy voorgehou het was hierdie simpel, simpel, stupid redes wat die prokureurs kan indink : geen gemeenskaplike "what" "what" nie, (R: "irretrievable breakdown"; no communication, daai tipe goed?).

PB: "Yes, yes", daai goed en in daai tyd ummmm…nog voor dit het ek haar so vêr gekry om die dagvaarding terug te trek. Dit het haar toe gekos op die ou einde toe die verloop van gebeure met YX saam nou plaasvind. Toe sê ek vir haar "maar hoor hier, jy moet maar voortgaan met die egskeiding". Nee, sê sy dis reg. Weet jy ek het uitgetrek en daar by my ma-hulle gaan bly en dit was so iets soos 'n maand gewees. Nou moet jy weet, ons het op dieselfde tak gewerk en dis so..stap verby mekaar,nou wil sy gesprek maak met my en ek wil nie met haar praat nie, ek's mos nou klaar met julle. Nee, dit gaan nou goed met YX…ek sê: Hey, woo, woo, woo, moenie met my praat oor daai ou nie. Ek worrie nie! maar sy hou aan. Op 'n stadium het ek en sy gepraat en sy het vir my gesê, sy het vir YX se pa en ma ontmoet en hulle is ten gunste van die verhouding. Ek sê vir haar: "Hoor hierso, weet die tannie jy is 'n getroude vrou?" Ja, hulle weet daarvan en hulle weet wat het ek aan haar gedoen in haar verlede. Ek sê : "Dis nou kerklike mense né, wat nou so ten gunste is van julle en so voorts?" Toe praat ek met……ek kan nie onthou wie dit was nie,maar iemand wat baie na aan Y was….kom sê toe vir my "maar wat die hel gaan aan met jou vrou"? Ek sê: "Hoor hier "boys", laat ons mekaar nou mooi verstaan. Ek en die vrou is oppad om te skei, dis wat gebeur het, hulle soek mekaar. Ek's klaar! Ek verstaan die Oom em Tannie het nie 'n probleem daarmee nie. Toe sê die persoon: "Dis nie so nie". Die Oom en die Tannie het my gevra om vir jou te vra om asb jou vrou daar weg te hou, sy's getroud. Ek sê toe :Oa! Sy sê dan vir my die Oom en die Tannie sê hulle keur dit goed. Neee, sê hy: die Tannie wil niks met haar te doen hê nie en hulle wil net hê ek moet weet hulle sal nooit hierdie verhouding goed keer nie. Ek sê toe: "Baie dankie", toe kry ek nou lekker. Toe kry ek nou regtig lekker want nou hy't in die hospital beland, hy's terminal siek – ek het nou gehoor want nou eintlik aangaan, alles speel nou in my guns… umm…. die Tannie-hulle keur dit nie goed nie. Daar hardloop ek na haar toe en sê: " Hey, raai wat? Jou "boyfriend" se ouers keur dit nie goed nie. En moenie worrie nie - ek het "first-hand" gehoor dat jy moet wegbly daar hoor? Jy ontstel hom! Die dokters is aangesê om jou

te keer, jy mag nie daar ingaan nie. Sy sê toe : Neee dit sal nooit gebeur nie. Hulle sal my nooit van hom af kan weghou nie. Vreeeeeslike dramatiese storie.

PB: "In any case"….omtrent 'n week daarna of so hoor ek die outjie het dit nie gemaak nie. Nou is ek nie bly nie, ek is nie hartseer nie, ek sê net: "well pêl, dis die blinde sambokkie, dis, dis al wat dit is vir my. "Meanwhile" almal vra wat gaan aan ek sê dit het niks met julle te doen wat gebeur het nie, julle los nou hierdie "issue" uit. Want baie mense het by ons verhouding ingemeng en ek het altyd vir haar gesê dis verkeerd maar sy het elke keer mense ingenooi. "Anyways", ummm…'n rukkie daarna, ek kan nie presies hoe lank nie maar net om jou 'n idée te gee, dis 'n tydjie daarna, kom sy na my toe en sê sy het 'n fout gemaak. Ek sê toe: "Wat?, Ekskuus?". Nee, sy het 'n groot fout gemaak en sy wil weer hê ek moet vir haar 'n kans gee. Ek sê toe: "Jy's seker siek in jou kop. Hoekom sal ek dit nou doen?" Ek sê: "Weet jy wat het jy my deur laat maak? Maar julle het mos in die hospitaal, op die hospitaal bed aan mekaar geklou en vir my gesê julle is lief vir mekaar." Ja, sê sy, maar dit was skok gewees en hulle was vriende gewees en sy't nie geweet hoe om dit te hanteer nie en so aan. Ek sê: "Ek wag vir die dagvaardiging". Dit het gekom, ons is toe geskei, sy't vir so 'n maand haar eie pad gegaan en toe begin ek eensaam raak. Toe begin ek nou besef maar jissie…. Alles begin nou terugkom maar dis daai…daai eerste fase van woede en dan "resentment" is nou verby, nou begin ek na haar verlang, begin ek haar mis en dit was die grootste fout gewees. Dit moes nie eers met my gebeur het nie maar ek kon dit nie verhelp nie. Dan baklei ons, dan jaag sy my weg. Vat ek my goed dan waai ek. Volgende dag is ek weer terug en so het dit aangegaan, so het dit aangegaan. Totdat sy "afterall" by die werk 'n ander poephol gehad het wat regtig in my oë 'n poephol is en hy sal 'n poephol bly. Hy is nie eers iets vir die oog nie. In die tyd wat ek toe nou vir my 'n woonstel gekry het, het hulle by mekaar begin gekuier. En weet jy, snaaks genoeg, dis asof die verlede homself weer aan my afgespeel het. Ek het presies dieselfde goed begin ervaar wat ek die 1ste maal met haar ervaar het. Sover dat ek haar bel op haar selfoon en sê: "Hoor hier pop kan ek by jou kom koffie drink?". Nee, sê sy in my gesig, YY is hier. Ek sê :"Wat maak hy daar?" Nee, ons is vriende. Ek sê: Wat?, Raait, los dit. Ek het vir haar briewe geskryf …jy weet eensaamheid is 'n lelike ding en as jy vir 'n lang tydperk sonder daai persoon is….

PB: Die ergste van alles is ek het nog nooit so 'n ding ervaar nie. Dis wat dit vir my so moeilik gemaak het. Ek kon nie regtig oor daai gevoel kom nie, daai eensaamheidsgevoel, alhoewel….alhoewel ek probeer het om haar te vergewe, dink ek ek het haar vergewe maar dis waar wat hulle sê, mens vergeet nie. Weet jy, dit bly ….dit het 'n deel van my lewe geword. Ek het altyd bly wonder….en ek het myself gekry dat ek haar gevra het…nadat ek myself belowe het ek gaan nie, verstaan? Jy kry oomblikke van helderheid en dan net skieklik voel jy, "woep" in jou kop, nee, man dis dieselfde gevoel, dis net weer daar. En daai seerkry, dis net weer daar. Jy's was my vrou gewees, hoe kon jy dit aan my doen? Het julle saamgeslaap? Want dit was vir my die "ultimate"…die seks "act" … en dit het sy nooit erken nie. Maar in my hart, weet ek dat hulle het saam geslaap.

R: Kan jy my nog meer vertel oor toe YY by Y se woonstel was toe jy gebel het?

PB: Ok, hy is toe nou daar en ek het so vêr gegaan en 'n ent af in die straat gestop met my kar. Jy weet dit is hier op die einde….., wat ek toe nou daar sit en wag en kyk hoe laat ry hy. Toe is ons al geskei, maar ons was bymekaar, aan en af, aan en af, aan en af. Maar die "general idea" is, ons is nog bymekaar, jy verstaan? In daai tyd kon sy weer nie vir my sê sy is lief vir my nie. In die tyd wat ons begin weer by mekaar kuier kon sy weer vir my sê sy is lief vir

my en toe skielik nie. Ummm…. In daai selfde tydperk moet ek by sê was my neef vermoor en dit was vir my ontsaglik traumaties. Haar pa is vermoor, dit was haar ontsaglik traumaties. Dit was 'n oorsaak gewees dat ons nie bymekaar kon uitkom nie. Ek was nie oop nie, sy was nie oop nie – ons kon nie bymekaar uitkom nie, ons het ons eie…"our minds were preoccupied". In elk geval, soos ek gesê het, ek het begin sort van "spy" op haar. Nie vreeslik nie maar ek het gevoel maar, ek moet verby ry daar en kyk, en ek ry verby, kort-kort. Op daai stadium het ek gesê maar ok, ek gaan terug uniform-tak toe. Dan wil ek daar verby ry. Ek forseer myself om nie daar verby te ry nie maar as ek my kry is die gevoel net daar, die seer, pyn – ek moet daar verby ry, nou!

PB: Dan bel ek haar, "wat maak jy nou, koffie?". Nee, YY is hier. "Wat maak julle?". Ons gesels. "Maar hoor hier, dit is nou 11 nm op 'n Saterdagaand. Waar sit julle, in die sitkamer?" Nee, ons sit in die slaapkamer, ons kyk TV. Ek sê: maar daar is dan 'n TV in die sitkamer. Nee, dis meer gemaklik in die kamer. Ek sê: O! Kyk ek is nie 'n neerhalende mens of o nie maar daai ou is regtig niks – daai ou het nog nooit 'n "girl" in sy lewe gehad nie….eerlik waar hy's 'n "nerd". Ek sê dit nie omdat ek "primitive" is nie maar dis hoe jy sulke mense beskryf, dis 'n "nerd". Dood goeie mens eintlik, goed dood ook.

R: Wat was jou vermoede oor die aard van hulle verhouding?

PB: Ek dink in 'n mate het ek dit nog steeds vermoed dat sy en die ou bymekaar is, dat sy en die outjie iets aan die gang het. En sy het ook 'n vriendin gehad wat haar ge"instigate" het, langs die kant. Tot op 'n dag. Sy het ook vir my gesê ek moet wegbly van die ou af, met ander woorde, wat is dit? As jy gaan kyk na wat die eerste maal gebeur het dan sê dit vir jou iets. En wat nou hier gebeur het – dis maar min of meer dieselfde ek moet ook weer wegbly van hom af, ek moet hom nie nader nie, daai klas van goed. Sy was in die aanklag kantoor gewees eendag, en YY het daar gestop, en ek het uitgestap en ek het hom ge"corner" en vir hom gesê: "Ou maat! Nou wil ek vir jou iets vra. Ek vra vir hom toe: "Hoor hier, het jy gevoelens vir Y? " Ja, sê hy, hy en Y is net vriende. Ek sê, "Wag nou YY, ek wil weet, het jy gevoelens vir haar?" Ja! hy het. Ek sê: Watse gevoelens? Vriendskaplik of is dit verhoudings gevoelens? Nee, sê hy, verhoudings gevoelens. Ek sê: Nou hoe voel Y? Nee, hy's nie seker nie. Ek sê: "Nou wat nou? Wil jy saam met haar wees?" Hy sê: Ja! Ek sê: "Maar hoor hier, ek en sy is dan bymekaar." Hy sê, "dit maak nie saak nie", hy wil haar hê. Ek sê: "Nee, ok. Ek stap toe na die aanklagkantoor en vra vir haar dieselfde vraag. Nee, hulle is net vriende. Ek sê; "Maar hoor hierso, hy het nou net vir my gesê hy wil 'n verhouding met jou hê, hy's lief vir jou. Ek dog dan julle het niks in gemeen nie". "Jy moet wegbly van hom af". Baie kwaad. Jy moet die res van jou goed kom haal en so gou as moontlik uit my lewe uit. Ek sê vir haar "Slowly". Toe kalmeer sy nou. Toe gaan drink ek die een oggend…sy moes na een of ander begrafnis toe gegaan het en W moes saam met haar gegaan het. Ek en sy het nog die vorige aand saamgeslaap. Nee, sê sy, hoor hier jy moet nou ry, ek moet nou na daai begrafnis toe gaan. Ek sê : "Maar W gaan saam met jou né "Nee", sê sy,"hy gaan nie saam met my nie". Ek sê: "Come on!". Baie kwaad vir my omdat ek haar nou weer wantrou. W gaan nie saam nie! Ek sê: "maar is daar iets tussen julle". Nee, daar's niks tussen ons nie. Ek sê: "OK"!

PB: W kom daar aan die oggend, en hy het 'n "suit" en 'n "tie" aan. Hy't sy "tie" aan en sy "suit" baadjie hang in die kar. Ek stap na hom toe en sê: "Ja, ou maat!, Waar julle heen?" Nee, hulle gaan begrafnis toe. Ek sê "Maar ek dog jy gaan nie saam nie.?" Nee, hy gaan saam met J, hulle ry dan met sy kar. Ek sê: "O!". Toe sy uitkom toe "corner" ek

haar. Ek sê: “Hoor hierso, ek dog W gaan nie saam met jou nie?” Nee, W gaan nie saam nie. Ek sê: “Hoor hier Pop! Die man is ge”collar” en ge”tie”, sy baadjie hang in die kar. Ja, maar sy wou nie vir my gesê het nie want sy’t geweet ek gaan kwaad wees. Ek sê: “Weet jy wat, dit was die laaste keer wat jy so met my maak. Tot hier toe en nie verder nie. W, jy en J, jy, nou bly julle uit my lewe uit, totaal en al. Met julle wil ek niks te doen hê nie”. En ek het haar afge”cut” daar Ek het nie gedink ek sal dit kan doen nie. Maar weet jy, dis ‘n gevoel van….dit bou op tot daai genoeg. Nou het ek genoeg gehad. En van daar af was ek op my eie. Daar het nou wel dinge na dit gebeur maar….hoeveel tyd het jy nog?

R: Nog baie tyd!

PB: Die ergste van alles is, ek het toe ‘n vriendin ontmoet en toe het J ge”crack. My vensters kom uitslaan by my woonstel. En ek en die vriendin het besluit ons wil ‘n verhouding begin. X het in Denmar beland en nie lank daarna nie, het die meisie my ook verneuk met haar ex-“boyfriend”. Jy gaan nie glo nie, ek het haar weer ‘n kans gegee.

R: Wat het jou laat besluit om haar nog ‘n kans te gee?

PB: Ja, wat ek vir jou hier kan sê is dat ek glo elkeen verdien ‘n tweede kans en ek glo dat mense kan verander. En ek glo dat uit ‘n geloofsoogpunt mense maak foute, ... dit kom van Satan se kant af. Ek dink hierdie goed het gebeur met my want ek dink Satan wou my “kattaza” van die begin af. Ek’s goed in my werk, en ek doen ‘n goeie diens vir die gemeenskap en dit werk teenstrydig met wat hy wil hê vir my. Ek glo dit, ek’s nie ‘n vreeslike diep Christen nie, maar ek glo en so aan. Ek kan nie regtig vir jou sê nie en jou vraag regtig beantwoord nie.

R: Hoe het jy oor jouself gevoel?

PB: Ek, het aanvanklik gevoel ….hoekom? Is ek onaantreklik? Is ek regtig so ‘n moeilike mens? Maar wat my uit daai gedagtegang uitgegooi het was dat die meisie was nog nie regtig uit daardie verhouding uitgewees nie. En jy weet, sy het saam met die ou geslaap toe ek op ‘n kerk-kamp was. Dit was vir my baie erg. Die manier hoe ek en hierdie meisie ontmoet het was half “meant to be”. Voor ek haar ontmoet het, ek het my voorgestel aan haar, twee jaar vorentoe, het ons mekaar raakgeloop en ek het haar gevra om vir my ‘n hek oop te maak en sy het dit onthou. Ons het altwee dit onthou. Ek weet nie, daar was net ‘n “spark” gewees, reeds daai dag, ek kon dit onthou en sy kon dit onthou. Dis hoekom dit vir my spesiaal was. “Besides”, ek kon lekker met haar gesels en ek weet nie maar….dit was net “magical” gewees. Veral na J en sy wat ons uitmekaar uit probeer dryf op daardie stadium, en die outjie wat sy gehad tot nou toe na 8, 8 en ½ maande –het die outjie nog nooit regtig opgehou nie want sy werk vir die outjie se pa, verstaan jy, en hy werk ook daar so dit is …moeilik vir haar.

PB: Jy sal nie glo wat se inhalige mens hy regtig is nie en dis nie omdat hy saam met haar geslaap het nie. Sy’t besef sy het ‘n fout gemaak, dis hoekom sy die outjie aanvanklik gelos het en dit was ‘n oomblik waar hy nog probeer het om haar totaal en al te wen en hy’s ‘n ongelooflike manipulerend klein stront. Almal in die dorp sê so maar dit maak nie vir my saak wat hulle sê nie. Maar dis wat ek al ervaar het, die nonsens wat hy my al gegee het en die kyke wat hy my gee soos ek en hy by mekaar die dorp ry né….. Ek weet daar’s ‘n verskil tussen my en hom. Hierdie outjie

T né is ‘n klein “spoilt brat” wat nog nooit in sy lewe regtig gewerk het vir enige pond botter nie, pappie stop him in. Dis daai tipe klas van mens maar dit maak nie saak nie, dis hoe hy is ek “worrie” nie daaroor nie. Hy’t haar dronk gemaak… ek glo dit is die verduideliking wat sy gee, ek moet haar maar net die “benefit van die doubt” gee, alhoewel ek nie weet of dit regtig is wat gebeur het nie. Ek dink dit was net die regte plek op die regte tyd en sy het nog steeds in ‘n mate gevoelens vir hom gehad en hulle het saamgeslaap. Sy was baie spyt blykbaar na die tyd gewees, ok, maak nie saak nie.

PB: Van daai dag af het dinge rof gegaan met ons verhouding, maar ek en sy het saam ‘n besluit geneem dat ons gaan deur hierdie ding werk. Ek het gesê, jy weet, “Ok!” maar ek wou eers nie aangaan nie. My ma het vir my gesê dat sy dink die meisie verdien ‘n tweede kans”. Ek sê toe: “Vir wat?” Toe sê sy hulle weet nie dis net hulle gevoel en die meisie het mooi met my ma gaan praat daaroor en sy het gevra dat my ma my moet vra vir nog ‘n kans want ek wou nie regtig nie verstaan? Maar ek is basies….ek sal nie sê …maar ek het basies kan ek sê besef maar ok, ja!, dit sal regverdig wees, maak nie saak wat sy gedoen het nie. Ons kom altwee uit twee verhoudings uit en dit was dalk ‘n bietjie vroeg wat ons mekaar weer ontmoet het en ons was dalk nog nie heeltemaal reg gewees nie maar ek sê toe “what the hell, hier is ons nou, kom ons werk daaraan, kom ons kyk wat gebeur”.

PB: Daar gaan nie ‘n dag verby wat ek nie dink daaraan nie. In die begin het ek dit in my geestesoog gesien nie soseer die gedagte nie, meer ek wonder net hoekom? Hoekom moes dit met my gebeur. Hoekom gebeur dit, wat doen ek? Weet jy wat, ek is nie skaam om vir jou te sê nie toe ek en J uitmekaar uit is né…ek vertel jou, het ek saam met baie meisies geslaap. Ek dink dit het in ‘n mate my selfbeeld….ek sal nie sê, ek het soseer daardie fisiese drang gehad nie, ek het ‘n drang tot toenadering gehad en gesoek. Ek wil sê dit het my in ‘n mate gered in die sin van ek het nie meer daardie gevoel gehad van ….ek het op ‘n stadium gedink…ek is onaantreklik En toe sien ek “wow”, meisies het my begin sms. Ek het begin sien maar “jy het life…there’s life outside” en op die einde van die dag, het dit my goed gedoen en ek het E ontmoet en daar was “sparks” en dit was lekker en daar het nou dinge gebeur tussen ons wat nie moes gebeur het nie, jy weet “boyfriend” en sy het ‘n “fling” gehad en so aan en hy het probeer tot vandag toe nog om haar terug te kry en dis ‘n vreeslike storie met die mense by die werk en ag, dit het nog nooit regtig opgehou nie. Toe ek haar ontmoet het het ek gedink hierdie keer gaan ek nie met die verhouding werk toe nie ens. m.a.w. al die foute wat ek gemaak het in die verlede goed wat ek nie altyd geglo ek doen nie het ek begin besef…of dit so is, of dit nie so is nie, ek sal op die uitkyk wees daarvoor en ek gaan nie laat dit dan wel plaasvind nie, ek gaan probeer dat dit nie plaasvind nie soos as ek sê, ek is humeurig, plaas van om ‘n argument te soek gaan ek eers afkoel en dan jy weet, afkoel en dan kan ons praat daaroor.

PB: Ek wou net gehad het alles moes “Schumie” verloop. Maar vandag sê ek nog steeds dat …nog steeds, ek wonder of ek ooit iemand sal kan volkome vertrou. Om te kan sê, weet jy wat, jy het my nog nooit in die rug gesteek nie. Selfs daar waar ek verkeerd was, het jy my nie te nagekom nie. Ek voel net eintlik, die mens behoort vertrou te kan word maar dis nie so maklik nie

R: Kom mense agter dat jy hulle nie vertrou nie?

PB: Jaaaa, ek dink in my lyn van werk, is dit as jy my vra, die beste ding wat met so persoon kan gebeur. Ek sal vir jou sê, ek is nie skaam om dit vir jou reguit te sê nie, ek is nie windgat nie, maar ek was nog altyd goed in my werk maar ek is nou eers goed in my werk. Pheeew, ek is skerp hoor. Ek is ingestel…super!. Nie soseer op die verneuk tipe goed nie maar …kan ek vertrou wat hierdie persoon vir my sê? Ek kan hoor wat jy sê, maar…. En ek weet dit, baie maal praat ek met myself, baie. Dan vertel iemand vir my iets dan sê ek :" O well" Hoekom kan ek nie net sê: "Haai weet jy wat, ek glo wat jy vir my sê!" En nie eers vir 'n oomblik, net 'n oomblik daaraan dink dat dit wat jy vir my sê, is nie so nie, jy weet?

PB: As ek 'n spesifieke taak wil verrig en ek weet nie hoe nie, gaan vra ek nie net een persoon nie, ek kan tien mense gaan vra en ek het tien weergawes, en dan bou ek in elk geval my eie ding. Dis asof ek vat bietjie hier, bietjie daar né, wat nie verkeerd is nie, dis goed en ek bou ek my eie ding. Nou moet jy onthou, nou vat ek bietjie-bietjie by ervare mense, mense wat regtig….as daai ou vir my sê so, dan kan ek dit maar glo want dis al beproef. Weet jy hoeveel mense het ek al so in die gesig gevat. Nie moedswillig nie, dit gebeur ?net, ek kan net nie vertrou nie, ek kan net nie glo nie, ek moet gaan kyk of die son regtig skyn. Ek wens ek was nie so nie. "So what", dis nou maar so, ek moet nou daarmee saamleef. Ek is net vreeslik bang dat dit die oorsaak sal wees dat ek en E aan die einde van die dag sal…ons sal dit nie maak nie. Want, weet jy wat, ek sal vir jou sê, dis hoe ek is. Ek kan nie vir jou vandag sê ek en E gaan dit deurdruk nie. Ek dink ek sal dit met enige meisie kan sê. Ek voel, ek begin 'n ding maar ek kan dit nie eindig nie. Dit is wat dit aan my gedoen het. Ek weet ek kan 'n verhouding begin, baie goed maar daai bangheid in my laat my foute maak, onbewus- "hoor hier, gaan jy regtig waar jy sê jy gaan? Is jy regtig lief vir my?" En ek moet ophou daarmee maar dis soos 'n onwillekeurige spier. "As jy sê jy is lief vir my, hoor hier, is jy regtig lief vir my". Ja, sy's lief vir my. "Is jy?" Ek het nou net vir jou gesê, "Ek bedoel dit nie maar nou vra ek jou in elk geval, is jy regtig lief vir my" verstaan?

R: Hoe tree jou op in jou verhouding met E?

PB: Ek is nie rustig in die verhouding nie. Ek probeer dit regtig onderdruk want ek dink regtig ek het gevoelens vir hierdie meisie, sterk gevoelens. Gevoelens wat ek gehad het wat ek verloor het en wat ek weer opgetel het met haar. Ek wonder, ek wonder regtig baie maal. Ek weet nie of ek haar kan vertrou nie Ek probeer baie hard, maar dis amper….ek wil nie vir myself sê dis onmoontlik nie, want as ek vir myself sê dis onmoontlik dan wat sê dit?. Ek wil glo daar is..hoop. Nie net van haar kant af nie maar wat sy vir my sê; "maar hoekom vertrou jy my nie?" "Kyk wat het gebeur?" "Verstaan jy wat het gebeur? Werklik? "Verstaan jy waardeur ek gegaan het. Jy het van die begin af geweet waardeur ek gegaan het. Jy het nogal eens vir my gesê jy kry my jammer, nie dat ek wou gehad het jy moes my jammer kry nie maar, ek is jammer dit moes moet jou gebeur het, watter vrou doen dit. En? Toe doen jy dit. Verstaan?" Ek wil hê dit moet werk maar ek sukkel om oor dit te kom, omdat dit hou vir my verband, amper, met my vorige gebeurtenisse.

PB: Maar jy gaan nie glo hoe dit 'n mens verander nie. Ek het bv. besef, kyk ek kan nie agteroorsit laat die wêreld verby my gaan nie As ek nou moet besluit om weg te beweeg van haar, sal dit vir my swaar wees, maar ek het vir

myself gesê; “daar’s nie ‘n manier…” en dit het niks met die seksuele kant van sake te maak nie, “daar’s nie ‘n manier dat ek ‘n week sonder ‘n vriendin gaan wees nie. Ek dink dit, ek glo ek het ‘n maat nodig om my te ondersteun. Ek soek dit nie by ‘n man nie. Ek soek dit by ‘n vrou. Ek wil net gelukkig wees, en ek sal dadelik weer begin uitgaan want dit….snaaks genoeg, hoe vinniger jy weer op die fiets klim nadat jy afgeval het, hoe beter is dit vir jou. En ek het dit ook vir haar gesê: “Jy moet weet as ek en jy uitmekaar uit moet gaan, moenie eers dink jy is die enigste meisie nie. Ek sal nie weer …en ek wil nie weer deurmaak wat ek met J deurgegaan het nie. Ek kon nie glo dit gebeur met my nie. En ek dink dit het baie te doen met my pa en ma se geskiedenis. Ek het altyd vir J gesê: “Ek wil nie soos hulle wees nie. Ek gaan gelukkig wees en kinders hê en….”surprise”!. Dis toe nie so nie.

R: Wat is die aard van jou verhouding nou met jou gewese vrou?

PB: Ons is nog op “speaking terms”, sy is nog steeds bitter Sy het ‘n “boyfriend” – ek praat glad nie voor haar van hom nie. Van tyd tot tyd, loop ons mekaar raak en dan praat ons. Dit is wat vir my lekker is. Ek en sy kon nog altyd lekker praat, “chat”, nonsense en…. nou die dag toe ons mekaar kry voor die polisiestasie toe staan ons en gesels vir ‘n hele ruk. So ons gesels met mekaar maar ek wil nie, want sy praat van haar nuwe “boyfriend” en as sy praat dan praat sy van….J het ‘n sms na my foon toe gestuur. “Please call me”. Ons moes voor dit praat oor die mediese fonds maar ons kon nie want sy moes Denmar toe gaan en sy kon nie betaal nie, sy sou dit uit haar sak moes betaal. Maak nie saak nie. Toe het E haar gebel, toe het hulle in mekaar se hare gevlieg en toe het sy vir E gesê: “Moenie worrie nie, ek loop nie terug na my “leftovers” toe nie. Ek was lekker kwaad gewees daaroor hoor, want ek voel …sy het my nie ge”drop” nie, alhoewel sy eintlik het, voel ek nou, ek het haar gelos, want net die woorde; “Hoor hier, ek is klaar met jou” was vir my die kwessie van, ek het haar ge”drop”. Die feit dat sy teruggehardloop het, het dit regverdig en dit is nie regtig so nie maar dit het my nou laat beter voel oor die hele situasie

PB: Ek het vir haar nog gesê: “Luister, ek wil nie met jou praat nie as jy oor jou “boyfriends” praat nie. Dit het met my niks te doen nie. Maar kom sy net weer terug en dan praat sy net weer..en dan sê ek “ek wil nie hoor daarvan nie”, so asof dit my nogal pla om te hoor daarvan. Ek voel eerder, ek wil nie daaroor dink nie. Partymal wonder ek…of ek jy weet..…. heeltemaal van haar ontslae is Ek dink ek is oor haar, maar ek dink daar sal altyd bietjie gevoelens wees. Ons is vriende, ons is nie vyande nie maar ek sal nie by haar gaan koffie drink nie Ek sal as daar dalk mense is wat ons saam geken het wat sou oorkom, sou ek nog steeds kon gaan. Daar is sekere dinge wat ek nog met haar sal kan bespreek en sal wil en sy ook, wat sy nie regtig met iemand anders kan bespreek nie. Sy kan eintlik, maar daar is sekere dinge wat ek net beter verstaan en sy ook. Maar ons weet waar staan ons met mekaar. Dis “weird”.

R: Hoe hanteer E jou verhouding met J?

PB: Wat my bietjie pla is die meisie bring baie goed van die verlede op. Praat baie van J. Ek het vir haar gesê; “Luister moenie”. Want ek is op ‘n stadium in my lewe op 28, waar ek nou al besef kyk, ek het nie tyd vir nonsens in my lewe nie, wil ek vergeet van die verlede. Ek dink regtig waar….ek het al gepraat daaroor dis nog in my onderbewussyn en so…maar ….ek sal dit nie kan uitvee en so nie maar ek het nie nodig dat iemand my daaraan

herinner nie. En dit probeer ek baie hard n haar inkry, om dit nie te doen nie. Maar sy sukkel ook partykeer. Want sy sit ook maar met “baggage”. Sy sê dit ook, sy sit met “baggage”

R: Sou jy dit anders gedoen het as jy nou sou terug gaan?

PB: Nee, want jy kan nie besluit wat jy gaan doen nie. Daar is fases wat jy ongelukkig, ongeag wie jy is, jy sal daardeur gaan. Ek dink die mens is net maar te dieselfde, alhoewel ons verskillende mense is, bly mens nog steeds ‘n mens. Jy gaan reageer…dis nie altyd presies hoe ander gaan reageer nie, maar die fases waardeur jy gaan is dieselfde. Om eerlik vir jou te sê, ek dink wanneer jy deur so ding gaan, is dit nie jyself wat jou daardeur trek nie Behalwe uit ‘n geloofsoogpunt, want ek nie oor gaan ingaan nie, is dit daai…. “instinct” ….amper soos ‘n “survival instinct” wat jou vat van fase na fase tot by die aanvaardingsfase. Nou, dit klink asof ek die boeke gelees het. Ja, ek het dit eendag gelees maar dit is so, want ek het dit gelees en ek het dit geïdentifiseer. Toe sien ek maar ek was in daai fases gewees. Jy word net deur dit saamgesleep en ek dink jy kry sterk mense en jy kry swak mense. Mense wat swak is, bereik nooit die aanvaardingsfase nie, maar deur die res sal jy gaan. Ander kom bo uit, ander val. Ek was gelukkig gewees, ek kon deur dit werk. Ek het baie sterker geword. Ek is nie bly dit het gebeur nie maar, jo, ek het baie sterker geword as gevolg daarvan.

PB: Maar dan sê ek ook: “Pasop!”, want dit is wat jy wil glo . Dat jy met enigeiets kan “cope”. Kyk ek verstaan enige ding, ek is nie “untouchable” nie maar kyk as ek deur dit gegaan het, dan sien ek kans vir enigeiets. Ek sê net, ek het gedink daaraan en my gevoel daaromtrent is, ek moet versigtig wees want , ek dink elke situasie is anders en enigeiets is moontlik. Weet jy wat, ….ek is dalk te jonk om te dink aan my ou dag maar ek dink ‘n ou wil tog maar begin “settle. Ek het baie vroeg in my lewe begin jol en te kere gegaan. Ek is gelukkig eintlik op die stadium van die geveg, nie meer regtig ‘n joller nie. Ag, ja, ek drink ‘n dop en ek kan lekker uithaak as ek wil op ‘n party, maar jy weet, ek gaan nie mal elke dag nie. Ek het net vir myself gesê, ‘n ou wil iets hê teen die einde van die dag . Ek wil myself nie onkant vang nie en ek wil nie hê iets moet my onkant vang nie. Die oomblik wat jy dink: “As ek deur dit was, dan kan enigeiets maar kom” weet jy wat gebeur? Jy verslap en jy’s nie voorbereid nie, jy’s half uit oefening uit, nie uit oefening uit nie, jy verstaan wat ek bedoel?

R: Is daar nog iets wat jy wil byvoeg, wat vir jou ook belangrik is?

PB: Nee, nie regtig nie. Ek dink ek het meer inligting vir jou gegee wat ek regtig gedink het ek vir jou sou kon gee. Ek het inteendeel gedink dat ek het in ‘n mate die dinge vergeet, maar weet jy toe ek eers begin….weet jy, eerlikwaar, ek kan in my geestesoog sekere “scenarios”….sien. Wys jou net, al wat regtig help…dis “only time”, dis net tyd wat aan die einde van die dag dit beter maak. Maar ek glo ‘n ou vergeet nooit regtig nie. Nee, ek het nie regtig iets wat ek vir jou kan byvoeg nie, maar as ek aan iets dink…!

R: Was jy op enige medikasie of het jy terapie gehad?

PB: Nee! Ek het vir A wel kom sien. Ek is ‘n vreeslike privaat mens. Ek glo absoluut aan privaatheid en ek is nie skaam om met enige een te praat daaroor nie. Ek was op ‘n stadium by H vir een sessie en hy het vir my gesê: “Ek

is nou die doem profeet vandag, ek sê vir jou nou, dit wat ek sien tussen jou en haar, gaan nie uitwerk nie". Hy was reg! Nee! Nog nooit enige pille gebruik nie. En ek's "flippin" trots daarop. Weet jy wat? Party mense soos J…..sy't hierdie…. ek noem dit "vok jou" pilletjies gebruik. Toe sy van Denmar afgekom het, toe het sy my gebel en toe praat sy met my. Toe sê ek vir haar, "Weet jy wat? Watse pille het jy gedrink? Ek ken jou en dis die eerste keer in my lewe wat ek jou so hoor praat". En dit was ook vir my 'n "eye-opener" gewees en ek het nie bottel toe gehardloop nie. Ek dink ek's gelukkig, regtig.

EINDE VAN ONDERHOUD

APPENDIX E

INTERVIEW : PARTICIPANT C – 16/02/05.

R = Researcher
PC = Participant C

R: Wat beteken die woord "betrayal" vir jou?

PC: Ok, verraai….oneerlikheid, onbetroubaarheid, breek van vertroue basies.

R: Wat was jou ervaring van "verraai, breek van vertroue"?

PC: Basies was ek in die verhouding vir ses jaar, ons het saam gewoon en ek was op 'n kursus laas jaar Augustus/September in Paarl en…toe ek terugkom, toe het X, dit is sy naam, X uitgemaak. Basies wat hy gedoen het, hy het vir my 'n sms gestuur en gesê daar's vir my iets in die laaikas, toe is dit 'n brief om te sê, hy breek die verhouding en hy is toe weg na sy ouers toe. In die brief het hy net gesê dit werk nie vir hom uit nie en so aan en toe het ek omtrent so week agterna uitgevind dat daar 'n ander persoon betrokke is - een van my beste vriendinne se suster….. en in die maande wat nou verby is het ek uitgevind dat hy ander verhoudings ook gehad het. Tot nog vandag toe het hy nie erken dat dit so is nie, of om verskoning gevra of daaroor gepraat nie. Ons het basies in hierdie vier of vyf maande wat verby is, seker een keer met mekaar gepraat, wat ek hom basies gedwing het tot konfrontasie.

R: Het jy dit ooit tydens die verhouding so iets agtergekom?

PC: Weet jy,….daar was stories. Nou ek is een van die ouens, ek reageer nie op stories as ek nie feite het nie, en as ek feite het dan wil ek datum, tyd en plek hê, as mens dit so kan stel. So daar was stories van een persoon en ek het haar gekonfronteer en sy dit ontken, maar dit het toe nou uitgekom dat hy wel 'n verhouding met haar gehad het. So daar was stories, en ek het hom 'n kans gegee om uit te kom met die feite maar hy het dit heeltemaal ontken. Voor ek met hom begin uitgaan het, voor ons verhouding begin het, het hy 'n verhouding gehad met 'n getroude vrou ja, so die tekens was daar, maar mens…….. Ek sê altyd vir A as ek nie glo mense kan verander nie, dan sal ek nie die werk doen wat ek doen nie. Ek het vir hom die kans gegee om homself te bewys, dat hy verander het en hy het bewys dat hy nie verander het nie.

R: Dink jy jy sou iets anders gedoen het in retrospek?

PC: Nee, ek dink dis sy persoonlikheid. Ek kon seker nie betrokke geraak het nie as ek regtig wou. Ek kon nadat

ek hierdie vrou gekonfronteer het, besluit om die verhouding te beeindig. Die hele proses anders bestuur het of hom miskien meer gekonfronteer het. Hy is nie lief vir konfrontasie nie.

R: Wat was vir jou aantreklik van H?

PC: Weet jy hy is ‘n polisie beampte maar hy was nie ‘n deursnee polisie beampte. Hy’t baie goeie kwaliteite ook, hy’s vas op die aarde, hy’s intelligent, party mense het vir my gesê hy’s aantreklik maar, ek het nie regtig daarna gekyk nie. Hy’s ‘n Christen, hy’t ook ‘n baie goeie humeur, hy’s ‘n persoon wat gee, hy is ‘n warm persoon so hy het baie goeie kwaliteite ook gehad. Ek dink …..mens hou van hom of jy hou nie van hom nie. Hy’t half hierdie gawe om jou voete onder jou uit te slaan. Te bederf.

R: Hoe voel jy nou oor jouself?

PC: Sjoe, …ek het redelik deur ‘n stadium gegaan waar ek nie van myself gehou het nie – ek dink ‘n reaksie lok ‘n teen-reaksie uit, so… ek dink ek het goed gesê wat ek dalk nie moes gesê het nie maar waaroor ek nie spyt is nie. En ek het sleg gevoel oor myself, oor wat ek gedoen het omdat ek geweet het ek kon miskien op ‘n stadium hom verloor het, deur hom te konfronteer as ek regtig wou en oor ek wou nie. So ja, my selfbeeld het ‘n redelike goeie knaak weg, ‘n redelike goeie knaak weg ook want ek vertrou niemand nie…behalwe mense wat baie naby aan my is en wat ek baie goed ken …en… daar het ek ook “betrayal” beleef . Ek bedoel, my beste vriendin se suster, sy het vir my goed weggesteek, so ek het baie vriendskappe ook verloor, so oor die algemeen, vertrou ek selfs vriendskappe nie.

R: Kommentaar oor ervaring van “betrayal” raak dus nie net verhoudings met mans nou nie.

PC: Nee, dis reg ja…. dit was nie net X nie. Dit was miskien vir my die moeilikste in die hele situasie. Dit was nie net een persoon nie dit was die persoon met wie hy betrokke was se suster. Ek sien haar elke dag, sy is ‘n vriendin van my. Dis ‘n ander goeie vriendin wat ek 10 jaar geken het wat **geweet** het hy is in die betrokke verhouding. Ek neem hulle kwalik want ek voel as jy regtig vriende is met iemand….ek weet nie…as ek in hulle situasie was maar….ek voel ek sou gesê het: ”Hoor hier D, jy moet dalk net kyk.” Ja, so ek het nie ‘n baie goeie verhouding met hulle nie.

R: Het jy nog kontak met hulle?

PC: Weet jy, ek het vir hulle gesê ek verwag nie van hulle om te kies nie, ek sal liewer dan half uit die vriendskapsverhouding uitstap ten einde hulle dalk nog kontak met X wil hê, waaroor baie mense my al kwalik geneem het. Ek wil nie die “victim” wees nie maar jy hoor wat ek sê? So ek het die keuse gemaak om kontak met hulle te breek i.t.v. ek gaan nie na hulle huise nie en so aan, want dis mense saam met wie ek werk so ek sien hulle by die werk en….die vrou se suster het na my toe gekom en ons het die dinge uitgepraat en uitgesorteer en ons is weer op “speaking terms”, maar ek wil net nie weer betrokke wees nie.

R: Het jy en X gepraat oor trou of 'n toekoms saam?

PC: Ons het gepraat oor trou en daar was 'n verloofring gekoop en ons het "toekoms" gepraat, ja. Met H, jy weet, hy het gepraat daaroor, dit ge"mention", die moontlikheid en so aan maar ek het nooit gedruk om iets nie, verstaan jy? Almal het vir my gesê maar na ses jaar saam wanner trou julle, maar dit was vir my ok. Ek wil nie hê nadat ons twintig jaar getroud is nie, H moet vir my sê: "Jy het my in 'n blik gedruk, ons moes trou" verstaan jy? Dis nie waarom ek ses jaar lank in die verhouding was nie.

R: Dink jy die feit dat julle ses jaar saam was het 'n verskil gemaak aan jou ervaring van "betrayal"?

PC: Ek weet nie. Ek het vir C gesien in Y en hy het vir my gesê, ek is nog steeds saam met hom, ek gaan basies deur dieselfde goed wat 'n persoon deurgaan met 'n egskeiding en….ses jaar is lank… en dit was 'n "committed" verhouding, ons het 'n "commitment" gehad verstaan jy? Ja…..ek weet nie, ek is 'n baie emosionele mens, ek raak nie halsoorkop in verhoudings betrokke nie, so ek dink op 'n ander vlak sou dit miskien vir my net so erg gewees het, ek dink as dit net **ses maande** was byvoorbeeld, sou dit miskien vir my net so erg gewees het. Die groter verskil is miskien dat ek…. nie so betrokke sou raak by sy familie nie.

R: **Kan jy asseblief beskryf wat deur jou gedagtes gegaan het en hoe jy gevoel en reageer het toe jy die brief gelees het?**

PC: Ja…….Ek was baie geskok gewees …ek dink ook oor die manier waarop dit gedoen is en ek was **ongelooflik** kwaad, verskriklik kwaad, **woedend.** Dit is daai gevoel van jou lewe…jou wêreld het so inmekaar gestort tipe van ding. Wat doen ek nou, waarnatoe gaan ek, daai tipe vrae. Ook baie hartseer. Ek is 'n baie onafhanklike persoon en so aan en op daai stadium wou ek gehad het iemand moet nou vir my sê waarheen om te gaan of wat moet ek nou doen. Ek wil nie nou alleen wees nie, ek moet nou na iemand toe gaan.

R: **Wat het jy volgende gedoen?**

PC: Ek het na een van my vriende toe gery wat in M bly en ja…die Saterdag daar gebly en eers die Sondag huis toe gegaan…ja…want ek kon nie terug gaan na die woonstel toe waar ons gebly het nie en ek het my oë uitgehuil vir weke lank.

R: Het jy weer daarna met X kontak gehad?

PC: Ja……dit was….. die Donderdag voor die Saterdag gewees. Hy was by sy ma-hulle, hy het my net laat weet…hy het my gebel en gesê ek is in Y…kan ons maar praat? Jy wil nou blykbaar praat so ons kan maar praat. So dit was die Donderdag gewees.

R: **Was daar ooit 'n stadium waar jy gedink het aan die moontlikheid van versoening?**

PC: Ek **wou** dit **nie** gehad het nie maar daar was 'n stadium wat ek gedink het dat as dit sou gebeur sou ek dalk toegegee het, maar ek het ook vir myself gesê ek wil dit nie hê nie, ek gaan dit nie toelaat nie. Maar ek het so maand of twee nadat ons uitgemaak het deur 'n stadium gegaan wat ek gevoel het, as hy **nou** instap en weer wou probeer, sou ek hom terugvat, en **baie** hard gebid: "Asseblief moenie laat hy hier instap nie". Ja…maar ek het ook hierdie ding in my en ek besef ook dat ek dink hy op 'n stadium gaan besef hy het 'n fout gemaak, na 'n ruk.

R: Wat moet gebeur vir jou om te aanvaar wat gebeur het?

PC: Weet jy, ek het aansoek gedoen vir 'n pos by my ma-hulle en toe die onderhoud gekry maar ek het besef ek wil nie weg gaan nie. Hy het 'n pos gekry in K so hy is einde Januarie….weg. So hy is nie meer in Y nie. Ek dink dit het bygedra tot die besef dat weggaan is nie 'n oplossing nie. Ek besef ek moet myself uitsorteer. Ek dink ek het dit in 'n groot mate aanvaar maar…kyk ek wil hulle glad nie sien nie. As ek hom in Y sien, dan kom kuier hy die naweek en ek loop hom in die Wimpy raak wat al gebeur het, dan gaan ek half aan die bewe. So ek weet nie…ek weet nie wat om vir jou te sê nie. Ek weet nie…….

R: Kommentaar oor dis "ok", A is pas besig met die proses van verwerking. " Hoe laat dit jou voel as jy besef jy gaan "half aan die bewe" in sy teenwoordigheid?

PC: Ja….ek wil nie hê hy moet besef …ek wil hom nie toelaat om 'n houvas op my te hê nie so ek dink as ek hom sien…dan is dit nog …ek is nog in daai weerlose stadium van daar was 'n stadium waar jy heeltemal gelukkig was saam met my en dan het jy't momente waar jy nog aan rukke hier binne-in gaan. Maar as ek hom nie sien nie en ek hoor nie van hom nie en sulke goed, dink ek, ek is redelik ok. En ek gaan aan. Ek wil nie beheer verloor nie, ek is nie 'n mens wat daarvan hou om beheer te verloor nie.

R: Vraag oor moontlikheid van volgende verhouding?

PC: Weet jy….ek dink nie nou daaraan nie. Ek het mans vriende maar dis vriende wat my al vir tien jaar ken. Ek het duidelik die lyne getrek. Vir my is dit op hierdie stadium 'n kwessie van ek dink, wie ookal by my betrokke raak gaan ek onregverdig teenoor daai persoon optree want ek wil nie nou in 'n verhouding betrokke raak nie voordat ek nie besluit dis ok nie. En ek weet nie op watter stadium kom mens by 'n punt en dink dis ok, maar ek dink nie op hierdie stadium daaraan nie omdat ek voel **ek** is nog nie reg nie.

PC: Toe ek begin swot het, het ek baie vriende gehad maar ek dit daar gelos en geswot en klaar gekry. En toe ek in Y begin werk het, die man voor X…. ons het so drie jaar uitgegaan en hy het my verneuk met 'n ander meisie. R het altyd baie gepraat oor trou maar ek het vir hom gesê nee: "Ek kan jou nie vertrou nie…. daar's dinge wat nie vir my reg is nie so, dis nie eers vir my 'n oorweging nie…. en hy het altyd vir my gesê, ja, ek moet hom vertrou en toe het ons 'n maand uitgegaan……. so dit was belaglik. En net daarna toe ontmoet ek vir X en dit was basies asof dit

dieselfde verloop gehad het alhoewel X heeltemal die teenoorgestelde persoon was van R. Ek het half in die verhouding ingegaan maar ek was baie versigtig gewees.

R: **Kan jy asseblief vir my meer vertel van "jy was versigtig gewees"?**

PC: Wat gebeur het is…. ek **wou** nie gehad het, hy moet by my kuier nie en hy het my nog baie gespot daaroor en hy het vir so ses maande geswoeg voordat ek vir hom gesê het, ok, kom ons kyk maar net wat gebeur want dis wat gebeur het en dis nie wat ek wil hê nie. Wat ek wil hê is: "Ek verwag van jou om eerlik te wees en betroubaar te wees en getrou te wees"… so hy het dit van die begin af geweet, so.. hy het 'n paar maande gesukkel en hy het **vasgebyt** wat vir my 'n goeie kenmerk was. Wat iets beteken het vir my basies en ek besef dit het nie vir hom iets beteken nie.

R: Was X se "vasbyt" onder uitdagende toestande amper soos 'n waarborg vir jou dat hy hoor wat jy vra en daarby sal hou?

PC: Ja, dis soos jy sê dit was 'n waarborg en dit was vir my….ek sal nie sê 'n goeie teken nie maar dit was vir my positief dat hy, ten spyte van alles…en ek was regtig **mislik** met hom 'n paar keer, ek het vir hom gesê: "Ek sukkel hiermee en ek bedoel nie om so uit te vaar nie maar dit is my redes, ek wil jou nie seermaak nie, verstaan jy ek wil nie hê dit moet onregverdig teenoor jou wees nie en omdat ek 'n slegte ervaring gehad het, is ek paranoies daaroor" En hy het gesê, hy besef dit maar "dis ok". Ek het vorige verhoudings beëindig en ek wonder baie keer of dit nie 'n verskil maak nie, of jy die verhouding beëindig of dit vir jou of namens jou gedoen word nie? Ek het die vorige verhouding beëindig, dit was so April maand gewees en hy het so vasgebyt tot so November maand iewers, so dit was 'n paar maande.

R: Het jy enige medikasie geneem gedurende hierdie tydperk?

PC: Nee, ek was nie nou op medikasie nie. Ek het wel eens op 'n tyd bietjie "burnout" gehad en toe het ek Cipramil gebruik en vir C gesien en toe was ek in 'n motor ongeluk waar my beste vriendin dood is en toe het ek ook medikasie gebruik. So…. dit was nou so agttien maande terug maar ek het besluit ek wil nie medikasie gebruik nie.

R: Was dit vir jou moeilik om hieroor met vriende te gesels?

PC: Toe dit gebeur het, het ek gery na my vriendin toe en net vir haar gesê wat gebeur het maar ek het nie rêrig gepraat daaroor nie, ek het myself half bietjie geïsoleer. Ek is 'n trotse mens in daai opsig….ek dwing ander mense om met my te praat. Dit was vir my maklik om met C te praat omdat ek gevoel het hy ken my van geen kant af nie, so ek kan nou maar net laat waai. Maar dit was vir my half moeiliker om met my vriende en familie te praat. Ek het vir my ma eers na die tyd vertel en ek het vir haar 'n sms gestuur, ek het nie eers met haar gepraat nie. So dit was vir my moeilik. Dit was vir my erg as mense sien ek huil, jy weet as hulle sien ek is hartseer of so iets.

R: Dis moeilik as mense vir jou jammer is of lyk?

PC: Ja….ja….die vriendin met die suster..het die dag na die tyd na my toe gekom en gesê haar hart **breek** vir my en dit was vir my baie erg. Ek wou dit nie gehad het nie. Ek het net vir haar gese, ek wou nie gehad het hulle moet vir my jammer kry of .. pamperlang of ..iets nie en ek wou ook nie op ‘n stadium gekom het waar ek gevoel het ek afhanklik van hulle was nie…maar ek wou gesê het wat ek gesê het. Ek vir haar **ook** gesê ek wil hê jy moet weet ek is kwaad en teleurgesteld in jou ek weet nie hoe ek jou weer gaan vertrou nie. Dit is die goed wat ek kwyt geraak het en wat ek ook graag wou gesê het. Ek het lank deur ‘n fase gegaan waar ek niks leliks van X gesê het nie, glad nie, al het ek hier binne in my anders gevoel. As ek wou praat daaroor was daar basies net twee mense en dit enigste twee was A en C. **Baie** van my vriende het vir my gesê, hulle kan nie verstaan nie, hulle besef X het fouteer, hulle weet al hierdie goeters maar ek sê nooit iets leliks van hom nie, maar ek kon nie. Maar dit was vir my moeilik.

R: Hoe het jy oor X gevoel of oor hom gedink gedurende daardie tyd?

PC: Ek weet ek was baie kwaad vir hom en ek het vir hom gesê toe ons gepraat het: “Weet jy,…. jy kan nog vir my lieg, jy kan vir jou pappie lieg, jy kan vir jouself ook lieg as jy wil, maar jy kan nie vir die Here lieg nie. En die wiel draai , goed kom terug na ‘n mens toe, goed or sleg, nie noodwendig sleg nie, goed **of** sleg. Ek bedoel, so sal ek seker ook die dinge wat ek kwyt geraak het moet verantwoord. Ek het vir hom gesê, hy moes eerder dood gewees het as om die verhouding te beëindig en dit was iets waaroor ek baie skuldig gevoel het maar dis nie asof ek dit nou **wens** nie.

R: Verstaan ek jou reg as jy sê jy hoop vir “regverdigheid” eerder as wat jy wraak wil neem?

PC: Ja, …sy ouers is net so bekommerd en hulle harte is net so gebreek oor ons …maar….my grootste behoefte is …dat sy dade openbaar sal word as ek dit so kan stel. En ek dink baie mense weet daarvan. Ek is half op hierdie stadium waar ek dink die mense wil niks met hom uit te waai hê nie. Want hy loop en vertel vir almal, ek is die kluts kwyt, ek weet nie waarvan ek praat nie maar ek bedoel…ek het bewyse ook maar nee, “sy het ge”crack”!!” So ek dink my grootste begeerte is dat die mense hom kan **sien** vir wat hy regtig is.

R: Kan jy asseblief vir my meer vertel van hoe jy nou oor jouself dink?

PC: As ek myself vang dat ek begin dink, dan voel ek so half dat ek negatief begin dink, dan wil ek half so begin dink ek gaan depressief raak. Ek voel ook nie **so** goed oor myself nie, nie **baie** positief oor myself nie. Ek voel al baie beter maar …ek dink my grootste gevoel op hierdie stadium is vernedering. Ek is ‘n trotste mens. En ek **dwing** myself om positief te dink en positiewe goeters te doen en weer sê.

PC: Ek het vir myself baie verander, ek is baie kort van draad en ek raak gou geirriteerd en ek is humeurig en ek raak **ongelooflik** gou kwaad. Dis nie ek nie, so daar is negatiewe goed in my waaroor ek nie gelukkig is nie wat ek probeer verander maar “overall” dink ek ek voel op hierdie stadium nog nie so…. hier diep in myself…..mens vra mos

wat het jy verkeerd gedoen, is daar nie iets wat jy kan verander nie, moes ek nie minder of meer vriendelik gewees het nie of ek weet nie … wat nie..mooier of leliker gewees het of …ja….

R: Dit was vir jou verwarrend gewees om jou self-beeld te probeer herstel as jy nie "geweet" hoekom dit gebeur het nie.

PC: En ek het **pertinent** vir hom sulke goed gevra, ek wou reguit geweet het, is daar iets wat ek anders kon gedoen het, jy weet, vir "future reference". "Is daar iets wat ek anders moes gedoen het?" "Nee, jy is ok soos wat jy is". "Ok". "Is daar iets wat ek **verkeerd** gedoen het?" "Nee, jy het niks verkeerd gedoen nie". "Ok". Ja…ja…wat is nou "actually" dan die probleem?. Sy groot rede wat hy vir my gegee het was hy sukkel met "commitment" en hy sukkel met die verantwoordelikheid wat gepaard gaan daarmee. Hy **wil** nie elke aand huis toe kom nie, hy wil nie daai goeters doen wat gepaard gaan daarmee nie, maar **as** hy nou eendag sou moes getrou het dan sou dit nou met iemand soos ek wees want ek is baie maklik **en** gemaklik **en** rustig en …jy weet, al daai goeters so…ek het geen niks iewers nie waar ek kan begin van "actually" waar is die probleem behalwe dat die probleem heel waarskynlik by hom lê, in sy persoonlikheid. En "ek sien nie kans vir die verantwoordelikheid van "commitment" nie",…..dit dra nie vir my gewig nie want wat gaan jy sê van 'n verhouding van ses jaar in 'n verhouding met iemand wees en op 'n stadium dink aan verloof raak. Iewers in daai ses jaar moes hy dan dit genoem het en ons dit saam uitgewerk het. Hy kon iets gesê het soos: "Ek sien nie kans vir "commitment" nie, kom ons verbreek hierdie verhouding" of wat ookal so ja..…dit is vir my baie moeilik om dit te aanvaar, daai gedeelte. Dit maak nie vir my sin nie en ek glo nie dit was die rede nie.

R: Het X enige probleem met "commitment" in die ses jaar getoon?

PC: Weet jy, hy het gekuier dan en wan en dan praat ek so van elke twee, drie maande wat ek hom vir toegelaat het, as ek dit so kan stel. Hy het nie vir toestemming gevra nie, hy net vir my gesê hy gaan kuier by so en so, dan het ek gesê "dis fyn" dan gaan ek na 'n vriendin van my toe of wat ookal. Hy is baie sportief, hy het elke aand muurbal gaan speel tot omtrent agt uur, halfnege, hy het in die oggende gaan "gym", hy't fiets gery so……dit was nie goed waaroor ek ge"moan" het nie…hy't basies gedoen wat hy wou. My enige voorwaarde was.. goeie maniere. "As jy nie by die huis kan wees nie, bel my", verstaan jy? Dit help nie mens maak kos en niemand eet dit nie …so hy het gaan kuier en ek het nie ge"moan" daaroor nie. Ek het vir hom daai ruimte gegee en ek het net vir hom gesê: "Jy gaan nooit weer in jou lewe iemand kry wat dit sal toelaat nie, want ek weet van geen vrou wat dit sal toelaat nie", want hulle het vir my gesê wat doen hulle as hulle mans laat is **en** elke aand muurbal speel **en** elke oggend gaan gym **en** elke Saterdag gaan fiets ry …so…in daai opsig het hy nooit regtig tekens gegee van… die lewens-styl pas hom nie of die tipe "commitment" pas hom nie, hy het nooit regtig 'n aanduiding gegee van…dit pas hom nie. Ek dink die hele situasie het ons altwee gepas, want as hy nie daar was nie was dit my lekker in die sin van…. ek het geverf en so aan.

R: Hoe het hy jou laat voel terwyl julle in die verhouding was?

PC: Weet jy……. hy is in elk geval 'n "nice" persoon. Ek het baie gemaklik gevoel by hom ….. ek kon vir hom enige iets gesê het, wat gebeur het en…die drie maande wat ek by die huis was na die ongeluk het hy my fisies versorg, want my twee arms was gebreek, ek kon niks vir myself doen nie en hy moes my bad en aantrek en my hare

was en my gesig afvee en my tone room smeer en die verbande ruil en hy het my gevoer en al sulke goed so…dit was ‘n baie gemaklike verhouding. Ek het goed gevoel, ek het ok gevoel en....gemaklik gevoel. En hy het my bederf laat voel. Ons het baie goed saamgedoen, ons het baie goed gehad wat ooreenstem wat ons saam kon doen, baie teater toe gegaan en baie gefliek, baie musiek geluister, daar was baie goed wat ons saam gedoen het ook.

R: Hoe moet jou ideale verhouding lyk?

PC: My ideaal is ek wil graag hê ons moet goeie vriende wees, eerste. Ek sê altyd vir my vriendinne as jou kinders eendag uit die huis uit is en getroud is en jy mekaar nog kan “tolerate”, want as daar kinders nog in die huis is, gaan die verhouding meer oor die kinders of wat ookal al maar die verhouding gaan nie net oor die kinders nie …so ja…ek dink vriendskap is baie belangrik. Baie belangrik ook vir my is regtig betroubaarheid, en getrouheid, eerlikheid …sekuriteit is nie vir my ‘n “issue” nie want ek is selfstandig. Ek bedoel, ek het my eie blyplek en my eie kar..so dit is nie vir my ‘n “issue” nie maar die kameraadskap. Dit moet die een persoon wees met wie ek basies enigeiets kan deel, gemaklik voel in daai opsig ook.

R: **Het jy en X dieselfde waardestelsels gedeel?**

PC: Ek dink hy het my redelik om die bos gelei….Hy was op ‘n stadium by ‘n getroude vrou betrokke soos ek gesê het ..wat die omstandighede is sal ek nie weet nie maar…. om dit absoluut te bieg en dit met jou ouers te deel…ek dink dit vat nogal “guts” om dit te doen. Om vir my te kan sê: “Ek weet die Here het my vergewe”. Nee, ek dink nie ons waardes het verskil nie. Soos ons gepraat het, het ek gesê ek hou nie hiervan en daarvan nie en hy het gesê dis hoe hy ook voel. In vergelyking met my **vorige** verhouding waar ons waardes **glad** nie dieselfde was nie.

R: Hoe dink jy nou oor jou verhouding met X?

PC: Ja…..dit is vir my moeilik om nou te onderskei wat was werklik…was sy motiewe regtig om dit goed te maak of was sy motiewe om my oë te verblind. Maar wat was sy motief om my **oë** dan te verblind? Ek dink…ek weet nie… ek dink, dit wat hy gedoen het hy regtig opreg gedoen ook en ..waarom hy verkeerde keuses uitgeoefen het, weet ek nie. Ek dink hy is ‘n baie beïnvloedbare persoon en dit is vir hom belangrik om aanvaar te word so…..as hy deur vriende aanvaar word deur middel daarvan om verkeerde goeters te doen dan is dit ook nou maar so, maar ek dink die goed wat goed was, was goed. Maar ek is ook daai tipe mens..ek het niks gesoek wat sleg was nie, miskien was dit ‘n fout gewees. Maar mens fokus op die positiewe eerder as op die negatiewe, ek bedoel, dit help nie om jouself kwaad te hou of wat ookal. En die mooi goeters is daar.

PC: Ja….die “overall experience” was nie sleg nie. Dis net moeilik vir my om te verstaan….hoe kan mense hierdie goed in hulle brein vir hulle self uitwerk. Ek dink aan myself….mens sou dit aan my gesig kon sien…daar is geen manier dat ons ses jaar in ‘n verhouding is en jy gaan dit nie agterkom nie Hoe is dit vir ander mense moontlik om hierdie lewens styl te handhaaf. Nou is ek by hierdie een, nou gaan ek gou-gou na daardie een toe. Kyk, ek weet nie….so…hoe hy dit vir homself in sy kop uitgewerk het weet ek nie.. tensy..ek weet nie..in ontkenning was.. ..en hy

is ‘n baie emosionele mens ook…so dit maak dit vir my baie moeilik om te dink hoe het hy hierdie goed in sy kop uitgewerk……dit verstaan ek glad nie.

PC: Ek weet nie of die antwoorde gaan vir my help om “closure” te kry nie en as ek dit gaan ignoreer nie. Ek maak dit vir myself uit, watter pad moet ek loop. Ek is nie ‘n ou wat daarvan hou om goed te ignoreer nie. Ek voel half die goed moet bymekaar kom, maar mens kan nie altyd dit so hê nie. So, ek het dit nog hier binne-in my, die konfrontasie bui waar ek met hom dit wil bespreek en sê as jy net eenkeer die waarheid praat, praat nou die waarheid en kry klaar. So, ja…ek het dit nog binne-in my. Of dit gaan help…of ek hom aan die **praat** kan kry weet ek nie. Ek weet ook nie of ek nou **kans** sien om myself bloot te stel nie, ek dink dit sal vir my baie sleg wees, baie..dit was vier maande terug, so… ek weet nog nie…ek weet nie. Op hierdie stadium, neuk ek net aan.

R: **Ons het so rukkie terug gepraat van ‘n ideale verhouding. Nou wil ek vra, bestaan daar ‘n moontlikheid van ‘n gelukkige verhouding?**

PC: Ek…..ja…ek wil vir jou sê: “Ek moet dit glo”. Ek glo daar gaan ‘n gelukkige verhouding wees. Hoe ek dit gaan kry en hoe ek dit gaan bestuur as ek die woord kan gebruik, weet ek glad nie. Ek weet nie of daar ‘n ding soos ‘n goeie **man** op hierdie stadium bestaan nie so…ek weet nie…ek weet glad nie. Ek gaan nie uit nie..ek is nie daai tipe persoon nie. Ek voel ek gaan nie na plekke toe om uit te kyk of ek ‘n man kan ontmoet nie. So, ek wil graag glo ja, maar ek weet nie van nou nie.

R: Weet jy van mense wat gelukkige verhoudings geniet?

PC: Ja, daar’s… een vriendin van my wat ek altyd as voorbeeld gebruik…wat ek nou al kan sien hulle is deur dik en dun. Hulle het met niks begin nie. En dis nie dat hulle net groei en dat dit met hulle goed gaan nie, ek meen hulle het ook hulle probleme maar ja….ek het vriendinne wat vir my wys dit is moontlik. My sussie selfs, deur al die swaarkry en alles, is daar ‘n goeie verhouding.

R: **Sou jy in die toekoms vir X ooit weer ‘n kans gee?**

PC: Soos wat hy nou is, nee en ek weet nie of hy regtig die potensiaal het om te verander nie, maar kom ons sê, hy sou verander…en op my voorwaardes, sou ek miskien kon sê ja, maar ek wil nie vir hom sê ok, jy moet verander op my voorwaardes nie, dit moet ‘n ding wees wat hy wil…. regmaak. Soos wat dit nou is, al is dit twee, drie jaar later… nee. Ek bid nog op die oomblik: “Asseblief Here moet nie laat ek vir X terugvat nie” en dis waar ek omtrent nou trek en dit is vir my baie erg…..ja.

R: **Wat mis jy van die verhouding?**

PC: Ek dink die feit dat ek alleen is. Ek het nie ‘n probleem daarmee gehad nie maar ek besef nou ek is alleen. Daar was altyd daai iemand met wie mens kan gesels of iets saam kan gaan doen….. ja… die alleen wee**s.** Ek wil nie sê jy **het** iemand nie**,** maar daar **is** iemand, om iemand daar te hê.

R: **Hoe het jou vriende en familie oor X gevoel?**

PC: Daar is mense wat vir my gesê het hulle hou nie van hom nie as ek miskien kla oor iets waarvan ek nie hou wat hy doen nie, maar niemand het vir my pertinent gesê, los hom of…. hy's verkeerd vir jou of wat ookal nie, dit kom alles nou uit. Hulle het net vir my gesê hulle hou nie van hom nie, hulle hou nie van wat hy doen nie, van daai deel van sy persoonlikheid nie.

R: E**nige effek op funksionering by jou werk?**

PC: Weet jy, ja. Ek het gister vir 'n vroutjie, 'n kennis van my …ons het so half gepraat oor verhoudings en so aan …..Ek voel deesdae ek is half nie in die posisie om vir mense te kan sê hoe hulle hulle verhoudings moet bestuur nie. Ek kan 'n persoonlike baadjie aantrek ….ek dink op hierdie stadium is dit vir my moeilik om vir iemand positiewe terugvoer te kan gee oor verhoudings, iemand wat byvoorbeeld vir my sal kom sê, my man het my gelos. Ek voel dit gaan vir my half makliker wees om 'n negatiewe opmerking te maak as om iets positief oor die verhouding te kan sê. Kyk na die boeke, hoe moet dit gedoen word. So ek dink my oordeelsvermoë in daai opsig het 'n knou gekry.

R: **Wat doen jy om dit te hanteer?**

PC: Ek hou my besig met goed wat vir my lekker is, werkswinkels is vir my lekker, ek doen sulke goeters. Ek is baie besig met goed regkry vir finasiële jaar einde en so aan. Ek konsentreer op goed wat vir my lekker is.

R: **Bly jy nog in dieselfde woonstel?**

PC: Ongelukkig ja, want dis myne. Dis was vir my sleg aan die begin maar ek het vir myself gesê, luister dis my plek, dis my goed en dis my diere. So ek het die tuin bietjie verander, ek het meubels rondgeskuif, so….dis vir my ok daarso op hierdie stadium. Ek probeer om dit nie te assosieer met H nie. Dit was van die begin af **my** plek gewees in elk geval. Hy het eers in die werk se woonstelle gebly so, dit was vir my moeilik, veral die eerste maand het ek elke aand by die een gaan kuier of daar 'n draai gery tot ek besluit het maar dis my plek en ek gaan daar bly.

R: **Wat het jy verwag toe X sê daar is "iets"vir jou in die laaikas?**

PC: Hy het vir my 'n sms gestuur. Wat gebeur het, is…hy sou my by die lughawe kom haal, dit was die Saterdag gewees. Hy het 'n boodskap gestuur van hy is nie met die kar daar nie, hy kom later met die motorfiets en toe ek by die hek stop toe het hy vir my 'n sms gestuur: "daar's iets in die laai". Toe ek die voordeur oopsluit toe lyk iets nie vir my lekker nie maar ek kon dit nie dadelik op daai stadium plaas nie. Toe ek die brief kry, toe besef ek maar hy het al sy goed basies gevat. Ek het nie regtig gedink wat om daarvan te maak nie, van die sms, dit kon 'n brief gewees het dit kon 'n presentjie gewees het maar ek het nie gekyk of iets negatiefs gesoek nie. Toe ek die brief lees en ek kyk rond toe besef ek, jy weet, dat daar van sy goed is wat weg is Hy het die laaste week voordat ek teruggekom het, al sy

goeters gevat. So hy het vir my gejok en …..hy het baie beplanning gedoen terwyl ek weg was, "**obviously"** baie beplanning gedoen.

R: Hoe het jy oor X gedink op daardie stadium?

PC: Ek het gedink hy is baie lafhartig want my eerste reaksie was dis nie die manier om 'n verhouding van ses jaar te beëindig nie. So, my eerste reaksie was…hy is baie lafhartig waaroor ek geskok in hom was, ek beskou hom as ongelooflike lafhartige persoon. Wat ek onmiddellik gedink het was i.t.v. "ok", hy is bang vir konfrontasie. En toe…..maar ek moet nou by iemand uitkom anders gaan ek dit heeltemal verloor. My vriendin in V was bang ek gaan iets "stupids" aanvang. Ek glo nie dit was ooit moontlik nie. Mens gaan deur 'n fase van ek wens ek was liewer dood of dit sou beter gewees het as ek dood was en sulke goed maar… ek glo nie ek sou iets "stupids" aanvang nie. Weet jy wat né, ek wil nie fotos onder sulke omstandighede van my laat neem nie ☺. Ek het sulke fotos gesien, in my werk kry mens partykeer daarmee te doen en dis nie mooi nie. My eerste reaksie was, ek moet nou net by iemand uitkom, so vinnig as moontlik by iemand uitkom. Ek weet nie waarom nie, dit was nie 'n geval van: "Ek moet iemand bel sodat hulle my moet oppas nie, of my net veilig hou nie", dit was meer 'n tipe gevoel van…daai alleenheid. Jy weet ek was in die Kaap vir 'n hele paar weke op 'n kursus, ons het mekaar glad nie gesien nie so hierdie was die laaste ding wat jy gedink het.

R: Het julle kontak gehad gedurende die tyd wat jy weg was op kursus?

PC: Ja…..ek het op 'n stadium nogal baie verlang….hy verlang nie vinnig nie, hy verlang later so tyd moes net verby gaan so..ons het baie met mekaar gepraat. Sy sussie bly in Stellenbosch so ek het haar elke naweek gesien en ek het met sy ma gepraat en met sy boetie gepraat en met die vriendin gepraat so…dit het normaal verloop. Ek het nie opgetel dat daar iets aan die gang was nie. Jy weet, jy gaan nie op kursus en dink my man of vrou gaan ontrou wees nie en sulke goed nie tensy jy 'n gevoel gehad het, so….ek het nie agtergekom of eers daaraan gedink nie.

R: Kan jy nou dink aan 'n oomblik of oomblikke van "betrayal"?

PC: Terwyl ons in die verhouding was, was dit half 'n kwessie van waar sou hy tyd gekry het? Maar ek bedoel mens maak tyd vir sulke goed en as ek nou daaroor terug dink dan dink ek by myself dit kon in daai tye gewees het van ses- tot halfnege, hy hoef nie noodwendig muurbal te gespeel het nie, maar soos ek daaroor terug dink dan dink ek ja, daar kon oomblikke gewees het en toe hy sy "barracks" kamer gehou het as stoorkamer, maar….verstaan jy, so daar was plek ook. So as ek nou daaroor dink dan kan ek dink ja, daar moes sulke oomblikke gewees het, "obviously". Ek bedoel, die vrou bly drie blokke van my af…en iemand moes hom gehelp het om al hierdie goed gereël te kry en uit te voer.

R: Was dit vir jou beter om ingelig te word deur jou vriendinne toe jy terug by die huis was?

PC: Ek sou verkies het dat hulle my gesê het terwyl ek op kursus was. Hulle wou dit nie gedoen het nie want hulle wou my vertel as ek by die huis kom en dan kan ek daaroor dink en besluit wat gaan ek daaraan doen, my half

voorberei daarop. Dit is vir my ‘n antwoord, dat ek uitgevind het. Ek sou in elk geval uitgevind het, maar dis vir my ‘n antwoord, verligting. So, dit maak dit net daai “waarom?” bietjie meer verstaanbaar. Die groot “waarom” verstaan ek nog nie maar met tyd, hopelik sal ek dit soos tyd aangaan, verstaan. Ek is ‘n persoon wat baie dink en analiseer en tob oor die hele situasie so as ek dit nie geweet het nie dink ek sou ek vir myself baie meer skade gedoen het in terme van “Waarom het die gebeur?”; “Wat het ek verkeerd gedoen?” “Was ek ‘n slegte persoon?”, of al sulke goeters maar ek sou as ek nie geweet het nie nog lank daaroor getob het en gedink het daaroor. Dit sou vir my **ongelooflik** traumaties gewees het om hom saam met haar iewers te sien of raak te geloop het, want die eerste keer wat ek hulle saamgesien het, was al klaar vir my traumaties gewees.

R: Het jy dit geglo toe jou vriendin jou vertel het daarvan?

PC: Ja, ek het dit geglo, ja. Die bron is baie kredietwaardig en sy het reeds vir haar man vertel. En die ander ding is…ek het dit onmiddellik uitgevind by ok, ‘n paar mense wat ek ken. En die stories wat ek al gehoor het, het X alles behalwe die waarheid gepraat. Die **persoon** wie dit is, was vir my moeilik om te glo omdat ek haar ook geken het, en jy weet, sy stel haarself in ‘n eerlike, betroubare lig, so dit was vir my moeilik. Alhoewel hy dit ontken het en nog steeds. Hy kan dit nie ontken nie, ek het hulle saamgesien maar hy ontken dat hulle mekaar gesien het, jy weet, in die tyd wat ek op kursus was.

PC: Sy pa het my die Dinsdag gebel en hy het my spesifiek gevra of is daar ander vrouens betrokke? En dit was vir my ‘n vreemde vraag. Dit was voordat ek nou regtig die bevestiging gekry het, wat vir my ‘n aanduiding gegee het ek dink hy redelik weet waartoe sy kind in staat is. Ek het net vir hom gesê, ek weet nie, so ek kan nie vir jou sê waaroor dit eintlik gaan nie, maar daar is gerugte. Sy pa het vir my gesê ek moes al drie jaar terug gegaan het, dit was sy woorde en hy het vir my gesê: “D, dit is moeilik vir ‘n pa om so iets te sê maar, as jy my kind terug vat gaan ek kwaad wees vir jou, want jy verdien dit nie”. Ja, so wat hy eintlik ook vir my gesê het was dit wat sy kind gedoen het het nie sy goedkeuring weggedra nie en dat hulle regtig gehoop het dat hy sou stelselmatig verander het, maar hy het nie.

PC: En ek het vir hom daardie tyd gesê…”As jy by ‘n getroude vrou betrokke kon geraak het, watse waarborg is daar dat dit nie weer gaan gebeur nie? En hy het vir my gesê, hy besef dat hy ‘n fout gemaak het en hy het baie mense seer gemaak. Hy het sy ouers teleurgestel hy sal nooit weer in sy lewe so fout maak nie, mens maak nie weer so fout nie en….vergifnis gevra en al daai mooi goeters. Ek vra vir myself af, as hy daai goed vir my gesê het is dit omdat hy gedink het dis wat hy wou gehoor het of het hy dit regtig bedoel? Op daai stadium het ek dit geglo…hy het sy oë uitgehuil en **berou** getoon as ek dit so kan stel, so ek het hom geglo, dat hy die waarheid praat. Maar nou as ek daarna terugkyk dan wonder mens of het hy dit regtig bedoel.

R: Hoe het X gereageer toe jy hom die eerste keer konfronteer oor die moontlikheid van ander verhoudings?

PC: Kyk, die een keer wat ek hom gekonfronteer het, het ek vir hom gesê, weet jy, ek weet watse tipe mens sy is, dat sy haar man om elke hoek en draai kon verneuk het as sy die kans kry en dat daar **geweldig** stories is en….hy het

vir my gesê maar daar is nie ‘n manier dat hy by so iemand betrokke sou raak nie want hy hou nie van haar nie en sy rook en hy hou nie daarvan nie en al sulke goeters….en hy weet ek hou nie van haar nie maar hoekoem sal hy nou weer in sy lewe weer dieselfde fout maak? Ja, so…nou ek vertrou hom so ek wil nie sy woord in twyfel neem nie en ek het nie sy woord in twyfel geneem nie. As ek nou daaroor terug dink, dan het hy vir my gejok.

PC: Ek dink hy’s hoogs intelligent en ek dink hy het geweet wat om vir my te sê. En hy het ook gesê dat ek weet hy hou nie konfrontasie nie. Hy is die tipe persoon wat as jy hom in ‘n hoek indruk of konfronteer, dan trek hy weg, jy kry net **niks** uit hom uit nie. So hy het geweet ek weet hoe vêr ek hom kan druk.

R: Was daar ooit enige voovalle in die ses jaar wat jou laat twyfel het aan X?

PC: Ja…ek het **nooit** enige oproepe gekry nie of….. mense wat na my toe gekom het met een of ander storie of brokkie nie. Ek het haar gekonfronteer omdat ‘n vriendin na my toe gekom het en vir my gesê het dat sy verstaan, hulle het ‘n verhouding, maar sy kan nie vir my dadelik tyd en plek gee nie. My woorde was aan haar: “Ek wil hê jy moet vir my tyd en datum gee, anders is dit vir my hoorsê, verstaan jy en wat wil jy hê moet ek in ieder geval doen? Haar woorde was aan my: “As ek jy was het ek die vrou gekonfronteer wat in elk geval “useless” was want sy het dit ontken en sou ook. Dit was die enigste….voorval, jy weet, wat daar was maar daar nooit iemand wat hulle iewers saam gesien het nie, of wat ookal nie. Al die vrouens met wie hy verhoudings gehad het, het hy in elk geval elke dag mee kontak gehad of met hulle in kantoor gepraat of wat ookal….verstaan jy?..daar was redes hoekom dit so kon wees. Ek dink ook hy het sy “slagoffers” baie goed gekies.

R: As jy sê “slagoffers” kies” dink ek aan ‘n persoon of persone wat min teenstand kan bied. Is dit hoe jy dit sien en hoe so?

PC: Ja, ….want ek dink sy vriende en hy….. dis mense wat al redelike kennis het van vrouens, en… ja..die vroue ook…… sou nie vir hom ‘n bedreiging wees in die sin van uitpraat of so nie. Die vrou wat hy gekies het en hulle almal het dieselfde daaroor gevoel en…..niemand praat uit nie, so maklik soos dit. So hulle is almal saam in die ding in.

R: **Is daar nog iets wat ek dalk nie gevra het, wat vir jou belangrik is om te noem?**

PC: Hy was baie besitlik op ons tyd saam. Ek was nie jaloers of iets nie, ek het miskien vir hom gewaarsku soos pasop vir haar of die een of daai een… maar….nie eintlik iets nie. Ek het partykeer gewonder…waarom het hy **my** spesifiek gekies maar nie i.t.v. jaloers wees of so nie. Ek het byvoorbeeld nie op hom ge”check” of agter hom aangebel nie of seker gemaak hy is waar hy sê hy is nie.

R: Jy het vir hom baie ruimte gegee en gewys jy vertrou hom. Sou hierdie besondere eienskap van jou, om te kan vertrou, sou dit verander het a.g.v. hierdie verhouding?

PC: Ek weet nie…. ek is bang oor hoe ek dit gaan doen want ek is bang ek gaan **te** besitlik wees en ek gaan heeltemal paranoïes wees …..ek sal graag wil hê, daai persoon moet weet ek vertrou hom, maar ek dink ek gaan

miskien paranoïes wees en ek is bang daarvoor. Ja…en dit gaan my siek maak. Ek kan myself nie sien waar ek in ‘n verhouding betrokke raak waar ek die ander persoon nie kan vertrou nie. Dit gaan my net moeg maak en dan… gaan die verhouding nie lekker wees nie.

R: Wat is vir jou nodig om weer “gesond” te word?

PC: Ek moet besig wees en ek maak baie seker ek bly besig. Ek fokus ook nou op baie geestelike aspekte….en ek probeer om ou vriendskappe wat ek gehad het weer op te bou. Ek het nie noodwendig mense om my nodig sewe dae agtermekaar nie. Ek wil net voel ek funksioneer, ek gaan aan. Ek lyk vir die buitewêreld ok. Die vriendskappe wat daar is…dis vir my belangrik om te weet hulle is daar, mens kan die telefoon optel of gou-gou na hulle toe ry.

R: Enige verdere kommentaar wat jy sou wou byvoeg?

PC: Daar is iets wat ek net wil “mention”, dis nie noodwendig “betrayal” nie maar vir my het dit half daarmee ge”link” en ek het gesê: “Jo!”, hy besef nie…..ek dink nie hy besef toe hy die verhouding beëindig het nie hoe **baie** het ek **verloor** nie. Dis dalk baie selfsugtig maar ek het soos ‘n hele familie verloor , ooms en tannie, ma en pa, almal wat hom geken het en by wie ons gaan kuier het, en vir wie ek regtig lief geraak het. Sy pa is vir my half, jy weet, die ideale pa en dit was vir my moeilik om….oom K is ‘n moeilike ou en hy het vir my gesê die eerste dag wat ek hom ontmoet het: “Ek kan vir jou baie dinge gee maar jy kan nie my seun kry nie.” En hy het **verander,** verstaan jy? Hy het vir my ‘n sms gestuur en gesê: “H is die gelukkigste man om jou in sy lewe te hê en jy het soos ‘n dogter vir my geword.”

R: Sal jy nog kontak met hulle behou?

PC: Ja, ek het vir hulle na dit tyd ook gaan kuier en dis moeilik want hulle sê hulle huis is oop vir my maar dis vir my half…..onregverdig teenoor….die ander vrou.
Die familie het dit moeilik gemaak op ‘n stadium want hulle het kontak gehou verstaan? Ek het nou kontak verbreek.

R: Hoe kyk jy nou na verhoudings en vriendskappe?

PC: Ek wil nie aan vriendskappe voorwaardes koppel nie. Ek dink die belangrikste voorwaarde van vriendskap is miskien vertroue…die ander goed kom van self maar dis nou half….dit is nou voorwaardelik, jy gaan nou jou vertroue aan my moet bewys. Ek dink baie mense sien nie kans daarvoor nie en die vriende wat ek tans het het hulle klaar bewys, ek is ok met hulle. My een vriendin het vir nou so rukkie terug gevra: “Wat het gebeur met ons?”. Toe sê ek vir haar ek **weet** nie..ek weet nie wat het gebeur met ons nie, ons is nog ok, maar dit is net waar ek nou is. “Dis nie dat ek jou minder vertrou nie,” maar hulle tel dit op. Ek dink hulle tel ‘n afstand op. Ek is ook baie meer krities. Ek bedoel, ek verskoon vriende enigeiets. Vriendskap was altyd vir my baie onvoorwaardelik, maar nou is dit asof ek baie meer krities is, as ek aan my vriendinne dink en aan ons vriendskappe. Ander verhoudings ook en…ek besef dis baie onregverdig maar ek kan dit nie nou anders doen nie.

ADDISIONELE AANMERKINGS

R: Wat wil jy vir X vra as jy hom sou kon konfronteer?

PC: Ja, daar is ‘n ding wat ek hom wil vra, nog ‘n ding wat ek hom wil vra. “Het jy ooit op ‘n stadium gedink, jy vertrou my nie?”

R: Hoe voel jy nou oor jou vriende?

PC: Die persoon by wie hy betrokke geraak het sê almal vir my is ‘n persoon van integriteit. Maar dis nie verskoonbaar nie en in my oë het sy **nie** integriteit nie en ja, hy was verkeerd maar sy was ook verkeerd. En wat my boos maak op hierdie stadium is van my vriende wat weet waardeur ek is, probeer hom beskerm, maar dis nie verskoonbaar nie en dis ook waar ek “betrayal” ervaar het, in vriendskap. Hulle hoef nie my part te vat nie, maar hulle moet ook besef dat hy verkeerd was.

EINDE VAN ONDERHOUD

APPENDIX F

INTERVIEW : PARTICIPANT D – 06/04/05.

R = Researcher
PD = Participant D

R: Wat beteken "betrayal"vir jou?

PD: Ek dink "betrayal" beteken vir my…'n totale **breek** van vertroue sou ek sê. Dis nie rêrig…woorde soos "cheat" en…..dis vir my sulke oppervlakkige woorde. "Betrayal" het my so, so diep geraak, sulke woorde is te oppervlakkig. "Betrayal" affekteer jou hele wese, elke sel en kern van jou wese, as dit "betray" raak dan is daar amper omtrent nie woorde wat daai emosies kan beskryf nie, jy weet so…..

R: Sal jy asseblief in soveel detail moontlik jou ervaring van "betrayal" beskryf?

PD: Ek dink om my storie te vertel….ek het 'n redelike langpad op my eie geloop met my seksualiteit, om by 'n punt uit te kom waar ek tevrede is met die feit dat ek baie vrede het met die feit dat ek gay is, maar dat ek nie regtig kon identifiseer met die groter gros van die gay wêreld nie, met die sogenaamde gay norme, leefstyl. Dit was vir my alles baie vreemd en ek het vanweë my karakter aard en vanweë my beroepsfokus die afgelope vyf jaar van my lewe…was dit nie noodwendig vir my 'n prioriteit om aktief betrokke te raak nie in 'n verhouding of ……so ek het nie gaan soek daarvoor nie. En laas jaar het dit nou gebeur dat ek…bloot toevallig…dat ek iemand ontmoet het (deleted to retain confidentiality)…. En ek het ook die man al tevore gesien…by konserte, hy is 'n redelike bekende figuur ook….en…hy was altyd baie vriendelik met my en toe na die konsert het hy na my toe gekom en ek het met hom gepraat en gesê: "Hello, hoe gaan dit?" Ja, nee hoe gaan dit met my en wat doen ek, vreeslik geïntereseerd in my loopbaan en wat ek te sê gehad het. En ja, hy't gevra ons moet koffie drink of iets doen jy weet, en hy sal graag meer weet van hoe dit gegaan het na die audisie en ek was toe heeltemal…. "Ja, dit sal lekker wees", jy weet en dit klink toe vir my heeltemal "harmless" en lekker om dit te doen. Toe het hy my nommer, toe sms hy sy nommer vir my en dit daar gelaat en dit was seker so drie weke daarna kry ek 'n boodskap van hom af: "Hoe lyk jou week, watter aand is jy beskikbaar, Maandag, Dinsdag of Woendag"? Toe sê ek vir hom Maandag klink lekker, toe sê hy "Ok, dinner at "Georges'" on Fourth".

PD: Klink dit nou vir my heeltemal reg maar daar was so half 'n opgewondenheid by my gewees want ek was ontsettend alleen gewees…..van my beste vriende het Kaap toe getrek …so ek was…sosiaal op 'n redelike alleen plek gewees ook en……dit het half vir my veilig gevoel omdat die man getroud is. Hy het twee kinders, ek bedoel sy kind sing in my koor en dit jy weet, so….ek weet nie of ek op daai stadium regtig op 'n "date" saam met 'n man sou gegaan het nie, sommer net so nie ek…miskien sou ek maar ek het half hierdie verligting gehad

omdat dit vir my redelik veilig gevoel het. Ek bedoel wat is die kanse dat die man regtig in my geïntereseerd is, op ‘n intieme vlak of in ‘n verhouding sal belangstel, hy’s dan getroud so…ek het gedink ja…dit is “fine”. Die aand het ons ontsettend goed ge”click”, ons het baie raak punte gehad en dit was die eerste keer wat ek dit rêrig ervaar het, ek bedoel, iemand wat praat oor argitektuur en kuns en antieke en musiek en opera en Callas en als wat my maak “tick”, het….hierdie man van gepraat en ek het dit vreeslik geniet. Toe stel hy voor ons moet na die tyd by sy huis gaan koffie drink en hy wou my sy boek oor Lloyd Wright wys en dit en dat en alles toe dog ek ok, jy weet, en niks het gebeur daai aand nie. Ons is na sy huis toe, op die bank gesit en na die boek gekyk en op ‘n stadium het hy my gevra hoe voel ek oor jy weet, …..hy sê toe ek is verskriklik aantreklik vir hom en het ek ‘n man en so wat in my belangstel en my “pursue” toe sê ek hom, weet jy, nie rêrig nie…toe sê hy hoe voel ek oor “casual sex” byvoorbeeld? Toe sê ek ek is **glad** nie geïntereseerd daarin nie, ek wil dit nie doen nie, dit pas nie by die aard van wie ek is nie.

PD: Ons het op ‘n later stadium so gepraat toe vra ek vir hom wat sou hy gesê het as ek gesê het ja, dit is vir my “fine”, jy weet.. Toe sê hy vir my nee…. hy’t toe gemaklik gevoel om ‘n paar goed vir my te sê nadat ek gesê ek ek is nie geïntereseerd daarin nie en….ek is toe weg daai aand half omgekrap, nie ontsteld of so nie maar half verward en nie rêrig geweet hoe om die aand te verwerk en wat gebeur het, jy weet. Toe het ek natuurlik baie vrae gehad. Ek onthou daai eerste aand was daar sekere goed wat nie vir my sin gemaak het nie. Ek wou hierdie man….ek wou bietjie “closure” hê oor ‘n paar goed. Dit gaan toe so aan vir so paar weke later onder andere oor die feit dat hy soek na ‘n “Napoleon’s hat” vir sy “mantelpiece” by sy huis. Toe kom ek ondere andere op omtrent drie in een winkel af toe laat ek hom weet. Ek kry die oggend ‘n sms van hom oor hoe wonderlik ek is en hoe hy die aand geniet het en hoe fantasties ek is en dit en dat en hy kan verstaan hoe almal so mal is oor my en…..toe sê ek vir hom ek het die “hat” en als gesien wil hy kom kyk? Toe sê hy: “Ja, kry my vyf uur daarso”.

PD: Toe het dit so gebeur dat ons daai aand **ook** gaan “dinner” het en toe die Woensdag aand **weer** en toe veral na die Dinsdag aand het ek vir hom ‘n paar vrae gevra. Om mee te begin het ek gevra: “Wat is jou orientasie?” En hy is so half…..dis die eerste keer in sy lewe wat iemand hom so tromp-op vra. Toe sê ek vir hom ek het nodig om te weet. “Jy het vir my ‘n paar goed gisteraand gesê wat nie vir my sin maak nie vir ‘n getroude, heteroseksuele man nie”. Toe sê hy vir my “o well” ja, hy is gay, sy vrou weet dit. Hy weet dit al vandat hy omtrent so 30 is, hy het 40 geword laas jaar, so van omtrent 30 af. Sy vrou is heeltemal “fine” daarmee solank hy sy lewe…..solank as wat hy doen nie nie haar of die gesin beïnvloed nie. So wat hy doen op die kant lyn en wanneer dit hom pas is vir haar “fine” solank sy in haar luukse stasiewa kan rondry en in haar huis in G kan bly, dan is sy “fine”, so het hy gesê. Ek ken haar nie rêrig nie. Ek wil haar nie rêrig ken nie. Dit was sy weergawe daarvan gewees. Daar was nog iets gewees….. Die Dinsdagaand…dis waarby ek wil uitkom, die Dinsdagaand al het X vir my goed gesê soos….ek…. het vierkantig op sy hart kom sit, hy sal sy lewelank aan my getrou bly. Hy sal sy hele lewe lank aan my getrou bly, hy wil byvoorbeeld niemand anders sien nie . En ook van die begin af het hy gesê, ek moet verstaan hy kan nie rêrig vir my gee wat ek verdien nie, maar hoe kan ek sê…ek het nie rêrig gehoor nie, miskien omdat ek nie wou nie, miskien omdat ek nie rêrig self geweet het op daardie stadium wat ek wou gehad het nie. So ek het nie geweet wat dit is om ‘n volle normale verhouding te hê nie, so wat ek gehad het met hierdie man… “this was wonderful because I’ve never had it”.

PD: So dit wat daar was, was vir my lekker gewees en eers later aan het dit my begin eet van binne-af, die broodkrummels, die….gebrekkige, verdeelde aandag, die fragmenteerdheid wat my seer gemaak het maar, ek het hom drie keer gesien en hy het ewige getrou aan my beloof so….hy het mos nie regtig vir my gesê om hom nie te vertrou nie en ek vertrou baie maklik. Ek dink ek vertrou baie maklik omdat ek myself kan vertrou, ek voel omdat ek 'n eerlike mens is **hoef** ek nie ander mense te wantrou nie, dis nie in my aard nie omrede ek…hoe kan ek sê… van uit persoonlike ervaring het ek nie nodig om dit te doen nie. Maar almal is nie soos ek nie, ons werk almal nie so nie so…ek het X regtig vertrou, ek het elke woord wat hy gesê het…. en hy was baie wel ter tale en…hy sê baie en hy het baie gesê… en elke woord wat hy vir my gesê het, het ek geglo en op gereken. Dit was letterlik 'n maand voordat ek oorsee is vir die audisie, so dit was 'n kwessie van vier weke, 1 Mei, ja, so vier weke en daar was nog 'n paar vakansie dae wat hy met sy familie sou spandeer. Ek het hom by die lughawe gaan aflaai want hy het na sy familie toe gevlieg wat reeds by die see was.

PD: So die enigste tye in die jaar wat X half sy seksualiteit kan uitleef en gay wees is waneer sy familie met vakansie tye weg is. En hoe hierdie goed werk is net verbysterend want dit was daai tyd gewees wat hulle toevallig weg was wat hierdie ding nou met my gebeur het. Dit was die…eerste, tweede week in April, toe het ek hom en sy vrou uitgenooi het (deleted to retain confidentiality). Almal wat vir my belangrik was op daardie stadium het ek gesê: "hier is ek nou, hier gaan ek nou". Dit was vir my baie belangrik en dit was vir my 'n wonderlike aand gewees, een van die wonderlikste aande laas jaar gewees en…..I was daar gewees en gesê sy vrou kon nie kom nie, ek sal nooit weet nie of hy sy vrou rêrig genooi het nie. Ek wou haar graag daar gehad het want op daardie stadium het ek nog gedink ja, dis "fine", hy's getroud en dis "fine". Ek was in so….dit was vir my heeltemal "amazing" verstaan, dit het vir my heeltemal sin gemaak dat hy getroud kan wees en…dis mos "fine" vir hulle, dit **werk** vir hierdie mense, jy weet en..hy was by daai konsert gewees en ons het gaan brekfis, en ek het vir ons bespreek… en ons het daar musiek geluister en…ek bedoel…die eerste keer wat ons fisies bymekaar was, was week vier gewees, net voordat ek weg gegaan het so…maar ek dink dit was ook vir my 'n keer punt gewees want ek bedoel, dit was regtig die eerste keer wat ek intiem met 'n man was jy weet en….of met enige iemand "for that matter" en dit was 'n ongelooflike intense ervaring vir my gewees. Ek het geweet dit sou wees, ek bedoel ek ken myself maar…. Ek w**ou** graag, dit was vir my…. **so** reg op daai stadium, dit was totaal, een honderd persent wat ek wou gehad het …wat hy ook wou gehad het en vir my gegee het.

PD: Ek is toe oorsee, ek bedoel om H te beskryf…H was op daardie stadium vir my die stad Jerusalem op die bult. Dit was wat ek voor gewerk het die dag toe ek besluit het ek wil musiek doen. Toe ek begin het daarmee was dit vir my….dis waar ek gaan studeer, dit is een van die beste Universiteite in die wêreld vir musiek, wat ek wil doen, my klavier onderwyseres het daar studeer, ek wil daai **tradisie** half, voorsit. Met ander woorde, dit was wat H vir my ingehou het. En dit het toe so gebeur dat ek eers na vier jaar daar uitgekom het en toe ek eers nou daar is…..net om vir jou te sê hoe stresvol dit vir my was in hierdie…. verskriklike …..geweldige druk wat op my geplaas is daar, waaronder ek moes funksioneer tesame met die totale emosionele "malheid" van my op daardie stadium. Want hier is ek **smoor** en mal en **dol** verlief op hierdie man. Ek is op die vliegtuig weet jy en toe ek land in F, ek is nog nie eers in H nie, toe ons land toe sit ek my simkaart in my foon en ek kry toe al net so lang "voicemail" oor hoe hy my alreeds mis en weet jy van toe af…. bel my twee, drie keer 'n dag , sms die heeltyd aan die begin nou, week een toe ek weg is, ek was ses weke daar gewees.

PD: Net voordat ek weg is koop hy vir my 45 sjokalades, een vir elke aand en dag wat ek weg is jy weet, skryf vir my 'n brief en…. so is ek weg, maar half….op 'n wolk en dit was nou wonderlik dat dit gebeur het. Ek voel eintlik fantasties, ek was voorheen so alleen, ek is nie nou alleen nie, ek het iemand, dis wonderlik en fantasties. Weet jy en toe…het die oproepe begin minder raak, die sms' het minder geword….ek het gewoond geraak aan 'n sekere patroon, dis hoe ek funksioneer met alles, ek het konsekwentheid nodig. So….ons het elke oogend more gesê en elke aand nag gesê, tot hy die een aand **nie** vir my nag sê nie was ek byna histeries gewees. Ek het gedink iets **verskrikliks** moes gebeur het en ek het seker vir hom honderd boodskappe op sy foon gelos, toe kry ek hom 12 uur in die hande toe sê hy hy het aan die slaap geraak op die bank voor die tv. En ek dink daar het ek begin…..alhoewel ek so besig was met my musiek, my professionele "make-up" en my aanvoeling en als op daai stadium het vir my laat voel..iets is besig om te gebeur, te verkrummel. Ek voel dit aan en ek **haat** dit maar ek kon aanvoel dat dit besig is om so half…..anders te raak en dit het my redelik uitge"freak".

PD: Ek bedoel….na die tyd besef ek maar op daai stadium was dit wel so was, dat hy belangstelling verloor het of "whatever", ek **weet** nie. Daar was….. iemand anders gewees maar dit kan ek eers **nou** sê, omtrent so twee maand gelede….. maar ek wil nie die storie vooruit loop nie. Die punt is op daai stadium het ek geweet dat…ek het myself uitsorteer en ek het agtergekom maar dit **kan** nie vir my werk nie want dit is nie vir my genoeg nie. Ek kan nie met brood krummels tevrede wees nie, dit maak my seer as hy vir sy vrou 'n wonderlike ete maak. **Ek** wil daar wees. Ek wil hê hy moet vir **my** die ete kook nie vir haar nie jy weet? Ek was jaloers gewees en ek is nie 'n jaloerse mens nie.

PD: Ek sit **daar.** Ek kry nie van hom e-mails nie, ek gaan **elke** dag en stuur vir hom e-mail, dit kos vir my 'n klomp geld en die feit ek sit in hierdie aaklige plek, almal sit en rook om my en… jy weet…..als wat ek gedoen het en so baie gegee het en elke persent wat ek gekoop het…. dis wie ek is maar….dinge wat ek nie vir myself eers gegun het nie, het ek vir hom gekoop en…."special" goed. Daar was…'n "cd" wat hy die eerste aand van gepraat het, wat hy weg gegee het vir iemand en **nooit** weer kon kry nie, het ek opgespoor in 'n winkel in H. So daar was vir my…..ek het so baie gehad om te gee en so baie wat ek wou gee en wel gegee het en……toe ek begin aanvoel hy onttrek het ek vasgegryp en net al hoe meer gegee. En dit gaan mos so…hoe minder hy gegee het, hoe meer het ek gegee…dit was daai wanbalans gewees. Ek het nadat ek die audisie gespeel het, vir my 'n kaartjie gekoop en ek geweet dat daai eerste aand wat ek terug is sou ek hom sien jy weet. X het net voordat ek weg is vir my gesê ons moet vir 'n naweek weggaan dit sou Julie vakansie wees en dit sou lekker wees, ons kan kosmaak, en… jy weet, so…'n naweek van normaliteit. En ek het **so** uitgesien na daai tyd. Dis een van die goed wat hy vir my gesê het wat ek ook geglo het en wat nooit gebeur het nie.

PD: Toe ons in Suid Afrika land, toe loop die trane so oor my wange want ek was die heeltyd so **braaf** gewees in Duitsland met die audisie en…..toe ek nie inkom nie…daar was al soveel mense wat alreeds die sjampanje bottles op ys gehad het en als jy weet …en ek het gesê nee, ek's "fine"….ek was nie **so** telerugesteld toe ek teruggekom het rêrig nie, ek was so hol , die vlak van my emosionele leegte en….kan ek vir niemand beskryf nie. Daai eerste aand toe ek vir I sien toe sê hy vir my ook…dit kan nie aangaan soos dit was nie. Hy **kan** nie die emosionele intensiteit van ons verhouding hanteer nie. En weet jy, ek het net daar gesit maar ek was so geskok …ek het nie gehuil nie ek kon nie glo dat dit gebeur het nie want…hy was die een gewees wat gesê het,

snaaks genoeg dat as dit vir **jou** werk dan was dit goed en als maar ……. Eintlik was alles in die verhouding met hierdie man op **sy** terme en ek het net gevoel dit kan nie so werk nie. En van so Julie tot omtrent tot so….September laas jaar……dit was 'n baie moeilike tyd vir my gewees.

PD: Op 'n stadium was dit so moeilik ek kon omtrent nie eers op staan in due oggende nie… maar I was nog steeds….ek het vasgeklou aan die man. Ek het gedink dit **kan** nie wees nie. Ek weier om die man te laat gaan en ek meen op daai stadium het het hy deur 'n baie moeilike tyd gegaan en hy was depressief en ek het gevoel ek moes die sterk een wees en vashou en…jy weet…ek moet steeds die een wees wat die tempo hou. Nie omdat hy dit wou hê nie maar om kontinuiteit te behou het **ek** besluit om voort te gaan.

PD: En….miskien om vir myself daai een ding te gee wat vir my "security" is. Ek het **niks** gehad nie, my groot droom….. dit waaroor ek my hele lewe gewerk het, het nie gerealiseer nie en ek het gevoel daar's niks wat meer…… konsekwent is nie, ek het niks gehad om voor te werk op daai stadium nie. Dit was vir my heeltemal buite die kwessie om weer audisie te gaan speel want ek het geweet ek **kan** nie meer aangaan nie. Ek bedoel, ek het nie die emosionele krag gehad nie (deleted to retain confidentiality) ek het net niks oor gehad nie. Ek het **probeer** maar ek dit was asof ek glad nie kon nie. Ek onthou een aand wat sy familie toe weg is en hy is toe alleen by die huis en ek het gedink maar **hierdie** is die week wat hy my beloof het. Dis waarna ek **so** uitgesien het in H waarvoor ek omtrent **geleef** het, was die tyd toe ek met X was. As ek terugdink dan was dit half hierdie wortel voor my neus. Toe dit nou gebeur…dit sou die naweek wees wat ons sou weggaan, toe ek vir hom vra kan ek net na **sy** huis toe kom, kan ons net kos maak, kan ons net "share", kan ons net bymekaar wees en X wou nie. Ek kan onthou dat hy nie wou nie dat ek…ek het als gedoen…en ons het toe so half …toe sit ons op die bank en toe kyk hy rugby van alle dinge en ek sit maar daar en kyk deur 'n boek. Ignoreer my heeltemal en toe het hy naderhand half bygekom en toe moes hy ry (deleted to retain confidentiality) en toe hy terugkom toe…toe is hy weer "affectionate" en warm maar dit raak toe 'n punt in tyd, hy het gesê as dit sou gebeur….. dit sê nie noodwendig iets nie.

PD: Hy het **ook** gesê die eerste aand wat ons mekaar sien nadat ek terug was van oorsee ons moet 'n moratorium plaas op ons fisiese verhouding. Ons kan nie fisies "involved" wees nie. Ons kan vriende wees en als maar ons kan nie fisies wees nie want dit maak dinge te gekompliseerd en dit maak dat mens by mekaar **wil** wees en…maar dit was te **laat** gewees op daai stadium. Ons was alreeds fisies met mekaar gewees. En op daai stadium….was dit die engiste tyd waarneer ek naby aan hom gevoel het so….van toe af, die 1 September was dit vir my so 'n onbevredigende situasie…..heeltemal en toe ek kyk na X, na wie hy is en na die gefragmenteerde lewe wat hy lewe en hom begin sien vir wie hy werklik is, nie die persoon wie hy gesê het hy is nie, wie ek gesien het en eers nie wou sien nie….. dit was **aaklik**, dit was **glad** nie baie lekker nie. Dit het vir my lank gevat om ….. wakker te word en te sien wat besig is om aan te gaan.

PD: Toe die 1 September het ons mekaar gesien en ons sê toe vir mekaar dis nou dit, ons kan nie meer verder nie en ek is daar weg…. ons het ge"sms" nou en dan en ons het twee keer gaan "lunch". Die eerste keer was vir my baie lekker gewees, dit was vir my lekker om weg te stap met baie vrede maar die **tweede** keer wat ek hom gesien het was vir my verskriklik, baie aaklig . Ek is toe weg met vakansie Desember waar ek 'n "summer

romance" gehad het wat vir my **glad** nie, glad nie goed gedoen het nie met iemand wat nie vir my beskore was nie, wat **ook** nie "available" was nie. As daar een les was wat ek laas jaar moes geleer het was..mens moet "available" wees, verkieslik nie getroud wees nie en hulle moet emosioneel "available" ook wees, dit was die twee punte waar ek moes by uitkom laas jaar maar…. Ek was **so** op…ek het vir X 'n baie lang brief geskryf, en vir hom gesê, jy weet, "Dis als wat ek vir jou wil sê, hier is dit."

PD: Ek het daar weggestap maar….hoe kan ek sê…ek wou op daai stadium so graag glo…en ek wou al baie vroeër oor X gewees het, dit sou my gepas het. Dit was nie vir my baie lekker nie en ek is nie so "self-indulgent" mens wat daarvan hou om in die put van emosie te "wallow" nie, jy weet, maar ek kon net nie. Dis waar ek **was.** Ek was **so** "shattered" gewees, ek **skrik** as ek aan myself dink laas jaar. Dit was verskriklik gewees. En ek geen kontak met hom op hierdie stadium nie. Hy sms my omtrent elke week, een keer 'n week Ek ignoreer dit maar dis asof hy nie die boodskap kry nie. Ek het hom gebel met sy verjaarsdag ….ek het net gedink ek gaan hom bel want hy't my gebel en dit was die ordentlike ding om te doen, nommer een. Nommer twee, ek gaan die heel dag hieroor bekommerd wees, so kom ek dit dit nou en dan kan ek aangaan en hopelik nog iets van die dag red.

PD: Omtrent 'n maand nadat alles gebeur het het ek gedink ek moet anti-depressante kry net omdat ek gevoel het dat ek nie besig is om…..om te "cope" regtig nie. A het my toe verwys na 'n dokter in M weet jy, en toe ek sy naam hoor toe weet ek al van hom want sy wou my al voorgestel het aan hom. Toe ek hierdie dr. sien, toe weet ek ek het sy gesig al iewers gesien en toe ek sy naam hoor toe dink ek maar dis iemand wat ek dink ek al by 'n konsert moes gesien het. Ek het toe vir D gaan sien en ek het in sy kantoor ingestap en ek en hy het toe dadelik ge"click" wat 'n totaal ander storie is …. Ek vertel hom toe my hele storie van die begin af, net soos ek vir jou nou vertel, nie in soveel detail nie maar redelik om vir hom 'n idee te gee van waar ek nou is. Hy is 40 jaar oud, die dr. Hy was twee keer getroud gewees. Omtrent drie jaar gelede…. het hy toe verlief geraak op 'n pianis wat 23 jaar oud was **(deleted to retain confidentiality)** hy het toe sy vrou geskei en hy was net drie maande in die verhouding gewees en toe het M hom gelos. M is toe oorsee om te studeer en hy bly toe hier agter en hy was toe omtrent vir 'n jaar, meer as dit…..heeltemal "shattered" gewees.

PD: Toe het ons oor my gepraat, my eerste verhouding ook met 'n 40 jarige man en hy is 'n 40 jarige man ….ag…daar was net soveel mutualiteit in die hele ontmoeting gewees. En… toe ek begin praat van die (man)….. toe sê hy vir my: X? Toe vra ek: "Hoe weet jy dit?" Toe sê hy vir my maar hy **(deleted to retain confidentiality)** ken hom baie goed. En toe sê hy vir my op daai stadium, dat….weet jy, daar is 'n string gebroke harte …..wat agter hom lê.. dis net ongelooflik" en hy is ongelooflik jammer dat ek die slagoffer….daarvan moes wees. Ek het 'n baie belangrike deel uitgelos waarby ek nou gaan uitkom eintlik. So daar was ook die eerste keer…hoe kan ek sê, einde Januarie gewees en toe vra D vir my: "Wanneer was X gewees?" Toe sê ek vir hom: "Laas jaar" toe sê hy: "Maar daar was iemand anders gewees". Jy weet so….toe **moes** ek aanvaar dat selfs al wou ek nie meer vir X sien nie en in elk geval was dit verby tussen ons het ek nog geglo dat in die kort tyd wat ons saam was, al was dit net vir 'n maand of twee, drie maande was **ek** was die engiste persoon gewees. Selfs al het sy vrou sy lewe gedeel, al het sy hom meer as ek gesien…..en ek het geglo daar is 'n plek in **sy** hart, 'n plek in sy binneste…wat net vir my was. En dit was nie so nie, dit was 'n leuen.

PD: Ek het laas jaar…… ek dink dit was Julie/Augustus wat ek ‘n aand saam met my vriende gaan eet het en dit was ‘n Maandagaand en X het altyd koor gehad elke tweede Maandag aand. Dit was vir my op daardie stadium….ek was…ek was heeltyd die bedelaar gewees..ek is tot ‘n rol verneder gewees en gereduseer waar ek… bak hand moes staan en wag vir die brood krummels wat die man vir my gegee het. My self-beeld kom ek nou eers agter was so laag ek sou…. enigeiets doen net om ‘n bietjie….om ‘n aand saam met hom te spandeer en op daai stadium het hy al die verskonings gehad, hy kon nie, hy het so baie werk gehad en so aan. Maar ek het **gebedel** vir tyd saam met hom alleen en dit nie gekry nie. Die Maandag aand gaan ek saam met S hulle eet en toe ons klaar geëet het en ons stap terug, en ek onthou op ‘n stadium staan ek so stil en kyk..dit was so in ‘n sy straatjie af en ek sien X wat daar staan, by iemand anders se kar. Ek het gedink maar dit kan nie wees nie en ek het net so ruk stilgestaan en gestaar, toe draai hy hom toe sien hy my, toe sê hy o ja, jy weet “hoe gaan dit”? Die koor…daar was ‘n probleem met die saal opsluit en da…da…da…en die koor het nou almal besluit hulle gaan nou uiteet. Toe dink ek maar, waar’s die koor? Hier is nou een persoon. “Nee, die koor is op pad, hulle gaan nou hier wees”. Ek was so half in ‘n ongemaklike situasie maar vanweë die feit dat die verhouding….dit kon nie oop gewees en blootgestel gewees het nie, ek bedoel…ek moes X **beskerm** en myself beskerm want dit was……. ‘n “affair” van sy kant af gewees.

PD: So ek kon nie……op daai stadium het ek al met mense gepraat, bv. my ma, my beste vriendin……S het geweet sy het hom by die koor gesien en by die konsert gesien en twee en twee by mekaar gesit . Toe stap ek saam met hulle huis toe maar ek onthou…. ek het daar gesit in hulle huis en bewe. Ek dink dit was die naaste wat ek nog ooit in my hele lewe aan ‘n psigose was. Dit was ‘n “complete breakdown” en ek het daar opgestaan en afgestap in die straat en gaan soek toe vir X. Ek onthou ek kry toe vir hom waar hy sit aan die oorkanste muur by ‘n tafel vir twee en ek het daar ingestap en toe het hulle al **kos,** hy en hierdie ou. Niks het vir my sin gemaak nie want as hulle vir die koor wag….. maar waar was die ander mense en hoekom eet hulle al? Hulle eet al hoofgereg en hoekom sit hulle by ‘n tafel vir twee, hulle moet mos dan by ‘n groter tafel sit? Die ander ou het intussen ‘n draai geloop so hy was nie daar op daardie stadium nie en is hy toe vir my woedend natuurlik want ek …..jy weet die beste verdediging is om kwaad te raak, blykbaar omdat ek hom wantrou het en wat impliseer ek?

PD: Toe sê ek vir hom: “Sê vir my wat aangaan?” Toe is die ander ou weer terug en (deleted to retain confidentiality)…dink hoe moet ek voel. Net vir die rekord, hy is natuurlik nie so goed soos ek nie **of** so mooi nie ☺, ☺ maar in elk geval. Ek was nog nooit in **so** ‘n situasie gewees nie. Weet jy…ek het **so** hard probeer om dit mis te kyk maar hier sit die ou voor jou…maar vir ‘n oomblik daar was ek so… konfronterend en dink ek ….daar was “betrayal” en dit was vir my hoog verraad in sy…. oortreffende trap. Ek het hom gekonfronteer en al wat ek hom gevra het was: “Wees asseblief eerlik met my. Sê nou vir my, weet jy hierdie ou is nou….my alles ….of hy is net…mnr nou….of hy is glad nie…sê net vir my, wees net eerlik met my.” Nee, hulle is net..hulle ken mekaar van die koor af en…hy weet nie waar die res van die koor is nie en toe kyk hy so vir die deur asof hulle enige oomblik gaan instap, jy weet. En weet jy op daai stadium…het hy al hoe meer begin onttrek, voor dit al en elke stukkie wat hy weg beweeeg het was seer gewees en hy het dit so berekenend gedoen. Hy het die aand…hy het nie eers vir my ‘n drukkie gegee die aand nie. Hy het vir hierdie ou ‘n druk gegee en hy het vir my gekyk en in sy kar geklim en gery. Hy het vir my nog gesê dit was anders met my as met die helfte van die ander gay mans wat hy gedruk en soen het want hy het gesê dit beteken meer met my daar’s ander…daar’s emosie “involved”.

PD: Toe… is hy weg en van toe af waar hy altyd…ons kode was altyd tipe van drie soentjies gewees, dit was…**elke** boodskap is so afgesluit, elke keer. En toe as hy vir my 'n boodskap stuur, was dit net een..net een soentjie jy weet en…..dit was altyd drie gewees en toe net een. Dit was **baie** berekenend gewees, dit was absoluut…hy het **baie, baie** goed geweet wat hy doen. En dit was net op daai punt wat dit so aangegaan het wat ek besef het…ek kan nie meer nie. En die insident…..toe ek vir D ontmoet hierdie jaar toe sê ek vir hom is hierdie ou 'n pianis wat in die koor sing? Toe sê D vir my daar is nie 'n man… in die koor wat X 'n lid van is nie XI het ook al van D gepraat en so maar hy het iets baie…. neerhalend gesê op daai stadium. Toe het ek agterkom….toe het hy het vir my gesê daai aand was **baie** meer as net…my gevoel was nog …..ek bedoel ek het hom nog steeds geglo. Ek bedoel as ek nie kan glo wat hy vir my sê nie dan **wat** beteken enige iets dan? Dit was nie eers vir my 'n **opsie** om hom nie te glo nie, want ek het te veel van myself gegee. Ek het **alles** van myself gegee, elke sel van my wese, my hele wêreld, my hele lewe alles, alles, alles het ek gegee.

PD: En dit was **so** moeilik, so **lang** proses om….uit te sny….dit was omtrent soos 'n skrapnel wond wat mens moet skoon maak. Alles uitgrou en….dit was presies hoe dit was om dit…uit te kry, jy weet. En ek is verlig dat ek D ontmoet het. Wat daarna gebeur het met D is nie belangrik nou nie maar ek het daarna gewonder of daar nie patologie by hom was nie en ek is oortuig daarvan dat daar by I wel **baie** ernstige patologie betrokke is. Dit was maar ook….ek gaan sien hierdie dr. vir anti-depressante, ek slaan sy voete onder hom uit. Hy bel my die volgende dag, al drie "dates" met my gereël, nooi my (deleted to retain confidentiality) vir sy verjaarsdag. Ek is net….waarvoor hy… sy hele lewe lank gewag het. En hy het nooit na M weer iemand gehad nie en hy ry die duurste kar, trek die duurste klere aan en soos hy vir my sê, watter tipe man met daai profiel is daar vir hom daar buite. Toe sê ek vir hom: "Word net wakker"

PD: Kyk, ek dink as mense vir jou sê….as mense hulle self aan jou voordoen as: hierso is ek, dis wie ek is, dit is wat ek het om te gee, dis wat ek vir jou wil gee, besluit jy en die oomblik wat jy besluit, haai weet jy, ja miskien of…ja! Dat jy op **daai** punt dan omdraai en sê: "Maar ..nee, nee wag so bietjie...ek weet nou nie so mooi nie. Maar dit is vir my…..'n deel van myself wat ek laat oopgemaak het en investeer het en…..veilig gevoel het om te doen en 'n deel van myself wat ek **gegee** het, en hy nie gevat het nie en **verwerp. M**iskien is dit meer verwerp as wat dit verraad is, maar waar die twee bymekaar kom weet ek nie. En….toe ek later besef wat….X besig is om te doen…en as ek die krag gehad het….. om dit te stop, sou ek miskien maar…ek probeer regtig om die goeie daar uit te haal, dis al wat mens kan doen. Ek het baie geleer …ek het 'n "crash course" gehad in die lewe, in so jaar se tyd. Hoe kan ek sê…ek het in die "fast lane" gelewe, pretasie "lane"…nooit regtig dalk deel van niemand nie, nie aan die lewe as allerdaagse aktiwiteit nie, jy weet. So……dit was iets wat ek moes gedoen het, so….ek dink dis wat ek wou gesê het oor X.

PD: My somer "romance" was ook, ag…dit was **net** soveel "betrayal" gewees. Wie se skuld dit was….is nie hierso ter sake nie, maar……dit skok my half om dit te sê want as ek daaraan terugdink…..as ek aan myself dink…..ek kan onthou ek het dit nie daar gelos nie, ek kon nie net een aand by iemand wees nie, ek wou **meer** gehad het en op daai stadium het hy saam gespeel jy weet en….ek kan onthou toe ek teruggekom het in Des/Januarie, hy en sy "boyfriend" het saam vakansie gehou want…. sy ouers weet nie en al daai tipe goed ook nog. Ek weet net hy sou 18 Jan **…..** en ek onthou….die vorige aand het ek so half begin aan voel dit is nou dit, dit

gaan definitief begin verander en toe sê ek vir hom…ek's bang vir die verandering en toe sy hy maar…ons sal kontak hê, jy weet, tipe van….. En toe laat hy weet ek moet hom asseblief nie kontak of sms nie. A is vir hom alles en hy vir hom en sonder hom is hy niks en hierdie band tussen ons gaan probleme inhou da, da, da…en weereens was ek die een wat "out in the cold" was, as ek dit so kan stel en wat ek moes verwerk dat ek en 'n baie seer deel van myself blootgestel het en dat ek **weer** met daai **seer** moet deel. Alhoewel die intensiteit het nie **naby** die intensiteit gekom wat ek met X gehad het nie, en ek glo nie iets sal **ooit** weer regtig daarmee kan vergelyk nie, ook met die pyn. Dit was net weereens, behalwe die seer…het ek verraai gevoel, verneuk, leuens en…. met…D ook. Jy is fantasties en wonderlik en… hulle raak heeltemal….."carried away" …as hulle my sien en met C het dit so maand gehou voordat realiteit ingetree het en…. met D was dit 'n **week ,** na 'n week weet hy dit was dit… vir homself. Dit het weer soveel **ou** emosie en ou seer terugbring wat ek laas jaar met X gehad het. En al die mense het vir my gesê maar ek het hulle nooit regtig geglo nie …wat die bewyse **so** voor my staan toe dink ek net wel ek kan nie anders nie, dis hoe dit is .

Toe na 'n week met D….. wat ek hom toe maar die spasie gegee wat hy wou gehad het, laat hy nou maar hardloop soos hy wil, toe kom hy terug, maar op sy terme, jy weet. Hy wil nie 'n verhouding hê nie, maar hy nooi al sy vriende en familie, gaan Kaap toe, ek gaan ook maar, maar hy weier, hy wil nie 'n verhouding hê nie. Toe het ek vir hom gesê …ek **kan** nie…ek kan nie met iemand betrokke wees en nie in 'n verhouding wees nie, ek is nie in staat daartoe nie, dit maak te seer . Alhoewel D gesê het hy wou my nooit seer maak nie en hy's baie jammer en…… hy **is** 'n goeie persoon. Maar die feit dat..hy op 40 een keer so verlief kan raak…. en my "pursue" en my half weereens laat voel dat dit "fine" is, dat hy…hy's uitgesorteer. En dan die volgende oomblik net so kan omdraai en jy weet…**dit**…dit maak my bang van mense. Dit gaan my verstand te bowe ….maar dit is **my** persoonlike ervaring.

R: **Hulle het jou laat verstaan "ons is op dieselfde golf lengte"**

PD: Ja, dit is presies so…want vir my gaan dit oor…eerstens die intellektuele vlak wat ons gedeel het, is almal intelligente mense met wie ek verhoudings sou aangaan. Intelligensie is…. mededelig. Raakpunte, belangstellings, dis die ander een. By twee van hulle en behalwe vir N wat nie naastenby so oud was nie, was hulle almal…40, volwasse. **R: "mature?",** PD: "Mature", so het ek gedink jy weet en…mens verwag dit van ouer mans…ek bedoel..op 'n…emosionele…op 'n konneksie vlak met ouer mans, ja, dat ek aangetrokke voel tot hulle. Ek het gedink hulle is net meer uitgesorteer, maar my ervaring was nee. Ek bedoel, ek kan nie veralgemeen nie, jy weet, maar die twee gevalle waar ek myself in begewe het, het hulle self voorgedoen as….dit is so "fine", kyk hoe "fine" is ek jy weet, as …funksionerende, uitgesorteerde wesens. En ek is so half jy weet, hulle is "fine", ek kan my tyd vat, ek mag so half 23 wees, ek mag een week besluit, nee ek wil nie hierdie week met hom praat nie, nee, nee ek kan nie jy weet. En al vat ek 'n maand, moenie "worrie" nie, hy is nog daar. Weet jy hulle is nog daar, hulle is net daai faktor, daai stabiliteit. En **ek** moes daai rol vervul**, ek** was die stabiliteit in die verhoudings gewees, nie **hulle** nie.

PD: En dis 'n rol wat ek kan nogal vervul en miskien doen ek dit omdat ek kan jy weet…ek bedoel, vanweë my gesinsopset, dis wie ek is, ek is 'n "coper", ek is 'n stabiele, konsekwente mens. En wat my verbyster is die

feit dat…..as ek nie geïntereseerd is in iemand nie gaan ek nie net om te kyk…..gaan ek nie miskien net vir so maand, kom ons kyk maar wat gebeur…..As ek dit sou doen, sou ek baie eerlik wees met die persoon.….en ek het dit verwag, ek het gedink ander mense funksioneer ook so. Hoe dan kan iemand wat my laat glo hy is lief vir my voor my sit en vir my lieg, ek bedoel…ek het nie gedink dit bestaan nie. En…hierdie man het al die regte knoppies gedruk, hy het **presies** geweet wat om te sê. Ek dink hy het dadelik gesien wie en wat ek is, waar ek vandaan kom, wat die goed is wat my intereseer, wat die lewe vir my interessant maak en….hy het dit baie goed gedoen moet ek sê, uiters goed gedoen.

R: **Jy het nie 'n ander verweer gehad nie.**

PD: Ja….dit was die eerste keer wat ek met so iets gekonfronteer was so ek het nie rerig geweet wat om daarmee te maak nie, dit het nie vir my sin gemaak nie. In ieder geval…die tweede aand ……van toe af al het ek net gegaan, jy weet, net laat los, net gegaan. En die vrae wat ek gestel het en die antwoorde wat gegee is….het vir my goed geklink op daai stadium. Ek dink nie ek het rêrig baie gehad om te toets nie. En dit het so goed geklink, die antwoorde op my vrae, **baie** goed geklink.

R: Was daar ooit 'n tyd wat jy gevoel het maar hier is iets wat teen jou grein ingaan t.o.v. I se gedrag en vrae?

PD: Op daai stadium was dit meer gewees, maar waaroor gaan dit? Wat gaan hier aan? Wie is die persoon wat…..wat is sy intensies? Sy verwysing na die seksuele, en hoe aantreklik ek is en vlei taal en…..toe dink ek maar dit pas nie regtig vir my by….iemand wat belangstel in my loopbaan nie en planne wat ek het vir die toekoms nie so ek het vrae gehad rondom dit ook. En soos ek alreeds gesê het, ek was aangetrokke gewees tot hom en ek was baie reg gewees. Alhoewel ek op pad was …en dit nie die regte tyd was nie, was ek **persoonlik** reg gewees jy weet. Toe hierdie nou oor my pad gekom het, toegedraai in die mooiste papier met 'n strik om en als, op 'n silwer skinkbord…. toe dink ek maar…hier is dit nou, dis wat die "universe" vir my gestuur het. Is dit nie **wonderlik** nie, is dit nie **fantasties** nie? En wat ek op daai stadium gedink het, ja maar…..dis nie dieselfde as met ander mense nie en…. sy vrou het geweet. Sy het geweet van iemand anders nie van **my** nie maar sy het geweet van sy leefstyl en ek gedink… maar as dit met haar "fine" is dan is dit seker met my ook "fine" jy weet, en dat mens half vir jouself kan……. lieg op 'n manier….Ek dink nie op daai stadium het ek gedink **dit** is reg en dit is verkeerd nie, ek gaan dit nou nie doen nie omdat dit nie moreel reg is nie…ek kon nie. Ek kon regtig nie…dit was… my eie drange en my eie emosies wat daarteen gestry het. Ek kan net onthou dat ek so half…. "couldn't care" op daai stadium was en ek het gedink, maar hierdie is vir my en bogger die res. Sy vrou…het ek nie regtig oor bekommer nie.…ek bedoel....hierdie man is vir **my** lief, so wat is die probleem hier, "love conquers all", jy weet so … En dit was 'n groot ontnugtering vir my gewees want waarby ek moes uitkom was….dit waarmee **jy** gedeel het…en wat jy gedink die ander persoon ook besig was om mee te deel…dat jy agterkom maar dit is nie **dieselfde** nie, dit was **glad** nie. En ek dink dis **daai** dag wat mens,…. dat jou hele wese "betray" word.

R: Hoe het jy gevoel oor jou optrede in jou verhouding met X?

PD: Vanuit ‘n mens se eie perspektief. En ek dink waar ek **nou** is…en die feit dat my verhouding met X was baie….dit was gebaseer op die waarheid, dit was nie “fake” gewees nie. En vir die wêreld daar buite…ek moes tot…leuenaar word. Ek bedoel ek moes vir mense sê ek gaan met S eet, ek kon nie vir hulle sê ek gaan saam met X eet nie. Ek moes **al** my vriende gebruik as…… “alibis” op daai stadium en dis **verskriklik** as ek dink dat ek dit sou doen. Toe ek uit die situasie uit is, ek meen, uit X se….teenwoordigheid was, het ek half meer beheer gehad oor die “chemistry” wat daar tussen ons was. En….. daar was ‘n ongelooflike eerlikheid met almal om my en dit het net so gebeur. Ek het nie meer krag gehad om eers voor te gee nie, wat ek nie was nie en…. waar ek myself toe bevind het….ek kon nie mense saam met my….dra wat nie **“by”** was nie . Van my ouers, tot my vriende, almal, almal, almal het geweet. Daar was net totale eerlikheid met almal gewees.

R: Dit het vir jou belangrik geword dat jy oop kaarte met almal, jouself ook moes speel.

PD: Ja, dit was belangrik vir my dat almal geweet waar hulle met my staan Ek kon nie weer…**nie** eerlik wees nie. Ek het so ‘n totale…..afsku gehad in als wat leuens was en…stories en ……ek wou weer op ‘n plek kom waar ek nie weer “betray” kon voel nie .

R: **Hoe kon jy so “ferm” met X wees en nie in yo-yo verhouding betrokke geraak het nie nadat die verhouding verby was?**

PD: Ek het dit gehad….ek het dit gehad laas jaar maar iets het in my afgeskakel……Ek het so hard probeer, ek het so hard geveg vir hierdie verhouding, ek wou so graag, bitter graag hê dit moes werk omdat ek reeds **so** baie geïnvesteer het, **als** van myself gegee het en dit was te laat. Mense kon nie vir my sê maar jy moes dit nie gedoen het nie….dit was te **laat**…ek het dit **klaar** gedoen. En almal sê vir my die seer gaan beter word, dit gaan weggaan maar dit word nie beter nie. Alhoewel X regtig my eerste **verhouding** was het ek ‘n tipe van ‘n “crush” op iemand gehad ‘n ruk terug maar… hy was ook nie lekker in sy kop nie en…...ek was al in baie “weird” situasies maar ons hoef nie regtig daarop in te gaaan nie, maar die feit is ek was…..ek was so half verlief op hom gewees jy weet, maar hy het ook met my gespeel . Met X ….al wat daar nog oor was na hom was….ek het vir hom so geskryf.

PD: Weet jy, dit was ons gehad het sal ek **altyd** onthou en dit sal altyd van my mooiste herinneringe bly. Ek versamel self oudhede, antieke ware en ek het vir hom geskryf….dit was soos die mees fantastiese Lalique vaas of bak…wat ek in die heel mooiste 18 eeuse Kaapse kas gesit het en toegesluit het. Ek ek kon so nou en dan die kas oopsluit en die vaas uithaal, bewonder en dit afstof en dit dan weer terugsit en dis hoe ek gevoel het… Weet jy, maar toe D vir my hierdie jaar vertel van X….. het die bak gebreek en ek kon dit nie weer in die kas terugsit nie, dit was dit. Ek hou nie gebreekte goed nie. En dis moeilik, daar’s nog steeds herinneringe… ek bedoel…ek moet omtrent elke dag by sy huis verby ry en ek moet omtrent elke dag verby sy vrou ry en alhoewel dit ‘n kwessie van twee, drie maande was, die effek daarvan….dit was **verbysterend** gewees, ek het vir myself geskrik.

R: Wat dink jy sou tussen jou en X gebeur het as jy nie (weg)..gegaan het nie?

PD: Die feit dat ek weg was sou steeds kon werk. Byvoorbeeld, hy het gedroom van…..hy vlieg oor soontoe en ons is ‘n naweek in **(deleted to retain confidentiality)..**jy weet, met ander woorde…..hy lewe in ‘n baie gefragmenteerde wêreld, sy vrou en kinders, sy werk, sy gay leefstyl en ek dink dit kon baie werkbaar gewees het want alles word so afgebaken en die feit dat ek oorsee gegaan het….die feit dat daar ‘n datum en tyd was het struktuur gegee en was ‘n grens….’n grens in tyd, …… jy weet, dis soos ‘n fliek. Jy sit vir twee ure daar , dit het ‘n begin, ‘n middel en ‘n einde en dis klaar. En dit maak dit ‘n baie…. tasbare en baie hanteerbare entiteit.

R: Bestaan daar iets soos ‘n gelukkige verhouding?

PD: Ek is in my aard….. ‘n persoon wat glo dit bestaan. Ja, ek kan nie glo dis nie moontlik nie….ek glo regtig dit sal gebeur, ten spyte van die “terrible” ervaring,ten spyte van die mense, nie net X nie maar die hele lot van hulle….glo ek nog steeds..ek kan nie anders nie maar…my verwagting is baie hoog…… van myself en van ander mense ook. En as iemand my ontmoet dan dink hulle ek is jonk en aantreklik of “whatever” hulle dink en dan raak hulle “excited” oor my en oor my beroep…jy weet…hulle is mal oor die idée van ’n (deleted to retain confidentiality) as ‘n “boyfriend” …en dan…..na so ruk kom hulle agter maar….jy weet, maar hy is eintlik meer as net ‘n gesig, jy weet daar is ‘n mens, ‘n komplekse mens agter die gesig. En ek wil bitter graag by iemand wees wat my kan vat vir wie en wat ek is en wat my sal respekteer en waardeer. Dis **al** wat ek wil hê….dis **al** wat ek wil hê.

R: Het jou ervaring van “betrayal” jou graad van vertroue in die mens geraak?

PD: Ek moet seker wantrouig wees maar ek is nie. Ek is dalk ‘n bietjie meer versigtig as wat ek voorheen was maar ek…as ek vat met D…ek het nog steeds gegee en dit was nog steeds te veel, **ek** het nie verander nie….en ek het nog steeds seer gekry. Moes ek minder gee? Ek kan nie, dis in my aard, jy weet..alles gebeur nog steeds en…. hier is ek. Wat ek wel miskien aan dink is dat ek minder gou…jy weet, betrokke sal raak in ‘n verhouding en dis erg vir my om dit te sê maar dis ongelukkig hoe dit gaan wees, ek kan nie anders nie… want ek gaan wragtig nie weer soos “Noddy deur die daisies” huppel nie jy weet…ek gaan eers die situasie moet goed deurkyk, ek weet nou so half waarvoor om te kyk in elk geval, dis al klaar iets van kardinale belang wat ek….hoe kan ek sê…..uit my ervarings geleer het…. voordat ek weer betrokke sal raak.

R: Kommentaar oor wie jy is en selfs jou beroep….dis alles gee, van jouself gedurig gee.

PD: Ja…gee gaan ek gee, dis wie ek is…..dis een van my **wonderlikste** eienskappe en dis iets wat ek **wil** graag doen en het ek al….. veral vir my vriende, spesiale mense in my lewe het ek al die wonderlikste geskenke al ook gegee maar…ek voel ek is op ‘n plek waar ek ook behoefte het aan….”nurturance”…ek wil graag hê iemand moet my ook “nurture” jy weet….

R: **Het jy dit ervaar in jou verhouding met X?**

PD: Ek het dit ervaar ja…daai eerste ruk, daai eerste maand met X en toe het hy begin onttrek, so stelselmatig al hoe meer "distant" begin word en ek het dit begin mis. En ek was toe snaaks genoeg……i.t.v…X het…. het die ritme aangegee, ritme.. is vir my baie belangrik en die patroon wat gevolg het…dit was vir my wonderlik gewees, dit was presies wat ek nodig gehad het..daai ritme het my so rustig en kalm gemaak. Ek was "grounded" en vir my was dit **so** belangrik. Van N….hy het nooit gegee nie, ek dink hy was seker nie in **staat** om te gee nie. X het ook vir my op 'n stadium snaaks genoeg gesê….. maar hy **wil** nie voel hy **moet** elke oggend vir my môre sê en **elke** aand vir my nag sê nie, hy wil nie want dan is daar 'n tipe rebelse streep in hom wat na vore gaan kom, as hy iets moet doen want dan is dit nie meer vir hom lekker nie. Ek het vir hom gesê hy hoef nie..hy kan self besluit wanneer hy wil en as hy die een week wil en die volgende **glad** nie wil nie, dan weer wil, dan's dit ook nou maar "fine", ek bedoel dit was als op sy terme gewees, wanneer hy wat wil en nie wil nie en….dit was so selfsugtig. Dit was dieselfde met D gewees, dit het net so gegaan, hy was self-sugtig, alles op **sy** terme jy weet en daar was geen"care" vir my gewees nie, nie by een van hulle nie…dat ek beleef het hulle gee nie vir my om nie.

PD: Alhoewel D het gesê en hy sê nog steeds hy gee baie vir my om maar ek het die nie **agter** gekom nie. Daar was nie vir my **belangstelling** gewees **regtig** nie. Ek bedoel die kern van 'n verhouding was vir my…kommunikasie, "sharing" daai tipe van ding…dis wat ek graag wil hê **maar** as ek dit nie kan kry nie dan sal ek sonder dit gaan. Want die punt is.. om iets te hê wat naby aan dit is maar nie dit is nie, is erger as om niks te hê nie jy weet, want dit is asof dit dit **nog** net moeiliker maak want dis half **amper** daar maar nie heeltemal nie jy weet. En as ek aan myself dink daardie tyd….. was in my kop in elk geval gewees ….hier is ek, hier het dit gebeur en ek hoef nie eers te gaan soek het daarvoor nie en toe dit half jy weet…..verbrokkel en "shatter", nou moet ek weer….nou moet ek..uitgaan…"now I've got to get out there", nou moet ek….gaan kyk wat daar aangaan en dis vir my 'n "weird" idee, ek het so veilig gevoel, jy weet?.

R: Dis baie blootstellend en jy het jouself "vulnerable"gemaak op twee vlakke – binne 'n verhouding per se asook jou "nuwe," onbekende wêreld i.t.v jou seksualiteit.

PD: Ja. Dis waarvoor ek alreeds bang was en dit was iets gewees van…ja…ek gaan vertrou, dis "ok" jy weet so en dit is hoekom…dit is eintlik presies wat met my al gebeur het en hoekom ek so ge-"shatter" was. Ek bedoel daar was **soveel** van myself en soveel ander dinge betrokke, soveel ou emosies en …..en pyn waarmee ek moes deel. Ek sê vir jou……..mense is baie aanmatigend. Hulle kyk vir jou maar ek bedoel mans kyk vir vrouens ook jy weet in 'n "bar" aan, maar gay mans…as jy gay is dan is dit klaar genoeg…dan het hulle die reg om vir jou…i.t.v. grense soos jou gesê het….hulle raak persoonlik, dis half "free for all" jy weet, ons is mos nou almal…….dit is mos nou een ding wat ons almal in gemeen het so dit is mos nou "fine" en die feit dat ek geweet het ….ek bedoel promiskuiteit is nogal van buite af deel van die gay wêreld en ja, dis daar, maar ek kan nie myself daarmee assosieer nie. Ek dink nie ek kan met iemand wees wat nie kan "commit" nie, op 'n sekere vlak. Ek dink dit sal genoeg wees as ek weet dat hy vir my waarlik lief is en dis dit. Maar fisies, as hy nie kan "commit" nie dan….nee . En ek bedoel die feit dat X gesê het 'n paar keer…selfs Julie/Aug…selfs September dat hy altyd getrou aan my sal wees, verander het en ek het hom gevra: "Sê vir my…"Did it change?" Toe sê hy "Nee, dit het nie", hy is getrou aan my, daar is niemand anders nie. 'n Paar

keer het hy gesê, daar is niemand anders nie, hy kan niemand anders in sy lewe hê nie , hy het nie die spasie vir enige iemand anders in sy lewe nie. Toe sê hy, hy het nie eers 'n beste vriend nie, hy het tyd vir niks nie so…..

R: **Het julle ooit die insident in die restaurant na die tyd bespreek?**

PD: Nee, nie weer daarna nie. Die **aand** wat dit gebeur het en die persoon badkamer toe is het ek probeer praat daaroor en toe is hy maar kwaad……en van toe af het ons nie weer daaroor gepraat nie. Ek probeer dink wanneer dit gebeur het. Ek dink nie dit was baie lank……voor ……1 September nie …voor ons vir mekaar gesê het *adieu* jy weet , maar ek kan onthou daai ele tyd voor dit het ek besef ek **kan** nie meer nie, emosioneel was ek verniel. Ek kon net nie meer nie en toe sê hy vir my die situasie is besig om vir hom hande uit te ruk en ons moet nou uitmaak en so aan en…… o ja…ek is baie "demanding", ek is 'n baie "demanding" persoon en ek is baie bedorwe en……dit was so 'n onregverdige ding om te sê, dit was **so** "completely" nie waar nie. Ja**,** ek het hoë verwagtinge van die lewe, van myself, van mense, emosioneel….op **alle** vlakke. Ek bedoel dit is wie ek is en die punt is ek verwag **net** wat ek kan gee, dis die verskil…ek verwag **presies** net wat ek kan gee en ek dink nie dis 'n onregverdige versoek nie. Maar vir my sê hy ek is bedorwe. Hoekom het ek fantastiese mense in my lewe? Omdat ek **self** fantasties is, omdat ek 'n baie goeie vriend is en dis hoekom ek baie goeie vriende het. En hy het nie 'n enkele goeie vriend in sy lewe nie…hy het "nobody". As ek nou na hom kyk dan dink ek hy is partykeer nogal hartseer. Dan dink ek weet jy, hierdie man het sy eie gat gegrawe. In die tyd wat ek en hy bymekaar was het sy seun ….op pornografie op die rekenaar afgekom wat hy opgesoek is. Ek bedoel, hoe **lank** gaan dit sy kinders vat om agter te kom wat eintlik aan die gang is?

PD: Sy naam is…. "Pep stores" op die dorp. Ek bedoel dit is ….jy kan met niemand praat wat nie iets oor hom te sê het nie. Dan praat hulle (deleted to retain confidentiality) en dan sê hulle vir jou…. maar hy lyk so "nice" en dit en dat en so maar... hy is gay. En dis mense wat hom glad nie geken het nie,….. Dit was net vir my snaaks…want ek bedoel hierdie man probeer sy hele lewe weghardloop van….van homself maar gaan dit hom help? En dat hy… gay, "miserable" alleen en oud sonder enigeiemand, sonder vriende gaan wees……en hopelik gebeur daar iets in sy lewe om dit te voorkom. Ek hoop hy kom tot inkeer of iets gebeur weet jy, maar…..al wat ek weet en al wat ek sê is…..ek het geen… **wraak** gedagtes nie. Die probleem met my is…ek raak nie kwaad nie ek raak **hartseer** en ek raak ge-"shatter". Woede is nie 'n emosie wat baie by my op kom nie, ek weet nie hoekom nie. Ek is nou nogal…daar was oomblikke wanneer ek kwaad was veral nadat ek…. jy weet…gehoor het, maar dis nie 'n ding by my van wraak of so nie. Ek het nie die lus of die krag om hom te….. jaag nie. As jy iemand jaag dan hardloop jy self, verstaan? X het sy eie lewe, daar is "justice" en wat sal gebeur sal gebeur.

R: Hoe laat X se smse jou voel?

PD: Nog steeds afgeskeep, want ek **weet** ek is nie die enigste persoon wat daai sms kry nie. Daar is seker 20 ander mense op die lys vir wie hy die sms stuur jy weet. Die feit dat hy **my** kontak beteken nie noodwendig eers hy dink aan my nie. Dis 'n totale verheerliking van himself. Hy stuur hierdie soetsappige boodskappe in hoogdrawende Afrikaans oor die herfs en oor dit en oor dat en dis….net…die feit dat ek weet dit nie net vir my gestuur is nie dis 'n "send all". Daar is seker nog ten minste drie ander mense wat ook die sms kry so dis nie net vir my nie. So…ek sien presies hoe ek nou in die prentjie in pas. As ek nog was waar ek voor Februarie was dan ja, hy dink nog aan my…ek

is nog “special” vir hom, daar’s ‘n plek in sy hart wat net ek kan vul, blah, blah, blah…en al daai tipe van goed…maar dit is nie so nie. Ek dink ek het myself oortuig want ek is so in die realiteit, en…… hy het hierdie lys van mense en hy gaan so deur die lys en so in sy gedagtes besluit hy ja….ag, kom …. ons gooi bietjie die aas uit miskien hap hy. En as ek te lank vat om te “reply” dan beweeg hy aan na iemand anders en dis hoe dit is.

R: As jy so daaroor dink, help dit vir jou om aan te gaan?

PD: Dit **help** om aan te gaan. Ek wou nie eintlik nie want dit beteken ek mis hom. Maar dit help my, natuurlik….ja. Weet jy, hoe moeilik is dit om te sê: “Wat maak ek met **my** emosies, wat…. beteken dit alles?” En van als wat ek beleef het…wat die seerste gemaak het, is dat……**my** emosies was…hulle was intens, hulle was eg en hulle was “beautiful” Dit was “unspoilt” en dit was die mees wonderlikste emosies wat ek vir hom kon gee, dit was my self-beeld en op daai stadium het ek gedink, die rede hoekom ek dit doen is omdat dit veilig is, omdat hy dit terug gee en dit wil terug gee. En dit was net ‘n totale twee-rigting straat gewees.

PD: En die ontnugtering, besef van “betrayal” want ek dink dit is wat dit is maar…dit **was** nie so mooi nie ……wat dan van my emosies, wat was dit dan? Moet ek dink ja maar dit kon nie gewees het nie, dit moes nie? So….wat doen ek daarmee? Wat doen ek met die mooi deel daarvan? Soos ek gesê het, die bak het gebreek. As ek nou terugkyk en besef wie X is en wat hy gedoen het…..en dis vir my baie erg….”I was the fool”. Jy word in jou diepste verneder…jou hele menswees word verneder. Ek’s nog steeds verbyster en …ek vra myself af…..**hoe** is dit moontlik dat dit met **my** kan gebeur….my van alle mense?. “Why?” Ek’s mos goed en ek is “nice”. Dis nie hoe dit veronderstel is om te gebeur nie jy weet,…..dis nie iets wat ek….. verdien nie. En daar is **niks** wat jy vanuit jou self kan doen om dit te verander nie, jy is absoluut magteloos. Dit maak nie saak hoeveel eerlikheid, opregtheid jy gee nie, van jouself gee nie, niks kan dit verander nie.

R: Kommentaar oor die gevoel van magteloosheid - die hoop om die ander persoon te “secure” deur als die gee.

PD: Natuurlik behoort dit. So ek bedoel…. as ek nou elke *rouble* wat ek gehad het moes gee, sou ek dit doen. Ek het nie geloop voordat ek nie elke sent wat ek gehad het op hom spandeer het nie. Dis hoe ek is. Ek het **als** wat ek gehad het gegee, ek het nie met twee sent in my beursie weggeloop nie, ek het als gegee. Die verhouding…..my ervaring was en hoe ek naderhand gevoel het en wat wel gebeur het ….die verhouding het my **beroof** van my aard, van my identiteit so..ja..ek bedoel as ek moet dink aan die impak op jou lewe….ek dink nie daar is ‘n groter impak nie… dat jou hele identiteit….onder andere “verlore” gaan ….dis nou maar die afgelope paar maande wat dit weer terugkom. En dit was **verskriklik** gewees, ek bedoel….hier is ek…. ‘n persoon met internasionale erkenning maar ek weet nie wie of wat ek is nie…ek is net niks, op alle vlakke. En dit het oorgespoel tot ander dele van my lewe, heeltemal.

R: **Is daar nog iets wat jy nog kommentaar oor wou lewer?**

PD: Miskien net dat na my eerste en…… ek sluit my tweede ervaring in nadat N….my totaal en al uitgeput het ….ek was in die "slipstream" van X, so ek was nie rêrig daar vir hom gewees nie….dit was vir my 'n "**cop-out**". Toe dit by D kom was daar alreeds by my…jy weet….ek kon daar uitstap… minder, baie minder…"shattered", …daar's nie "brokenness" nie , en…. ja so bietjie pyn, maar ek het weggestap en **ek** kon "cope", ek kan myself hierdeur kry, ek weet ek is in staat daartoe en daarmee. Die punt is…ek dink nie ek sal ooit weer gaan waar ek met X was nie. Ek weet nie of ek **ooit** weer in my lewe…..ek dink nie ek **kan** ooit weer in my lewe weer dit ervaar nie want grense wat reeds baie nodig was, moes ek in plek stel en hulle is daar…en dis daai grense wat **jou** beskerm, jou "**core**" . En ek dink as een keer, as **daai** deel van jou seerkry, **so** seerkry, die totale kern van jou menswees…ek dink dan…mens **weet** dat jy dit nie weer sal kan vat nie.

R: Kommentaar oor die daarstelling van 'n "nuwe grens" om jouself te beskerm.

PD: Daar's 'n nuwe grens en hy's daar. Ek weet nie…… Dit was een van die ander dinge wat ek bevraagteken het…. my eie oordeel, oor myself, oor ander mense …ek kon myself amper nie meer vertrou nie, en ek moes weer daar uitkom, myself weer probeer vertrou, ja.

R: Verdere kommentaar oor "oordeelsvermoë en die wete dat jy gewoonlik mense baie goed kan opsom.

PD: Ja, natuurlik en ek bedoel…..dit was een van my……..eienskappe gewees waarmee ek gebore is….daai "perceptiveness" en vermoë tot waarneming jy weet…en dit het nog altyd vir my gewerk so hoekom nou…… vra ek myself af…wat het ek gemis en hoe kon ek dit rêrig mis.? As dit so "obvious" was…."why?" Net bloot omdat 'n mens dit **kan** mis en **wil** mis Dan dink ek maar wat het gemaak dat ek dit nie raakgesien het nie. Dis baie "beautiful" om naïef te wees, kinders is wonderlik en pragtig en dis een van hulle mooiste eienskappe en dis baie hartseer dat dit moet verander. Dis baie hartseer dat mens daai mate van skeptisime moet aanleer om te oorleef en dis jammer in daai opsig, dis jammer vir die wêreld…dit sou wonderlik wees as ons almal net kon vertrou en…almal net …jy weet…op 'n manier soos kinders kon wees… maar daar is as volwassene dink ek 'n "sense of loss", daar's definitief 'n "sense of loss". Ek het 'n geweldige "sense of loss" ervaar. Dit wat ek moes verloor het, dit wat ek verloor het, dit wat ek teruggekry het, maar daar is goed wat daar agter gebly het wat vir altyd verlore is. Dit wat ek moes verloor was maar deel van die "groot word" proses maar dis nie iets wat ek regtig **wou** doen nie, so in daai opsig ja, dis waar wat jy gesê het, dit is jammer.

R: Kommentaar oor 'n persoon se hoop na die mooi – weg van die harde realiteit.

PD: Dit **is** so en ek **moes** seker deur die ervaring gaan want ek besef nou hoe gevaarlik en potensieel gevaarlik dit vir my kan wees as ek nie grense in plek stel nie en daai grense moet **so** in plek wees dat ten **spyte** van al daai waardeur mens gaan daar is steeds **parte** wat bly staan. Maar dis nie lekker nie want hoekom moet mens…..wees soos wat jy nie noodwendig in jou aard is nie? Dis **aaklig**…. dis "terrible". Mens is heeltemal nie jouself nie. Ek was

heeltemal….nie myself nie, ek glo dit, ek **weet** ek was nie myself nie. Maar wie ek was….ek was ‘n ander persoon, nie myself nie.

R: Jy moes die verhouding beskerm so jy kon nie ander mense se perspektief kry nie.

PD: Nee, ek kon nie en ek moet sê… dis baie ongesond om so apart en…. jy weet… amper af te sonder te wees van almal. Waar as hulle deel sou wees sou hulle kon sê maar wag so bietjie…wat van hierdie en hierdie, dinge wat ek nie dalk raak sien nie….. en ek dink dit is nodig.

R: Wil jy nog enigeiets byvoeg rondom jou ervaring van “betrayal”?

PD: Niks waaraan ek op hierdie stadium kan aan dink nie. Ek dink dit was dit vir eers.

EINDE VAN ONDERHOUD

APPENDIX G

INTERVIEW (1): PARTICIPANT E – 31/03/05

INTERVIEW (2): PARTICIPANT E – 08/04/05

R = Researcher
PE = Participant E

R: Wat beteken die word "betrayal" vir jou?

PE: P en sy vrou is na ons kerk beroep in….2000. Sy was toe swanger met hulle tweede kind en aanvanklik….hy's jonk en hy's grapperig en…hy's baie aangenaam, rêrig 'n aangename persoon en hy's aantreklik…op 'n… op 'n vreemde manier nou nie hierdie Johnny Depp jy weet tipe van film ster nie, maar hy's aantreklik. Sy vrou was van die begin af absoluut hierdie **agressiewe** tipe persoon, ek het haar so beleef ook. Ek het…ek het probeer…net uit 'n mens plek het ek probeer om "nice" met haar te wees en ek het bv. geselsies probeer aanknoop en gevra hoe vêr is die baba, jy weet, sulke nonsens eintlik…as ek praat van nonsens…."small talk", probeer maak. Ek wou haar vreeslik welkom laat voel omdat hulle jonk was want die ander dominee (deleted to retain confidentiality)…. hulle is al ouer verstaan, so…. eintlik, nie dat ek op die verwelkomingskomitee was nie maar eintlik net om hulle te probeer welkom heet. Dis hoe ek…uit my staanspoor uit het ek…dit was my "intention" as ek dit so kan stel, maar sy was nie oop daarvoor nie. Ek het maar gedink sy is moeg en sy kry warm en al daai dinge so hier en daar het ek net ge"smile" en ge"hi" en "bye" maar sy was nie baie vriendelik nie.

PE: Selfs haar hele houding in die kerk, sy was vreeslik snobisties en vreeslik bewus van haar man is die dominee en sy loop op en af in die paadjie en sy kyk mense aan en…jy weet, sy's so. Sy is 'n vreeslike bombastiese tipe, dominerende tipe vrou. Ek het altyd gespot en gesê, sy het net'n bos sleutels aan haar sy nodig, want sy is soos 'n "warden". Ek kan my indink…. sy is 'n **harde** tipe persoon, jy weet, maar in elk geval. En toe die Oktober, het hy my gebel werk toe. Dit was vir my nogal vreemd, ek het nog daai tyd in D gewerk en ek het gewonder daaroor. Dit was net nadat ek geskei is en ek het by my ma gebly en….wat vir my vreemd daarvan was….ek het gewonder hoekom bel hy my werk toe nommer een en toe het hy net gesê, nee hy wil met my praat oor 'n geval, jy weet want hy het bietjie raad nodig en daai klas van goed. Dit maak toe vir my sin en ons het daaroor bietjie gepraat maar **lekker** gesels, vreeslik lekker gesels en lank gesels en toe bel hy my weer so maand daarna en toe dink ek…..dit was nie vir my vreemd soseer soos in wat soek hy nie, dit was net vir my opvallend dat hy bel, jy weet. Ons was nie huis vriende nie of jeug toe gegaan nie of sulke goed nie maar in elk geval…..en toe was hy by my ma ook gewees en toe bel hy later die jaar huis toe en ek dink hy bel toe om met my ma te praat want hy en sy het saam op so "omgee" komitee gewerk en hulle het goed oor die weg gekom. Sy het gedink hy is

baie “nice” en so aan. Soos dit toe uitdraai wou hy toe met my praat en dis toe weer oor ‘n lidmaat wat hy gesien het vir berading. Op daardie stadium het dit vir my reg geklink, dis hoe dit moet wees, dis raad wat hy nodig het en dis al wat in my kop aangaan want sy babatjie is toe onlangs gebore en al die dinge so…… verstaan, daar was nooit vir my ‘n ding van daar’s iets anders nie. Maar ek los dit toe…..en toe het my ma geval en haar been gebreek en hy het dikwels vir haar kom kuier want sy kon nie kerk toe gaan of loop of iets nie so hy het baie vir haar by die huis en in die hospital kom besoek. Toe hy kom kuier dan het ek gewoonlik vir hom iets gemaak en gelos om te eet want my ma kon nie, dan bel hy werk toe om dankie te sê vir die wat ookal dit was, “hot dog” of “toebie”. Toe naderhand sê my ma vir haar dit lyk vir haar asof ek dit nogal geniet om vir hom iets te maak om te eet. Dit was nie my issue nie maar dit was lekker om te weet daar was iets vir hom te eet bv, maar ek het toe begin wonder hoekom doen ek dit, want ek skuld nie vir iemand iets in daardie opsig nie, hoekom doen ek dit? Toe wonder ek of ek nie miskien vir hom ‘n verkeerde teken uitgestuur het nie daai tyd nie, maar dit was nie ‘n “issue nie” – ek het gevoel dit is vir my “nice” om te doen. In elk geval……. en so het hy gekuier en gekuier en op daai stadium……sien ek toe nog vir F, die duikman wat my toe in hierdie ding ingedruk waar ek ‘n “crash course” moes gaan doen sodat ek kon saam gaan duik in Soedwana…en P het ook voorheen geduik.

PE: My ma was vreeslik bekommerd oor die ding van ek gaan duik en ek self was bekommerd maar ek wou nie vir iemand sê nie want dis F, jy weet, die “dish” en ek moet die “pose” hou en sy het vir P gevra om my te bel en om met my praat want sy is baie bekommerd en hy weet hoe gevaarlik dit is en al daai klas van ding. Maar ek was “adamant”, ek gaan nou gaan en hy het toe gebel en gevra: “Asseblief, as jy nie veilig voel nie en skrikkerig voel en al daai dinge, moenie gaan nie”. Ek sê toe: Ja, ek verstaan en baie dankie dat jy omgee”, daai klas van ding en toe spot hy nog en sê, “as ek en hy saam sou duik, sou hy my mooi oppas” en ….dit was nou alles so ha ha ha grap klas van goed. Tussentyd dwaal sy vrou nog daar rond. Toe ek terugkom……hy het vir my gesê wanneer ek terugkom moet ek hom laat weet ek het oorleef. Dit was vir my “fine”…..as ek nou mooi daaroor terugdink…kon ek dit miskien daar gelos het, ek **hoef** nie te gebel het nie, maar dit was half hierdie ding van ‘n vriendskap tipe goed nou jy weet, in my kop. In elk geval, ek bel hom toe en sê toe ek het dit oorleef, die, hele storie en toe sê hy ons moet op ‘n kol dalk gaan koffie drink of iets eet om meer hieroor te “chat”. En toe sê ek : “Ja…..dit sal nogal “nice” wees en ek spot toe nog en sê, “Weet jy selfs dominee het vriende nodig en “support” nodig”. En dis hoe ek myself rêrig gesien het. In my oë, in verhouding tot hom was ek vir hom ‘n “vriendin” of nog ‘n ondersteuning. Ek het gevoel, met wie kan hy praat jy weet, daai klas van ding. Ek kan nie dink…..en dit was **ooglopend**…hy was nie gelukkig nie, in sy huwelik nie, so ek dink toe “shame”, met wie praat hy, en ek het op daai stadium “anyway” vir F gehad. Kort na die duik episode natuurlik is ek en F uit want die man was roekeloos en hy het nie omgegee vir my veiligheid nie, my probeer aftrek daar in die dieptes in toe dog ek nee ek moet hom los hy gaan my dood veroorsaak….en ek en P reël toe ons gaan iets eet. Ons gaan toe ….en ek sê vir hom…naiëf soos ek was: “Kry my by die winkelsentrum om die hoek van die kerk, kom ons gaan eet ontbyt.” Hy kom toe daaraan en hy het altyd sy kerkboordjie gedra maar die dag het hy ‘n trui aan en die boordjie is weggesteek en hy lyk sommer ongemaklik….en dit was nogal vir my…ek onthou op daardie stadium, ek het ongemaklik gevoel….dit was nie meer daai ligte, “fun”, praat oor my duik..dit was nie daai ligtelike…oor die foon wat ons gehad het “chat” nie.

Daar was half ‘n tipe van ‘n gedempheid, a “heaviness” daaromtrent en……ek weet nie hy het iets omtrent homself gesê van..iets neerhalend en toe sê ek, klot wat ek toe is in retrospek. “maar ek dink nie so nie ek dink jou vrou is baie gelukkig en hoop sy pas jou mooi op”. Ek wou hom beter laat voel en hom graag komplimenteer, nie “lead him on” nie, net komplimenteer.

PE: Hoekoem ek dit noem is na die tyd was **dit** was vir hom blykbaar die “clue” dat ek baie van hom gehou het. Maar dit was relatief. Ek het dit nie op daardie stadium so bedoel nie, die doel was meer om hom te komplimenteer. “Anyway”….en ek onthou net ek het vir hom gesê van die “support” aksie en ons kan vriende wees, dis vir my lekker en al die dinge en ek sê toe ook vir hom, ek het soveel e-pos grappies en goed wat ek vir hom kon stuur, hy moet vir my sy e-pos adres gee en weet jy, wat vir my nou opvallend is, want daar was **tekens** al die pad van……die man is ongemaklik want sy **agenda** was anders en ek het dit nie op daardie stadium besef nie, want my **agenda** was nie dieselfde nie. Weet jy, hy **kon** nie sy e-pos onthou nie. Hy het vir my seker 3 verskillende e-poste gegee en…as ek **nou** daaraan dink….was dit baie vreemd, want hy het hulle in my dagboek geskryf maar onderstebo sommer en hy het gesê: “ek kan nie onthou nie”, dis of dit of, of dat, hy sal laat weet. Nou dat ek noem, was dit vir my baie vreemd. Op daai stadium het ek net gedink ; “O well”, hy kan nie onthou nie, tipe van ding. So nou weer kan ek sê, ek **besef** nou, sy agenda was anders. In elk geval, daarna gaan ek toe met verlof, toe sê hy dit was nou so lekker gewees die ete, miskien kan ons dit meer gereëld doen, so een keer ‘n maand of so toe sê ek : “Ja, dit kan lekker wees. Ek gaan met verlof wees, kom ons gaan dan”. Ja nee, sure hy sal my bel. Toe bel hy en ons gaan uiteet, middagete. Hy sal vir my by die huis kom oplaai. Alles is toe gereël. Die vorige week, is die ou dominee se vrou oorlede, sy het kanker gehad en P moes die begrafnis doen, uit die aard van die saak, maar hy was baie senuweeagtig het hy vir my gesê want dis die baas se vrou. “Anyway”, toe stuur ek vir hom die oggend van die begrafnis vroeg so agtuur ‘n sms om vir hom te sê, dink aan jou, baie sterke, glo dit sal goed gaan en ‘n Bybelvers daarby. Toe hy my oplaai om te kom eet en ons ry in die kar, is hy “fine”, nie ongemaklik of so gelyk nie en hy het musiek in die kar gespeel en alles was “fine” en toe ons by die restaurant kom toe sê hy ons moet daaaaar in die hoek gaan sit. Hy het gesit om uit te kyk en ek het oorkant hom gesit om na die muur toe te kyk. Ons was toe die enigste ander mense behalwe die “waiters” in die restaurant “by the way” en dit was vir my vreemd. Ek wou buite op die sypadjie sit, dit was ‘n heerlike dag maar hy wou in die hoek gaan sit so, geen krisis nie daar sit ons toe.

PE: Toe onmiddellik maak hy die gesprek oop met: “Luister, moenie vir my sommer sms’ stuur nie.” Ek sê toe: “Wat? Ek verstaan nou nie mooi nie”. Toe sê hy net sy vrou hou nie daarvan nie. Toe is ek so verleë want dit het nie eers in my kop ingekom nie en ek vra toe om verskoning as ek hom in die verleentheid gestel het, vreeslik “nice” was ek toe. Maar ek sê toe ook, maar het jy nie vir haar gesê van wie dit kom en waaroor dit gaan nie, jy weet?. Hy sê toe nee, hy het glad nie vir haar gesê nie, maar ek moet asseblief dit nie weer doen nie. Dis toe vir my vreemd. Ek het toe nie weer nie.

PE: By die ete toe hy “cheers” sê hy toe : “Gesondheid op ons geheime vriendskap”. Ek sê ek, “Ek is nou nie by nie. Ek het geen geheime nie. Hierdie is vir my “fine”, ek wil graag met jou vriende wees

en met jou vrou maar sy is nie oop daarvoor nie". Toe sê hy, nee ons sal hierdie ongelukkig 'n geheime vriendskap moet hou want daar is baie mense wat dit nie sal goedkeur nie of daarvan sal hou nie. Nou moet ek sê, ek weet nie hoekom ek so naiëf was nie of ek **gekies** het om so naiëf te wees maar ek kan nie glo ek was so naiëf gewees nie. Ek kon nie insien, die man is besig om …….die agendas het verskil nie, wil ek sê. Toe het ons so oor en weer gekuier en dan het hy gebel ek moet by hom 'n boek kom kry by die kantoor en ek gaan toe, groet die hele klomp by die kerk , die ou dominee, die sekretaresses, ek het mos niks om weg te steek nie. Hy maak toe intussen tee, ek kry die boek en net die middag wat ek die boek kry, 'n dun, niks-nuts boek "anyway" gewees, dit was "obviously" 'n verskoning sien ek toe later, bel hy weer en vra is ek by die huis, hy wil met my kom praat. Ek dog toe: "O jinne, daar's probleme met sy vrou." Ja, sê ek toe, ek's by die huis. Toe ons so sit en gesels, gryp hy my hand op 'n kol en hy sê hy moet nou met my praat, daar is iets wat hom verskriklik pla. Ek is baie ongemaklik toe met sy hand maar ek trek ook nie weg nie en vra toe wat pla. Toe sê hy **ek** pla hom vreeslik. Toe dog ek weer "O jinne, die bel en die eet en die sms". Toe vra ek om verskoning en sê ons los dit, stop alles, ek het gedink ons kon vriende wees en ek weet hy kan doen met ondersteuning maar ons los dit. Toe sê hy nee, dis nie wat hy bedoel nie, hy bedoel….hy het gevoelens vir my begin ontwikkel en dis vir hom baie erg en hy wil by my wees. Toe is dit vir my te veel, te "wow" op daardie stadium en ek retireer vreeslik en sê, "O nee, wag, die implikasie daarvan is net te groot om te absorber en jy's getroud en al die dinge, dominee in die kerk". Nee sê hy toe, hy het sy "mind" opgemaak, hy en sy vrou sukkel al jare om hulle huwelik te red, hierdie baba was nie beplan nie en dit het ekstra stress op hulle huwelik geplaas. Hulle het **soveel** probleme , hulle sal nooit hulle huwelik kan red of herstel nie. Hy kon toe nog nie op daardie stadium skei nie want dan verloor hy sy dominee-skap en moet uit die kerk vir 5 jaar, so hy kon nie skei nie. Maar hy het nou besluit, hy wil my leer ken en hy sal bereid wees om alles prys te gee om by my te wees, sy huwelik, sy kinders, sy huis, sy alles, sy kerk, sy dominee-skap, sy alles. Hy wil my eers net beter leer ken.

PE: Toe sê ek vir hom "Sjoe, jy plaas my nou in 'n baie moeilike posisie want eerstens jy is getroud nommer een, bo en behalwe enigeiets anders en nommer 2, ek kan nooit van jou verwag as dominee om jou preekstoel en die kerk te los nie. As jy 'n gewone man was is skei meer moontlik want die verlies is nie so groot nie maar nie onder hierdie omstandighede nie. Daar is nie 'n manier dat ek dit wil hê nie, dis net te groot vir my, so sovêr dit my aangaan nee!!. Soveel soos ek so voel ek is baie aangetrokke tot jou ens, daar is net te veel "obstacles" en te veel implikasies". Toe sê hy ek moet nie so haastig besluit nie, net dink daaroor. Toe hy nou ry toe vra ek waar los hierdie ons nou, is daar nie meer die opsie van vriende nie? Nee sê hy, daar is nie meer die opsie van vriende nie – hy kan nie net vriende meer wees nie en dit hang nou van my af. Op daai stadium het ek nie die betekenis van daai stelling besef nie. Eers weer in retrospek het ek besef, as ek vir hom sou toelaat, sou hy terugkom maar op sy terme. Ek was toe so deurmekaar……regtig deurmekaar en wat vir my vreemd was…ek is regtig nogal 'n helder denkende mens maar ek was totaal en al deurmekaar soos 'n regte klot. Ek het soos 'n regte klot hierdie ding benader, ek kan dit nie……verstaan nie maar ek was soos 'n klot. "Anyway", hy ry toe en los my met "ek moet besluit" en hy sou weer bel en ons kon dit toe weer bespreek. Toe hy weer bel, toe sê hy, hy wil my begin sien en hy en sy vrou het weer "ructions" die vorige aand gehad, nog meer as te vore en toe

sê ek: “Nee, ek wil nie hê daar moet probleme wees nie, ek wil hê julle moet dit probeer uitsorteer, wat van huweliksberading, sou dit nie vir julle hoop gee nie?”. Nee, hulle is verby hoop en hy het sy “mind” finaal opgemaak, hy wil haar los. Toe sê ek “Sjoe, dis vir my baie, baie ernstig, kom ons vat dit net kalm”. Toe sê hy goed, maar wat hy van my gaan vra is, as hy my gaan leer ken en as hy bereid dan gaan wees of vir my alles te los, moet ek “commit” om te sê of ek daar gaan wees want hy wil nie alles prysgee en ek is nie daar nie, dan was die trauma alles verniet. Dit het vir my nogal sin gemaak, so “stupid” soos dit nou klink. Ek het nog aangedring ek wou net hou by vriendskap, ek wou nie iemand seermaak nie, dit was vir my baie belangrik. Toe sê hy ek moet net besluit of ek daar gaan wees dis al. As ek so besluit dan beteken dit ek en hy moet ‘n verhouding hê want dan het hy daardie sekuriteit om **alles** te los….en hy weet ek is daar.

PE: Ek sê toe, ek wil net daaroor dink, dis vir my ‘n **vreeslike** groot besluit en dis ook op my gewete eintlik al klink dit nie so nie, die kerk, sy vrou, o jis, dit was **verskriklike** goed. Snaaks genoeg net kort daarna, begin ek onbekende oproepe kry op my foon….en toe kry ek ‘n oproep van sy vrou af wat wil weet wie praat. Wat gebeur het sy het toe agterkom nadat hulle so baie begin stry kry het en hy word toe “distant”….. op sy staat hy bel ‘n paar nommers gereëld en sy was toe besig om hulle te “track” en te sien wie is die mense wat hy so bel. Ek het nie geantwoord nie, dit was half sewe die aand en my sesde sintuig sê toe dis die “warden” moenie antwoord nie. Omtrent 10 minute daarna kry ek ‘n tweede oproep van haar ma af, hulle was soos ‘n simbiotiese, siamese tweeling, aan die heup verbind. Ek het dit ook gelos. Hoe ek weet dis van haar ma af, die foon nommers was amper dieselfde en ek het P se huis nommer geken, nooit gebel nie maar geweet wat dit was.

PE: Die volgende dag toe hy bel, sê hy, hy wil my waarsku, sy’s besig om te soek na die eienaars van die foon nommers, dit gaan verskriklik sleg by die huis, ek moenie antwoord nie. En nou weer as ek terugdink, wat ‘n “cheek” van sy kant af, om my eerstens in die posisie te plaas en dan nog te “waarsku”. Ai ek was darem so simpel. Toe sê ek weer vir hom van huweliksvoorligting en sorteer die probleme uit maar hy wil niks weet nie en miskien teen die tyd het ek dalk begin bang word….ek weet nie maar ….ek het nie kontak verbreek nie. Nee, dis verby hy kan nie meer nie, daar’s **geen** hoop nie. Hier trek ons al so by Augustus, hy verjaar dan en die oproepe kom toe nou meer gereëld deur van sy vrou af en op ‘n kol bel sy van ‘n ander foon af en ek besef nie dis sy nie en sy kry my toe in die hande. Sy is **woedend en histeries** en sy wil my net laat weet sy weet ek het ‘n seksuele verhouding met haar man en ek beter wegbly. Dit was op daardie stadium nie ‘n seksuele verhouding nie, verstaan, gevoelens verseker maar ek was nog in die besluit fase van gaan ek hierdie man tegemoet kom soos hy gevra het of gaan ek hom los. Ek het dit natuurlik onmiddellik ontken. As jy haar geken het, was dit die slimste ding om te doen ☺, ……maar dit was ook so.

PE: Ek het vir haar gesê sy is besig om die lyne gekruis te kry, daar’s geen sprake van ‘n “affair” nie. Ja, ek het hom gesien en ons het al ‘n paar keer gekuier soos wat hy gesê het hy met ‘n paar ander van sy “vriendinne” in die groep doen ook, vir seker maar sy weet daarvan. Nee, sy weet toe niks daarvan af en raak toe nog net meer histeries. Sy was so mislik, besluit ek jok vir haar want iemand jok

vir haar en sy gaan uitvind wie dit is dan gaan ek bars. Daarna, was sy toe soos ‘n “bulldog”. Sy het nie laat gaan nie. Later vind ek uit dit was nie die eerste keer dat sy hierdie moes deurmaak nie dis hoekom sy so histeries te kere gegaan het. In elk geval so hou sy toe aan totdat hy sonder om my in ag te neem, vir haar sê, ja hy is lief vir my en hy wil by my wees, maar niks het nog **gebeur** nie. Intussen, “cover” ek vreeslik vir hom want ek wil hom beskerm want hy het my mos gewaarsku, en dit was vir my baie, baie erg, dat hy my soos ‘n aap laat lyk het terwyl ons nou veronderstel was om saam hierdie “tidal wave” te begin ry.

PE: Sy verloor dit toe heeltemal en kry die die hele kerkraad en die ou dominee en die vriende in die sel groep en almal begin my bel. Ek raak toe ook sommer opstandig en bel **hom** toe en vra wat gaan aan, al hierdie mense wat bel en ek “dodge” net oproepe, maar ek besef iets is hier aan die gaan. Die kerk se fondasie is toe geskud. Die uitvoerende raad hou nood vergaderings maar nog nie een het my kant van die storie gehoor nie, die dominee wil my sien….liewe land, ek was nog nooit so baie deur die kerk gebel nie. Die hoof-ouderling preek vir P oor sy verantwoordelik as dominee en sy gesin ens. en sy toekoms en sy loopbaan en alles en so, en sê toe blykbaar “Moenie alles net so weggooi vir nonsense nie, M sal altyd daar wees”. Jy sien wat P altyd gedoen het deur hierdie hele ding, hy het altyd vir my kom sê wat sê wie ookal, of dit nou hoe seergemaak het of nie. Hy’t nooit gedink om my te beskerm nie en ek glo nou hy het nog saamgepraat om sy eie bas te red soos ek jou later sal vertel. Miskien was hy ook naïef en wou “eerlik” wees, ek weet nie, dit is die verste opsie op hierdie stadium vir my maar ek dink ook hy kon nie die druk van hierdie ding hanteer nie toe hy eers daarin was.

PE: In elk geval, daar was die vreeslikste goed van my gesê wat ek geglo het moontlik was en mense, soos wat mense maar is, klim toe op hierdie “gravy” trein en trek my uitmekaar het. Van ek is lesbies hy moenie met my tyd mors nie, omdat ek een jaar vir 6 maande lank kerk toe met “’n ander vrou” gekom het en min met mans. In die tussentyd was dit my vriendin van 19 jaar, wat gedink om lid te word van die kerk en sy het begin saamkom. O ja…ek is toe van ‘n “lesbian” na ‘n mannejagter en ‘n mannevreter genoem en hy het my al hierdie goed kom sê wat die vroue so oor en weer vir mekaar vertel. En jy weet hoe kan dit met die kerk “suster”s veral gaan, party van hulle so kamstig vroom en preuts, as hulle eers bloed ruik, hou hulle nie op nie….dis soos vleis vir hyenas gooi. Die ou dominee probeer toe om die chaos te stil en bel toe hy P se vrou en sê sy moet rustig raak, ek is eintlik baie gaaf en ek sal nie iemand seer maak nie al het ek partykeer vreemde smaak in mans…kan jy glo dit was nuus vir my… hy ken my al toe 25 jaar en het my getrou en as lidmaat aangeneem al die dinge, ken ook my familie en al hierdie dinge……en….sy moenie bekommer nie, ons sal dit uitsorteer. In tussen word dit al hoe erger.

PE: Met sy verjaarsdag, skryf P se vrou vir hom ‘n laaaang brief oor hoe jammer sy is oor haar aggressiewiteit….dit was blykbaar hoekom hulle so gesukkel het en sy was so sy het hom sommer geslaan of sy hare getrek of so…as sy kwaad geraak het . Ek kon dit nogal van haar glo want sy het haar kind rondgeruk een keer voor die kerk. Sy is elf jaar jonger as sy kan jy glo en sy gaan so aan en praat met hom asof hy ‘n stuk “scrap” is en….hy vat dit maar want as sy hom sou los….sou hy dan die kerk moet los. Maar nou wil ek ook sê……hy vat dit want hy het nie ‘n ruggraat nie, wil ek sê, in retrospek.

Maar verseker sy het die septer geswaai want sy was in die magsposisie gewees….ek dink dit was vir hom baie bedreigend gewees.

PE: Die brief wat ek nie veronderstel was om te sien nie maar wat in sy briewetas was saam met ‘n mooi kaartjie en foto’s van hulle kom ek toe op af toe ek begin soek na “clues” want ek dink…… ek was in my onderbewussyn nie so oortuig dat dit regtig so sleg gaan nie, daar was vir my ‘n paar stukke wat nie gepas het nie maar ek het nie te veel aandag aan hulle gegee nie op daardie stadium nie. Ek wou seker nie. Hy kom eet toe middagete en toe hy ry om ‘n begrafnis te doen, kyk ek deur die briewetas, so “recce”. Dit was baie sleg om dit te doen, ek is eintlik skaam om dit te sê want dis nie iets wat ek gewoonlik doen nie maar ek het. Ek kry toe al die goed, en in die brief smeek sy om vergifnis en kan hulle asb weer probeer en blah, blah blah. Ek was geskok. Toe besef ek hierdie vrou is desperaat, al is sy so gevoeloos, dit maak nie saak hoe ek voel nie of hoe hy voel nie, ek stop **nou** hierdie ding, hierdie vrou verdien ‘n kans om haar huwelik te red verstaan? En ek erken toe “obviously” nie dat ek in die briewe tas was nie maar toe hy terugkom, besef ek wat hy my nie sê nie is hoe sy probeer, net hoe sleg dit gaan. Ek kan dit indink want ek sien hoe lelik sy met hom is, met ander mense en hoor wat sy van my sê en al sulke goed ……so ek het min tyd vir haar gehad maar… sy probeer. En dit was vir my sleg. Na so paar dae sê ek toe ek het weer gedink ek ek sien nie kans dat hy alles los nie, ek sien nie kans daarvoor nie. Ek voel gaan, “make a go of it, jy het twee klein kinders, gaan sit alles in en maak ‘n sukses daarvan”. Nee, hy weier, hy’t genoeg gehad, hy wil nie.

PE: Wat ek op daardie stadium nie besef nie, hy skiet homself toe lelik in die voet by sy skoonouers en familie want hy vertel hulle toe van hoe hy oor my voel met sy verjaarsdagbraai en die dominee en van die kerk vriende was toe ook daar en blykbaar was my ma en myself die hoofonderwerp onder bespreking daardie aand. Ek was toe nou “die ander vrou” wat sy aandag aftrek want hy was “distant” die aand ook gewees en hulle het dit opgemerk.Jy weet….as ek nou weer daaroor dink, hy het die hele tyd deur daardie tyd goed gesê, ….nou weet ek nie of dit was om my gerus te stel nie of wat nie…maar goed soos….ek moet net weet, as hy by ‘n braai is en hy sit sy arms om sy vrou moet ek net weet hy dink aan my en nie aan haar nie…sulke goed. Kan jy glo?. Ek sê toe…in ‘n oomblik van lig ☺: “Nee, dis verkeerd, jy kan nie so maak nie, jy moet by een of die ander een wees, jy kan nie dit sê nie, dit is vir my verwarrend….want jy sê die goed maar jy is nie hier nie”. Ja, sê hy maar dis net deel van die proses en dit sal uitsorteer.

R: Dit klink asof daar deurentyd heelwat verwarring was?

PE: Ja, dit was **verskriklik** verwarrend en ek kan amper nie glo….dit was **ek** nie. Dit was half ek was ‘n **ander** mens in daai tyd verstaan? Dit was half ‘n ander mens….ek kan nie vir jou sê hoe nie maar dit was alles teen wie ek geglo ek ek is en hoe ek myself beleef en geken het.

R: **Hoe het jy gevoel het oor wat die mense, veral die vroue gesê het?**

PE: As ek dit so kan stel, ek het gevoel soos ‘n slet, rerig soos ‘n prostituut, maar daai ding van vroue wat skinder en oor vroue goed sê en veral iemand wat hulle op toesak en “target”…dit word half…jy word die “scapegoat” en jy word die “scapegoat” vir **al** hulle goed nie net vir hierdie een ding maar sommer vir alles. En dit was ooglopend…. hulle het hulle mans meer op gepas, veral as ek in die omgewing was, dit was hierdie “watch out” hier kom die mannejagter, die prostituut wat jou man gaan verlei, die “seducer” die……verleidster en hulle was plein vroue, konservatief en….wat jaloers sou wees op iemand wat “glamourous” was of wat hare gekleur het of maer was of modieus of so…. Ek sê **glad** nie ek pas die prentjie nie maar ek dink ek probeer iets met my hare maak al is dit kort of my klere of wat ookal jy weet?. Uit ‘n dood mens plek wil ek sê hulle is nie interessante vroue nie, herinner mens aan gestoofde lam, “boiled up stew” tipe mense, jy wil hulle nie eers nader om met hulle te probeer praat nie. Ek sê dit nie omdat ek kwaad was nie, ek sê dit net om vir jou die verskil te gee van **wie** sê dit. Hulle het oor my hare kommentaar gelewer, oor my lyf, my boude spesifiek, kan jy glo, behep met my boude sulke goed, hoe groot of hoe klein hulle was. En meeste van hulle was goed oorgewig in elk geval.

PE: Ek ag myself nie fyn nie maar definitief nie uitermatig groot nie. Nou het P vir my al hierdie goed kom vertel en ook dat sy vrou en skoonma aanhoudend vir hom vra: “Maar wat sien jy in haar? “Sy mag miskien sexy wees maar haar gat is dik”. Het sy ooit ‘n brein?” Sy vrou was ‘n arbeidsterapeut gewees. Sulke tipe neerhalende goed, so……hulle het hom aanhoudend probeer vergiftig deur om vir hom te vra: “Maar kan jy nie sien die tipe mens vir wie jy alles voor wil opgee nie, hoe dom gaan dit nie wees nie? En hy het my aanhou vertel.

PE: Ek het op ‘n kol vir hom gevra hoekom vertel hy my al hierdie goed, dit maak seer en ek glo nie hy wil my seermaak nie. Nee, sy hy ek **moet** weet wat aangaan maar ek dink dit was sadisties. Hy was groot op pyn, so smartvraterige persoon, hy het geblom te midde van die pyn van ander. Gevoel hy beteken vir hulle iets. En met ons goed…. ek moes ook seer kry, hy kon nie alleen seerkry nie en die enigste manier om dit te doen was om vir my die goed te kom sê en die kerkraad wat my sommer afskryf, itv, ek sal altyd daar wees – “Gaan werk aan jou huwelik, as dit nie uitwerk nie sal sy nog daar wees”, **asseblief**…..dit het my **woedend** gemaak Daar was nie ‘n manier dat ek net altyd daar gaan wees en rond hang nie. Toe hy dit sê het ek gevoel soos hierdie “bimbo” wat ‘n goedkoop, wispelteurige, niks is nie, want net met mans speel en hulle dan steel, en dit was daai indruk wat hulle probeer skep het en by my gelos het.

PE: Soveel so……ek het nog kerk toe gegaan, dit was vir my besonder moeilik, my ma-hulle is ook in die kerk en die spesifieke groep het my aangegluur, die ma en die vrou ook. Ek voel hoe gooi hulle die eiers en vrot tamaties ☺. Hulle gaan sit toe nou reg voor in die eerste bank onder die preekstoel dat hulle hom kan dop hou waar hy kyk en waar nie en vir die eerste keer vandat hulle daar aangekom het, toe nou amper al ‘n jaar begin sy vrou by die deur staan as hy die mense, my inkluis met die hand groet en sy hou ons met ‘n vergrootglas dop. Glimlag ek te lank, te veel, en al sulke nonsens en hy…hou hy my hand te

lank vas…daai klas van goed wat na die tyd as hulle by die huis gekom het, het sy vir hom haar "verslag" gegee van of sy dink ons het 'n "affair" aan of nie. Verbeel jou!!!. In elk geval Sondae oggende wag haar pa my by die parkeer area in want P is natuurlik in sy kantoor wat uitkyk op die parkeer area ook en daar is ook 'n sydeur wat mens kan gebruik wat na sy kantoor toe gaan. Haar ma staan voor die konsistorie se deur waar hy eers moet ingaan voordat hy by die kerk ingaan maar dit is oorkant die ingang en sy vrou staan by die ingang van die kerk tot ek in is en dan eers gaan sit sy. My nek hare het gerys. Ek was half begelei gewees, sy "lyfwagte" wat my opgepas het.

PE: Dit was elke liewe Sondag gewees en ek het gemaak asof dit my nie "phase" nie tot hulle partykeer gegroet maar dit het. Dit was baie stresvol maar ek het gegaan en gedink, dit was nie vir my "ok" nie. Ek het gevoel ek moes alles hierdie trotseer wat ek kan nie wegbly van my kerk af nie, dit was my gewoonte, ek hoort ook daar, ironies soos dit klink, al is ek besig met al hierdie gedagtes en ander goed, het ek vas bly kleef aan die kerk. In elk geval, toe kom die vakansie dag in September en hy vra toe wat doen ons daardie week. Ek dog toe maar wat van sy vrou ens…dié is toe vir 'n breek vir stresontlonting saam met haar ouers na 'n oord van soorte en hy wil graag tyd saam met my spandeer. Toe val my gewete my weer aan ek ek sê nee, omdat sy juis haarself wil probeer vind te midde van alles en oor die chaos van die afgelope tyd kom en **dit** was teen my beginsels, alhoewel dit nie klink asof hulle nog bestaan het nie, maar ek het vreeslik ongemaklik daaroor gevoel en sê toe nee, dit gaan nie werk nie.

PE: Hy dring aan, hy wil net kom kuier en ons kan dalk iewers uitry vir die vakansie dag, Vaal rivier of so iets en teen my betere wete is dit toe so. Ons het altyd my kar gebruik, syne het by my woonstel gestaan en dit was nie 'n "issue" nie maar in retrospek moes dit 'n "issue" gewees het want hy wou eintlik nie hê iemand moes hom herken nie, plaas dat hy dit net gesê het, vir wat dit werd was maar dit bevestig net **weer** my vermoede dat sy agenda anders was. "Anyway" toe sê hy weer hulle gaan skei, dis 'n uitgemaakte saak en hy wil weet waar staan ons met mekaar. Is ek bereid om saam met hom hierdie ding deur te sien want dit gaan nie maklik wees nie soos ek al seker agtergekom het? Kan ek vir hom daardie "commitment" gee, dan gaan hy die wiele aan die rol sit. Toe sê ek: Ja. Van alles wat ek eerder moes gesê het en teen alles wie ek was en is, sê ek toe "Ja, ek sal daar wees vir jou, "come what may". Intussen sien ek net sy vrou se aggressiewe gesig voor my die heeltyd en dit was 'n "scary" nommertjie "at the best of times" so, ek moet sê ek was ook maar goed bang maar ek wou nie dit vir hom sê nie. Toe kom sy vrou terug van die oord af en die storm buie bars los, die een na die ander….sy is rasend, woedend en histeries. Hy het haar gaan sê wat hy beplan….hy gaan 'n breek maak en dat hy die week saam met my spandeer het.

PE: Weer het hy nie vir my gesê hy gaan dit **so** doen nie so behalwe wat ek of via hom gehoor het of oproepe wat ek gekry het, het ek nooit geweet wat gaan daar aan nie en wat word eintlik gesê nie. En wat sê hy vir die kerkraad en die ou dominee en so aan. Ek was gewoonlik aan die onvang kant. Vir my was dit nag. Die vrou het my geskel en gevloek en al die name in die boek genoem en nog uitgedink….jy kon nie glo nie, seker met reg maar op daardie stadium het ek nie so gedink nie. Sy het my verantwoordelik gehou vir die verbrokkeling van die huwelik, al die dinge. En toe ek weer met hom

praat sê hy hy is op pad prokureurs toe. Hy wou hê ek moes saam gaan maar ek wou nie, dit was vir my te persoonlik en te verwarrend en als maar…..hy vra toe ken ek dalk ‘n goeie prokureur. Ek ken ‘n prokureur en sy vennoot wat vriende van my ma-hulle ook is en toe gee ek toe en ons maak ‘n afspraak en gaan sien hom, ek teen my beter wete gaan saam. Dit was aaklig. Intussen vertel hy toe ook vir die ou dominee hy wil bedank en die rede hoekom en dat ek daar gaan wees maar die dominee was sieklik op daardie stadium gewees. Die dominee besluit toe nee, dit kan nie gebeur nie en hy wil my en hom saam sien, ‘n onderhoud met ons voer om agter te kom is hierdie nou “genuine” of is dit net ‘n “fling”. Ons gaan toe en ironies soos dit sou gebeur, terwyl ons daar is, bel P se vrou om te sê P wil gaan en hulle moet asb met om praat want daar is nie ‘n manier dat sy dit sal toelaat nie. Maar hy sê hy is vasberade hy gaan. Toe vra die ou dominee vir my hoe voel ek oor die hele ding en ek sê toe in my wysheid, ons het gevoelens vir mekaar ontwikkel en as hy bereid is om al hierdie goed prys te gee, sal ek daar wees vir hom. Ek maak daai “commitment”.

PE: So in retrospek, dit was eintlik vir my ‘n vernedering, ek was tot by die ou dominee aan huis en moes daar my “vulnerability” vir hom “expose”. Of dit nie genoeg was nie, het P gevra of ek saam met hom na ‘n ander dominee, ‘n vriend van hom sou gaan, hy wil ook met ons praat en sien of hierdie “genuine” was. Soos dit toe gebeur ken **hierdie** dominee ons **hele** gesin en het aan huis met ons baie jaar terug kom kuier toe ons in die kerk was waar hy as assistant jong dominee was en toe later verplaas is. En vra toe hoe gaan dit met almal en so aan en dit was ook vir my “**terrible”** want ek voel toe vreeslik, ek is die een wat P soveel voor wil prysgee en sê nou ek word te lig gevind ☺. Dit was verskriklik vernederend. Toe sê ek, ek **het** nou al hoeveel keer vir P gesê ek gaan daar wees vir hom as hy hierdie groot en ernstig stap wil neem, ek besef dis ‘n hengse ding maar dis nou so…hy moet dit nou of doen of hy moet dan vir my sê hy sien nie kans nie en dit los maar hy moet ‘n besluit neem want dis vir my baie moeilik….dit plaas my in ‘n vreeslike slegte lig met almal om my so dit moet nou na ‘n punt toe gaan. En soos dit toe nou maar gaan, sy vrou “endear” haarself ook nie, inteendeel sy is meer aggressief, vreeslik onaangenaam en bot met mense om haar, meer as te vore en so aan.

PE: Nadat ons toe by die ou dominee was, sê hy toe P moet finaal besluit maar hy hou aan om te “um” en te “ah” en “um” en te “ah” en maak net vyande vir ons albei links en regs maar so dom soos ek toe nog was, gaan ek ook nie want ek het mos gesê ek sal daar wees vir hom so ek bly vas staan. Teen laat Oktober sê hy nee hy kan nie sy besluit om te skei deurvoer nie en ek sê: “Dis reg, ek verstaan” en hou toe mooi die “pose”. Toe word ek **eers** die “laughing stock” van die kerk want hy sou gegaan het maar hy het “die lig gesien” en besef ek is nie die moeite werd nie so hy is terug by sy vrou. Wat toe ook gebeur het wat ek glo bygedra het tot die besluit……is…. die koster se vrou, en P se vrou…..hulle was groot vriende, maak toe vreeslik “waves” want so “verleidster” soos ek kan haar nie so verontreg en wegkom daarmee nie. Hulle bearbei toe vreeslik vir P en kuier oor en weer en nooi hom apart om te kom eet en vertel van sy verantwoordelikhede en waardeur hy sy gesin sit en so aan en op die ou einde van hierdie oefening is dit waar hy sê hy sien nie kans nie, hy gaan terug na sy gesin toe.

PE: "Anyway", soveel soos ek "fine" sê is ek natuurlik "heartbroken" en **so** verneder, ek weet nie waar om te kyk of myself te bêre nie. Maar ek hou die "pose" en sê toe in daai geval, wil ek hom **glad** nie buite die kerk sien nie en hy moet my nie kom sien of kontak nie, **niks** nie ek wil **niks** van hom hoor nie. In die tussen tyd het die ou dominee ook vir hom belet om my te kontak en gee hom 'n waarskuwing dat as hulle sien hy bel, is hy ook uit. Hy en sy vrou probeer toe om "a go of it" te maak en ek is vasberade hy moet my nie bel nie. Dis seker drie dae daarna….hier bel hy. Hy kan nie sonder my nie, hy's baie jammer en hele storie….lang "sob storie" hy wil by my wees, hy gaan weer met die hele klomp praat. Toe is dit al hier November. Teen die tyd het hy al so drie of vier waarskuwings gekry van die kerk af oor sy gedrag en so aan….en hierdie was sy laaste waarskuwing voordat hy finaal gevra sou word om te gaan. "Anyway" ek sê toe ook ek kan nie hierdie yo-yo, nou hier dan weg ding hê nie want dit is vir my **verskriklik** vernederend, teen my grein en my familie word ook daardeur geraak, ons is al 25 jaar in daardie kerk, **ou** lede van die kerk. "So ek wil nie vir jou sê wat om te doen nie maar jy moet besluit dat as jy gaan, gaan jy nou anders as jy gaan bly, sal ek daar wees. Dis nie 'n kwessie van half, half nie, jy sal 'n besluit moet neem, hier is so veel op die spel". Dit was toe vroeg in November toe het hy net een Saterdagaand hier opgedaag, 'n paar drankies al gehad en gesê: "Hier is ek, ek is nou joune".

PE: Ek kon nie 'n word uitkry nie ek was so verstom. Hulle het blykbaar vreeslik die aand baklei want hy het gesit en huil oor my en sy vrou het hom toe weggejaag en sy is na haar ma-hulle toe en hy besluit hy gaan nie weer terug nie. Hy het vir haar gesê hy bel my nog steeds en hy is lief vir my, sy sal altyd tweede in sy lewe wees. Ek sê toe nee, hy kan nie hier bly nie. Hy moet die huwelik op die regte manier afhandel, nie so nie, hy moet teruggaan om dit finaal uit te sorteer, sy goed pak en dan bly plek begin soek en waar ek kan sal ek hom help. Omdat hy 'n hele paar drankies gehad het, was ek ook bang, more besluit hy weer anders so ek wou hê hy moes nugter en helder daaroor besluit en dan finaal en ordentlik breek as hy so besluit.

PE: Hy sit nog hier, hy het so 11.30 die aand aangekom, dis nou al so twee uur en die **volgende** oomblik hoor ek net my hond raak ballisties by die hek. Toe weet ek iets is **vreeslik** verkeerd. Daar's kar ligte en die sekuriteitswag is daar en ek hoor net iemand roep na hom aanhoudend, 'n vrou se stem. Toe is dit sy **vrou en** skoonma wat lyk my hom kom soek het. Sy het 'n "change of heart" gehad so in die vroeg oggend ure en toe sy terug gaan na hulle huis, kom sy agter hy is weg en al wat sy toe dink is hy moet na my toe gekom het en sy kom soek hom toe hier. Sy poog om oor die muur te klim al skreeuend in die nag soos 'n maer vark, maar gelukkig is sy te kort, haar ma por haar aan. Wat 'n spektakel. P is toe naderhand uit, ook maar verskrik en dis een minuut en hy's weer terug. Wat vir my weer in retrospek treffend is, is dat ek gesien het maar nog nie regtig besef het hoe bang hy eintlik vir haar was nie en ek dink dit was meer as die swaard oor sy kop van….sy gaan hom los en dan sal hy nie meer 'n dominee kan wees nie, ek dink dit was meer as dit.

PE: Hy maak die deur toe en sê so verskrik, wat moet hy doen, wat moet hy doen?. Hy's toe weer uit om haar te probeer stilmaak want sy hou aan skreeu en sy skreeu op hom en so gaan dit toe aan. Ek intussen bly in die huis, ek moet eerlik sê ek was bang vir haar want ek glo sy sou my iets kon aandoen

en ek weet nie of sy ‘n geweer of iets in die kar het nie, tien teen een ja en…..ek was ook so kwaad vir haar dat ek het geweet dat as ek **uitgaan** sou ek iets sê wat my miskien in die moeilikheid sou bring. Maar die skreeuery hou nie op nie en ek raak toe vreeslik ongemaklik want die bure links en regs het kinders en ek gaan toe uit, moeg vir hierdie vrou se magsbewind.

PE: Toe sy my sien….o my aarde, toe gaan sy eers mal. Ek weet nie waar sy dink ek was nie, dis my huis. In elk geval, nog nooit het iemand so op my geskel en skreeu nie, sy was soos ‘n besetene straatvrou. Dit was **verskriklik.** Hy dwaal soos ‘n verlore siel daar rond weet nie watter kant toe nie. Ek is toe heel rasioneel en dit was toe net genoeg. Al die vernedering, al die “abuse” van die afgelope maande genoeg was genoeg. Ek kyk haar so en dink weet jy, as jy **ooit** in jou lewe nog ‘n kans gehad het by my, as ek jou nog ‘n kans sou kon gee om jou huwelik te red, was dit so pas opgebruik. **Nou,** is “all fair in love and war “ en as jy as oorlog soek, jy’t dit nou net so pas gekry. Ek was tot hier toe en **so** kwaad. En daar begin dit. Ons loop soos twee leeus aan teenoorgestelde kante van die heining. As ek op loop loop sy op en so gaan dit aan. So goed soos sy vir my gee, so goed gee ek vir haar terug tot ek vir haar sê, ek dink dit was die troefkaart: “ek weet nie hoekom jy so aangaan nie, hy is nie lief vir jou nie. Of hy na my toe kom of na iemand anders toe gaan, gaan sal hy op ‘n kol gaan, hy is nie lief vir jou nie”.

PE: P is soos ‘n “ref” sonder ‘n span en hardloop op en af en sê toe op ‘n kol, hy sal nou huis toe gaan om met hulle te gaan praat, ek moet vir hom die hek oopmaak of kan hulle maar inkom en kom praat. Ek dink vir ‘n oomblik kom ek toe tot my sinne en dit was regtig genoeg en…. ek neem beheer. Toe besluit ek daar’s nie ‘**n manier** nie dat daardie vrou haar voete in my huis sit nie….ek glo nie sal wil praat nie, sy was te aggressief gewees veral toe. Ek sê toe nee plus ek maak nie die hek oop vir hom nie, ek was te bang. Hy sal maar daar moet bly tot hulle ry, dan kan hy maar doen wat hy wil. Ek was oortuig as ek vir haar die “gap” gee om in te kom sou sy my maklik aanrand of iets, plus, hulle was twee. P sou my verseker nie help nie, hy’s te verskrik en ‘n lafaard. Daardie aand het ek gesien hy sou my nooit emosioneel of fisies teen hulle verdedig nie of vir my opkom nie. My oë het oopgegaan maar die skille het nog nie afgeval nie ☺. Al sou hulle skei, sou ek of enige ander vrou al haar dae met hulle hê, hulle is net sulke tipe mense.

PE: Wat hy toe ook vir my vertel wat net vir my bevestig het dat my besluit reg was, was dat voordat hulle aan die baklei gegaan het by die huis daardie aand was sy besig om toebroodjies te maak en sy streel toe so oor die broodmes en sê sy sal my graag in die hande wou kry. **Blykbaar** na haar baba se geboorte was sy opgeneem vir “baby blues” in die hospitaal en sy het onder andere vir P met ‘n **broodmes** gejaag, sy wou hom ook aanrand. En sy gooi prente stukkend en breek glase so ek dink sy was daartoe in staat. Gawe mense!. Toe was ek eers ontsteld, hy bekommer hom glad nie oor my veiligheid nie, wie sê die mes was nie in die kar gewees nie? Wie sê sy het **juis** nie al die pad na my toe gekom om iets aan my te doen nie. Ek het op daardie stadium gevoel, hy kon my nie oppas nie, maar dit het nog nie so lekker ingesink nie.

PE: Sy en haar ma ry toe hier weg en hy vra net vreeslik om verskoning vir hulle gedrag en sê hoe "common" dit vir hom was maar ek is toe baie kwaad. Eerstens was ek nog nooit in so situasie nie en ek dink ek het hom kwalik geneem daarvoor en hy is toe ook huis toe. Toe is die kerk natuurlik **weer** betrokke en die hele proses begin van voor af. Die koster en sy vrou nooi vir hom en sy vrou om te kom eet, hulle wil met hulle praat en hy bel toe om te sê hy is nou weer terug by haar, die mense het met hulle gepraat en hulle gaan weer probeer. Ek was verstom en geskok. Toe besluit ek dis genoeg, hy moet nou maar gaan. Weer so paar dae was hy terug en toe bel hy, hy kan nie meer nie, hy probeer maar dit werk nie. Toe **weer** sê ek: "Nee, dit maak my klaar, die koster moet net roep en daar skarrel jy terug huis toe, ek kan nie meer nie". **Nee**, sê hy **nou** is dit verby. Hy's nou klaar. Toe trek hy ook uit die huis uit en hy is seker so drie dae weg van die huis af….toe hy laat weet hy het kerk verpligtinge naby sy huis en hy wil sommer nog klere gaan kry vir die naweek. Ek sê, "Dis reg, ek maak vir ons aandete". Toe bel hy weer so 3 uur die middag, hy en sy vrou moet praat oor 'n paar goed maar hy sien my so 6 uur se kant. Nee, dis reg. Ek doen **groooot** moeite met die kos en die tafel want ek wou dit vir hom lekker en mooi maak want hy gaan mos nou deur 'n vreeslike moeilike tyd en die man kom nie uit nie.

PE: Sewe uur die aand hier bel hy uit die kar uit. Ek moet nou nie kwaad wees nie maar hy sal nie hier kan kom eet nie, hy is op pad koster toe en hy weet nie eintlik wat gaan nou gebeur nie maar die koster het gebel en gesê hy moet die naweek daar kom spandeer, hulle wil met hom praat. Mense ek was nie kwaad nie, ek was **histeries** kwaad. Hy het so pas die storie gehad van die koster, koster, koster en hy skarrel weer na hom toe. Ek dink alles het in daardie histeriese kwaad uitgekom, my bangheid, my **vrees** om hom te verloor, my hulpeloosheid……alles het daar uitgekom. Maar ek skreeu, ek het **so** skaam na die tyd gekry want dit is nie **ek** nie, dat my keel naderhand seer was, is dit nie verskriklik nie? Dit is wat hy in my uitgebring het. Natuurlik speel ek toe ook mooi in sy hande in want ek was toe eintlik niks beter as sy histeriese mal vrou nie **plus,** hy doen **my** die onreg aan maar ek vind myself nou in die posisie waar ek **hom** om verskoning moet vra want ek tree so verskriklik op. Ek dink dit was my frustrasie ook van ek "commit" onder hierdie moeilike en "terrible" omstandighede maar hy nie, alhoewel as sê hy doen. En hy ry al weer **donderse** koster toe. Ek weet, as hy koster toe ry, beteken dit vir my moeilikheid want dit was hoe dit nog altyd was, dan gaan hy terug, ek het dit geweet.

PE: Ek dink wat my ook kwaad gemaak het was toe hy sê, hy weet nie wat gaan gebeur nie maar hy moet maar gaan hoor wat die koster en sy vrou te sê het, so hy troos my ook nie om te sê, moenie bekommer nie, ek paai hulle net en dan kom ek na jou toe of wat ookal verstaan jy? Hy gee my geen waarborg hy kom terug nie. Ek onthou nog ek sê ook vir hom daar's niks wat jou terughou om vir hulle te sê: "Mense, ek het my besluit geneem, laat dit nou gaan want niemand forseer jou om koster toe te gaan nie, jy gaan self. Of is daar iets wat jou terughou?" Nee, natuurlik nie, maar hy moet nou maar eers gaan hoor wat sê die koster. So die aandete alles in sy glorie in. Ek was so kwaad. Hy sê toe hy sal my bel. Nee, moenie my bel nie. Die hele Saterdag is ek 'n "useless" huilende stuk jellie wat op die bank die dag om huil en miskien was dit 'n goeie ding maar ek moes 'n vriendin die aand gaan sien, ons het 'n ete afspraak gehad en ek besluit toe, ek gaan gaan, hy sal nie my lewe so ontstel nie. Ek is toe ook moeg vir hierdie yo-yo aksie, dit gaan al omtrent vir so…….jaar al so aan.

PE: Die Maandag bel die ou dominee weer vir my, hy wil my sien. Ek gaan was toe my kar eers wat ek moet hom gaan oplaai by die kerk. Ek sit nog by die karwas plek, hier bel P weer en ek het my voorgeneem ek gaan **nooit** weer met hom praat nie, die yo-yo aksie is nie vir my nie, ek dink nie hy is ernstig nie en hy het net 'n pure "fool" van my gemaak. Ek was baie bot maar hy vra vreeslik om verskoning en ek voel hoe meer hy praat, ek……ek het nie verweer teen hom nie. Al die goed wat ek die hele naweek in my kop uitgedink het van…….vark wat hy is….al daai goed is net weg, verstaan?. Ek het nie 'n verweer gehad nie want hy klink toe so verlate, so verlore, so alleen, so "genuine" van…."ek is jammer maar dis net vir my so moeilik om hierdie besluit te neem", en ek kon dit insien, verstaan? Alhoewel ek moes nie maar ek het. Dit het my nie gehelp om vir hom die deur te wys nie, dit was baie moeilik. Weer vra hy om verskoning en noem, hy's nog nie reg om die breek te maak nie en hou die mense tevrede. Ek vra "Maar wat van my? Ek is nie tevrede hiermee nie". Hier te kort en daar te lank en op die ou einde sê ek maar weer dit maak my op en dieselfde ou storie….ek moet sê, ek dink as ek ook by my "op" gehou het en die grens ferm gestel sou dit natuurlik baie beter vir my verloop het. Ek sou toe al lankal gegaan het maar ek het nie, weer eers in retrospek sien ek die lig. Ek sê toe ook vir hom ek is op pad ou dominee toe, hy wil met my praat, ek is in die sop. Hy weet toe niks daarvan af is en is erg bekommerd daaroor maar wens vir my nou baie sterkte toe nogal so ligtelik en hy sal my weer bel. Ek was sommer weer van vooraf kwaad. Ek kon nie indink……hy het nooit die erns van die hele storie besef nie maar dit het so gevoel. Ek dog toe sommer "jou moer, "baie sterkte" hoe "patronizing" is dit, jy het my in hierdie gemors in gekry". As ek nou eerlik moet sê, wat my dalk daar gehou het vir so lank was …….soveel soos wat dit verkeerd was itv moraliteit, godsdiens en so aan…ek het geglo aan die "extenuating circumstances"….in my hart het ek dit geglo. Sy sielsongelukkige huwelik, haar aggressiewiteit en onaangenaamheid het my gedrag "verskoon"……..ek kon dit rasionaliseer plus daar was ook "genuine" 'n element van Romeo en Juliet, hierdie verbode liefde, dit was vir my "exciting" en natuurlik, nietige mens wat ek is, die feit dat iemand soveel vir jou sal opoffer, of sê hy gaan, is strelend vir die ego. Dit gebeur nie elke dag nie.

PE: Ek laai toe die ou dominee op en die hele gesprek gaan toe oor besef ek die erns van die saak? "Ja", ek besef sê ek toe. Toe vra hy my om asseblief terug te staan, ek moet vir hulle 'n kans gee om aan hulle huwelik te werk. Dit was vir my nogal sleg want die prentjie wat hy skilder is een van ek jaag P en bel hom en pla hom by die huis en al daai tipe dinge wat nooit so was nie. Dit was vir my nogal vreemd want dit was **definitief** hoe dit was nie. Inteendeel anders om. Hy sê toe ook ek moenie vir P so aanmoedig nie en ook nie in die aande kerk toe gaan nie, want ek gaan gewoonlik oggende en ek moet daarby hou. Nou word ek tot voorgesê van wanneer ek kerk toe moet kom. Omdat ek partykeer aande kerk toe gaan word dit gesien as uit my gewone patroon uit en dit wek suspisie, wat maak ek daar? Ek was verstom **weereens.** Nog 'n hele klomp instruksies van hoe ek moet wees as ek by die kerk is en ek moet ook nie asseblief vir 'n rukkie tee na kerk drink as daar tee is nie want dit wek ook suspisie. Al hierdie kerk mense en hulle suspisie Dit was lagwekkend. Ek voel toe half hier moet ek 'n ding begin sê om my bietjie "dignity" wat oorgbly het te probeer red en ek sê toe ek weet nie wat die ou dominee gehoor het of met P bespreek het nie maar hierdie het by hom begin. Vir seker is ek nou deel daarvan en dis 'n gemors maar ek was nie die jagter nie. Dit was so "embarrassing".

PE: In elk geval hy beaam toe wel P het nie ‘n maklike huwelik nie, sy vrou is aggressief maar hy gaan hulle verwys vir huweliksvoorligting. Goed sê ek toe, ek sal terug staan laat hulle weer aan hulle huwelik probeer werk. Toe hy my bel is dit ook wat ek vir hom gesê het. Hy vra toe: “Sal ons dan probeer om nie kontak te hou nie?” Ja sê ek, dis vir die beste. Dit hou toe nie eers twee weke nie.

PE: Gedurende daardie tyd ipv om die oulike mevrou dominee te word en haar kans te gebruik, vertel sy hom weer hoe sleg ek is en hoe simpel hy is ens…. Sy het vreeslike leuens vir hom vertel van my. Hoe ek dit weet is hy bel my na 10 dae, hoogs onsteld maar sê nie hoekom nie. Toe kom dit uit sy het hom vertel in ‘n desperate poging om hom te laat probeer afsien van my, dat ek toe ek pas in my huis ingetrek het, hulle vriend die loodgieter wat blykbaar naby my woon moes inkry om my drein oop te maak want dit was geblok. Toe hy dit oopmaak was dit vol gebruikte kondome, so P moet maar mooi dink voordat hy met so vrou soos ek deurmekaar raak. En weer vertel hy my dit en ek was regtig seergemaak. Bo en behalwe dat hy dit bevraagteken het was die feit dat iemand so iets kan sê vir my bitter, bitter sleg en **so** vernederend. Hy het toe ook ‘n telefoon nommer wat sy vrou vir hom gegee het om haar storie te beaam. Ek vra toe of hy die nommer gebel het of haar storie te beaam. Nee hy het nie. Dit het dit erger gemaak. Die feit dat hy ooit eers aan so iets sou kan dink, “never mind” dit bevraagteken sonder om dit te bevestig en dan nog vir my te sê daarvan, sjoe, dit was baie seer. Nadat ons klaar gepraat het bel hy toe die nommer en natuurlik bestaan daar nie so nommer nie en hy voel so sleg, want hy kom toe agter sy het vir hom gejok, en hy begin my bel. Maar dit was genoeg. Ek antwoord nie een oproep nie, daar was 13 boodskappe.

PE: Ek is so kwaad en magteloos van woede, ek begin huil. Ek moes uitgaan en toe ek laat die middag terugkom is daar ‘n groot bos blomme en ‘n kaartjie om jammer te sê. Ek gaan die Sondag nie kerk toe nie ek was so verneder. Hierdie was ook vir my deel van die “betrayal” gewees, die feit dat hy na alles die gedagte eers kon “entertain”. Die implikasie was verskriklik, wat sê dit van my? Goed, ek was ook besig om deel te wees van ‘n “betrayal”, my eie “betrayal” asook deel te wees van sy “betrayal” van sy huwelik maar hierdie was ook vir my “betrayal”.

PE: Ek dink wat my regtig seer gemaak het was hy vra my om die “commitment” te maak wat ek toe doen maar hy vertrou my nie regtig nie waar **hy** die een is wat nie vertrou behoort te word nie want **hy** sê hy “commit” tot die trauma maar hy doen nie regtig nie. Ek het ook gevoel, hy het nie vir my opgekom nie, my daar ook in die steek gelaat. In elk geval ek ignoreer hom en toe begin hy aanhoudend die week bel ek besef toe, ek mis hom, ek wil graag met hom praat, na alles, wat ‘n klot maar ek dink ek was teen die tyd te diep in, besig om te verdrink in die “betrayal”. Weer was hy so jammer en weer dieselfde storie oor en oor, maar dis die laaste keer hy gaan gaan. Hy sê toe weer vir hulle hy wil gaan, storm op see, want hulle het gedink na twee weke is hy weer permanent by die huis en toe sê hy die ou dominee wil ons sien. Ai wat ‘n storie, ek dink ek kon nie meer verneder voel nie so ek het maar net deur die “motions” gegaan met die gedagte dit sal oorgaan en sal uiteindelik saam kan wees om ‘n lewe te bou. Intussen tyd lyk dit vir my het hy gejok.

PE: So sal ons nou sit by die ou dominee en toe bel P se vrou. Vreeslik opgewek, dit gaan nou so goed met hulle, en sy wil hom net bedank vir al sy hulp, sy en P sien verskriklik uit na hulle vakansie. Dit was die Donderdag. Ek en P wag toe in die tuin dat die ou dominee moet klaar praat want P hetvir my gesê, hy het toe blykbaar al verlof ingesit vir die volgende week want hy gaan trek en bedank en al die dinge. Ek luister toe so hier en daar vang ek ‘n woord van die gesprek oor die foon maar dit registreer ook nie en hy roep ons toe in en vertel sommer hy moes nou jok en vir haar sê hy het mense wat vir hom wag maar hy kon nie sê dit was ons nie. Ek kyk toe so vir P en ek voel sommer weer aan my sesde sintuig iets is nie heeltemal in plek nie en voordat ons sit vra ek vir hom, is daar dalk iets wat jy vir my wil sê voordat ons die ou dominee nou sien? O ja, sê hy, hy wou nie eintlik vir my sê nie maar die koster en die dominee het gereël dat hy volgende week af sal wees en hy en sy vrou ry Sondag vir ‘n week see toe om hulle huwelik te probeer red. Ek was so verward. Ek wil toe sommer loop want ek vra toe vir hom wat maak ek toe by die ou dominee?

PE: P het gevra ek moet saam met hom gaan want ons moet praat oor die toekoms en sy bedanking en al die reëlings wat daarmee gepaard gaan.Hy sê toe ook ek moenie bekommer oor die vakansie storie nie, hy gaan nie gaan nie. Toe vra ek hom, hoekom het hy nie net gesê nie want ek is onder vals voorwendsels nou hiernatoe genooi maar hy sê toe hy sê maar net hy gaan om hulle gerus te stel maar ek moenie bekommer nie, hy gaan nie gaan nie. Toe is ek half gerus gestel. So sien ons toe die ou dominee en P sê hy wil sy bedanking indien, hy gaan gaan maar sy dogtertjie verjaar die Saterdag en die ou dominee dink dit sou ‘n goeie ding wees as hy wag tot Maandag om dan te bedank want dit gaan vir haar baie moeilik wees en ek stem toe saam. Goed dis toe gereël hy sou toe die Maandag dan bedank, “obviously” nie met vakansie gaan nie en begin pak en sommer ander werk soek. Die dominee het vir hom ‘n paar kontakte, hy sal vir hom uitkyk ook vir ander werk. Toe ons wegry toe sê die ou dominee nog ek moet hom laat weet as hy met iets kan help en ek moet hom bel om te sê hoe gaan dit en hy aanvaar dat P van Maandag af dan van al sy kerklike verpligtinge gevrywar word. P sê toe hy wil met my kom praat na hierdie vergadering by die ou dominee en hy kom toe saam met my huis toe maar ons gesels nie oor iets vreesliks nie net hier en daar en oor sy kat wat hy wil saamvat, maar ek kon **sien** toe hy ry, iets pas nie lekker in nie, hy is so ongemaklik en hy is “jittery”. Ek weet nou hoekom maar daai tyd het ek dit gemis. Toe het ek gedink dis as gevolg van al die dinge en ek los dit toe. Toe ek hom groet en sê, sien jou nou Maandag, sê my agste sintuig vir my, ek sien hom nie Maandag nie. Hy sou nie Sondag kerk toe gaan nie want hy sê toe dis vir hom moeilik wat ek toe heeltemal verstaan en hy sê toe ook: “Goed, sien jou Maandag” en hy ry.

PE: In die tussen tyd, bel ‘n vriendin vir my en sê sy wil kerk toe gaan, gaan ek daar wees dan sit ons saam. Ek besluit toe ja, ek sal gaan, ek wou nie maar dit sou lekker wees om haar ook te sien. Hier sit ons toe netjies in die kerk en wraggies hier stap P in, in sy toga met miesies op haar gewone plek. Hy open toe en die ou dominee sê P gaan Sondagskool toe en die volgende ding kondig die ou dominee af, P en sy vrou ry na kerk see toe vir ‘n week, hulle is weer Sondag terug en ons wens hulle ‘n veilige trip blah, blah blah ens. As ek nie gesit het nie, het ek sekerlik omgeval. Die was net genade dat A saam met my daar was anders dink ek ek sou uitgestap het. As ek nie geweet het dat planne gemaak was vir ‘n

vakansie nie, alhoewel hy nie sou gaan nie en ek hoor dit vir die eerste keer daardie oggend kan ek nie vir jou sê wat my reaksie sou gewees het nie maar skok vir seker. Ek was toe ontsteld maar goed die "pose" gehou want sy het blykbaar my dopgehou, die vrou nou want sy weet toe dat hy wou gaan en sy wag toe vir my skok reaksie in die openbaar, nogal in die kerk. Ek dink ook ek was half verdwaas, dit was amper nie waar nie, ek kon dit nie glo nie. Toe is dit weer vir my verby, weereens, ek hou aan om dit te sê maar wys jou net waardeur ek myself sou sit.

PE: Ek dink ook ek was in n skok toestand, dit was half vir my onwerklik, kry die kerk toe verby en toe ek uitry toe is daar 3 boodskappe op my foon van P. Hy kon nie eers Sondagskool toe gaan om waar te neem nie maar hy is so jammer, die koster en die ou dominee het die Vrydag met hom gepraat en hy het ingestem om met vakansie te gaan om sy huwelik te probeer red, hy kan net indink hoe ek voel maar hy is vreeslik jammer ek ek moet hom asseblief vergewe en wie weet wat die toekoms vir ons twee inhou. Ek moet ook vir hom die nommer gee van die personeelagentskap waaroor ons al gepraat het, hy gaan sy C.V. vir hulle deurstuur want ek weet hy is ongelukkig en hierdie gaan nie hou nie. Die vemetelheid, en ek voel toe ook so op daardie stadium plus ek begin toe voel seker ook hoog tyd né, hierdie is net leë woorde en beloftes.

PE: Ek moet sê, ek was toe half verlig hy is toe weg vir 'n week, daar was baie minder spanning. In daai tyd voordat hulle toe ry die Sondag, kry ek toe ook oproepe van sy vrou af wat ek nie beantwoord nie, ek het haar nommer toe al gememoriseer en die week met vakansie kry ek die Maandag en die Dinsdag oproepe van Durban af wat **net** sy of hy kon gewees het, toe weet ek daar moet probleme van soorte wees. Toe hulle die volgende Sondag terug is by die kerk, het ek nie gegaan nie, ek wou nie. My ma sê toe hy het na haar toe gekom na kerk en gevra waar is ek en hoe gaan dit met my en al daai klas van goed. Ek dog toe "blooming cheek", weer "invade" hy my ruimte asof niks gebeur het nie, gaan maar net aan. Hy voel eintlik 'n veer vir my, "arsehole", maar hy wil kamstig weet hoe dit met my gaan? Hoe dink hy het dit met my gegaan? Toe hy weer bel toe sê ek net, die vakansie gaanery was nie vir my ok nie, weer kom hy met 'n lang storie, vra om verskoning en "fool" wat ek is, val ek toe weer daarvoor. Soos ek hier sit en vertel kan ek nie **glo** ek was so nie, ek kan dit net nie **glo** nie, dit was **heelemal** nie ek nie, of miskien moet ek sê ek het myself nie so beleef nie, soos iemand wat aanhou terugkruip vir krummels nie, dis so vernederend!

PE: In elk geval, ek sê toe hy moet nie weer by my kuier nie en hy word toe ook belet om naby my te kom of my te bel. Toe hy die eerste keer belet was om my te bel, so rukkie terug, het ek vir hom 'n spaar selfoon gegee, 'n "geheime" selfoon wat ons twee net veronderstel was om van te weet en vir hom lugtyd gekoop ens ens. Dit was nou miskien nie die regte ding om te doen nie maar dit het op daai stadium sin gemaak gegewe die omstandighede. In die eerste week van Desember, ry en ek my ma, ons gaan na "Carols by Candlelight" by die "Dome" en hy bel, behalwe dis nie hy wat bel nie, dis sy vrou op die geheime foon. Ek antwoord vreeslik opgewek tot ek nou hoor dis sy maar sy gaan af en skreeu weer histeries op my en vra waar is my "dignity", kan ek nie 'n getroude man uitlos nie en so skreeu sy tot ek die foon in haar oor neersit. En ek bel hom op sy ander foon maar ek bewe ek is so kwaad. Sy antwoord

toe weer toe en ek los dit toe. Nou weet ek nie wat aangaan nie maar ek is sommer vir hom kwaad want hoe weet sy van die geheime foon? So tien minute later, bel hy en sê dis verby tussen ons, hy is lief vir sy vrou, hy gaan by haar bly en alles in sy vermoë doen om die huwelik te red en hy kan nie langer met my praat nie, ek moet hulle asseblief uitlos en ophou om hom te bel. Ek was verstom. Heel aand is ek verward en deurmekaar en diep geskok. Ons het die oggend nog gepraat en alles was ok. In elk geval, ek laai my ma af na die tyd, kom so 10 nm by die huis en daar is 'n boodskap op my foon, ek moet asseblief nie ontsteld wees nie, hy sal alles verduidelik. Die volgende ding stop ek by my huis en hier uit die skadu uit, kom P aangestap en maak vir my die hek oop. Ek sê hy moet gaan ek is moeg en ek wil nie met hom praat nie maar hy sê kom sit rustig, hy wil verduidelik. Ek sê toe, jy breek my hart, jy hou aan net my hart breek. Ja, sê hy, hy gaan nou alles verduidelik. Plaas dat ek vir hom sê "Buzz off" of iets of hom aanhou keer dat hy met my praat maar ek doen nie, ek luister **weer** vir hom.

PE: Wat blykbaar gebeur het is sy vrou en skoonma kom agter hy is weer "distant" en raak toe agterdogtig want dit moet beteken hy sien my nou of praat met my maar hoe? Sy foon staat of kantoor staat wys niks nie so die twee sit toe 'n bandopnemer in sy kar vroeg die oggend voordat hy werk toe ry om te probeer vasstel of **ek** hom dan bel want hulle is seker hy het kontak nog met my. Toe hy die aand by die huis kom, haal sy vrou die bandmasjien uit die kar uit, speel die "tape" en kom agter ons het gepraat. Sy konfronteer hom toe en hy ontken dat hy my gebel het, hy sê **ek** het hom gebel wat onmoontlik was want ek weet nie wanneer ry hy nie. Dit was toe vir my sleg want hy ontken dit nommer een en tweendens, steek hy my weer in die rug eintlik. Sy verskil toe want sy vra vir hom maar hoekom is daar dan nie 'n gelui van 'n foon op die tape nie want hy natuurlik nie kon beantwoord nie want hy is toe uitgevang en toe erken hy hy bel my nog en wys haar die geheime foon. Ai, wat 'n storie. Sy gryp toe die foon, gooi dit in die swembad nadat sy die sim kaart opgesny het.

PE: Toe ons so sit ek gesels toe sê hy **nou, nou** is dit definitief verby en hy sien uit na ons toekoms saam. Ek sê toe wag so bietjie daar is soveel om eers uit te sorteer, kom ons fokus net op nou. So met die nou, is hy na twee dae terug by die huis, weer, dieselfde storie oor en oor en oor en ou dominee weer wat nou weet van die geheime foon via P se vrou wat hom die nag gebel het om te sê "hulle kontak nog mekaar" en die siklus loop weer. Ek raak toe regtig moeg daarvoor en P is toe "suspended" van die kerk en enige kerk aktiewiteit tot die skole weer die Januarie begin. Ook ek en hulle mag nie op een tyd almal in die kerk of op die kerk gronde wees nie, so hulle moet in die aande kom en ek soos my gewone praktyk moet in die oggende gaan. Ek sê toe vir hom nee, ek sal glad nie daar wees tot middel Januarie nie hulle kan maar kom en gaan soos hulle wil. Dit was vir my baie moeilik. Ek moes oor die Kerstyd in ander gemeentes rondval en dan hier en dan daar maar dit was seker maar as gevolg van my eie "doing", maar nogtans, dit was baie moeilik. Daar is toe nou nie meer 'n manier dat hy my kan bel nie so ek sê vir hom "Moenie eers dink om van 'n publieke foon af te bel nie, ek wil nie met jou praat nie." Ek was regtig kwaad vir hom omdat hy my saam met hom afsleep en ek dink nie dit was nodig nie. Ek sê toe "Ek het tyd nodig om oor ons te dink wat hierdie is nie meer vir my ok nie, bel my die eerste werksdag in Februarie, ek sal dan vir jou 'n antwoord hê". "Stupid" soos ek is sê ek nog bel my….ek dink ek was te

diep al in die ding in, daar was geen omkeer nie. So het ons toe vir daai hele tyd mekaar glad nie gesien nie of met mekaar gepraat nie en ek dink ek kon bietjie losmaak en perspektief kry.

PE: Die ouer dominee en my ma het nog kontak en hy kom toe oor die Kerstydperk by my ma aan huis waar ek ook is en sê toe dit gaan goed met P en sy vrou, hy het hulle daardie dag gesien, hulle gaan vir huweliksberading. Ek het "shattered" gevoel, dit was vir my baie seer. Ek dink daar was 'n deel van my wat bang was dat ek sou hom verloor, dat hulle huwelik kan werk want jis, hulle het nou soveel kanse gehad iewers moet iets begin "click" want hy is nog daar ook. Ek kon hom seker nie verloor nie want ek het hom nie eintlik gehad nie, maar dit het nie so gevoel nie verstaan? My "commitment" wat **hy** gevra het was so, ek het geglo ek en hy sou bymekaar uitkom maar ek was regtig bang want hy gaan vir hulp en ….aan wie se kant is hy dan nou eintlik verstaan? Waar pas ek nou in die **bizarre** prentjie in?

PE: So gaan dit toe aan tot in Februarie, ek onthou die datum 5 Februarie, wat hy weer vir my die eerste keer na Desember sou kontak om vir my kans te gee om oor alles te dink. Hy het toe die oggend gebel, eerste ding en toe by my kom eet die middag. Ek moet erken, dit was **wonderlik** om hom weer te sien. Na so ruk is hy weg, hy het 'n begrafnis gehad om te doen en so 5 uur die middag, bel sy vrou my en toe weet ek sy het hom weer uitgevang. Hy het glo vir haar gesê hy het my weer gesien want hy was weer die aand ontsteld en nadat sy hom ondervra het, bieg hy toe wat toe nou weer aan die gang is. Sy bel toe die ou dominee, histeries, in 'n toestand en alles begin toe van voor. Sy het prente van die mure afgegooi en glase stukkend gegooi en heeltemal ballisties gegaan en toe jaag sy hom weg (weer). Die kerk besluit toe ook dis nou genoeg, seker met reg ook en hulle vra hom en vir my om die volgende dag te bedank met onmiddellike effek. Die ou dominee. het nog vir my gesê hy is magteloos want die koster en sy vrou vereis dit, ek moet verkieslik nooit weer 'n voet in die kerk sit nie, hulle sê dis vir Christen mense kan jy glo? Wie is hulle sodanig om te praat?

PE: In elk geval ek was sommer kwaad en telerugesteld met die ou dominee. ook want ek glo hy het vir my gejok en my ook verraai. En…. ….ek het ook vir hom gesê, ek sou ook graag my kant van die storie wil vertel aangesien al die ander betrokkenes alreeds vir die kerkraad hulle sy van die saak gestel het, maar hy sê toe dit sal nie nodig wees nie, hy wag vir my bedanking. Ek tik dit toe en na 'n uur het ek dit nog nie gestuur nie, want ek het gesukkel met die woorde en die emosie en ek het gevoel my liggaam beweeg maar ek is nie in my liggaam nie, so doodsgevoel jy weet, toe bel hy my weer en vra as ek **sukkel** en nie weet wat om te sê nie, dit was vir my baie "callous", sal hy sy sekretaresse vra om vir my 'n voorbeeld te stuur van hoe die bedanking moet lyk maar ek moet dit nou stuur, hy wag by sy faksmasjien. Ek sê toe, dis nie nodig nie, ek stuur dit vir hom. Dit was vir my baie, baie "bad".

PE: In elk geval toe kom P die aand hier aan, sak en pak, huil verskriklik en vra toe na alles wat hy my deurgesit het, wil ek hom nog hê? En….."fool" wat ek was, sê ek: "Maar natuurlik, hoe kan jy nog so iets vra? Ek was nog al die tyd in elk geval daar". Wat ek toe nie besef nie en wat miskien toe die hele deurslaggewende faktor was, was dat hierdie was nie sy besluit nie, die besluit is namens hom gemaak. Hy gaan **nou** gaan, verstaan? Dit sou anders gewees het as hy self besluit het, maar **ek** gaan

nou gaan, maar hulle, dis nou die kerk het besluit hy **sal nou** gaan, dis genoeg. Hulle het seker agter gekom hy kan self nie rigting kry nie en hy maak net moles so vêr hy gaan.

PE: Toe dit nou vir my lyk hy wil hier bly toe sê ek vir hom hy kan nie hier bly nie, dis die eerste plek waar hulle hom sal soek en ek is nie lus weer vir daardie sirkus nie. Huil hy nog meer en sê, dis al waar hy kan bly, sy vriende is die naweek weg in Bloemfontein en hy het nêrens om te gaan nie, ook nie 'n sent op sy naam nie. In elk geval, hy bly toe hier die aand en ons bedank toe albei, maar ek huil en hy huil en dit was te verskriklik. Die middag sê hy dit is nou so, hy gaan begin met sy egskeiding, hy wil hê ons moet so gou moontlik "settle" en trou en al die toekomsplanne en datums en al hierdie klomp leuens. Hy was vreeslik opgewonde, baie "sad" ook maar tog het dit gelyk asof hy opgewonde is, hy het hierdie op en af buie gehad. Die ergste was sy kantoor op pak en sy toga uit die kas haal, ek het **verskriklik** hartseer vir hom gevoel maar ek het hom gehelp en bygestaan en ons is toe daar weg. Hy stoor toe al sy boeke in my "garage" tot tyd en wyl hy trek. Gedurende hierdie tyd, wat vir my vreemd was maar wat ek toe nog nie mooi ge"click" het nie was P wat vir my gesê het, die minste wat met my moes gebeur was om te bedank uit my kerk van 25 jaar want hoekom moet hy al een wees wat seerkry en verloor. Wat verloor ek nou eintlik in teenstelling van alles wat hy moes prysgee. Toe sê ek vir hom, maar hierdie was **sy** keuse en **sy** behoefte. Hy het my gevra om daar te wees vir hom.

PE: En gepraat van verloor….wat van my reputasie, en my ouers, en my vriende, al daardie dinge. Ek **het** baie verloor deur om hom in my lewe te hê op daardie stadium, en al die "abuse" wat ek moes sluk. Dit was ook vir my baie, baie "bad". En na die tyd….ek het gewonder hoekom sê hy dit want dit was nie volgens my goed wat 'n mens sê vir iemand wat jy veronderstel is om lief te hê nie, maar ek kon nie toe begin slegte goed dink of oor wonder nie want ek was te vêr in die web vasgevang al. Wat ek besef…..ek dink in 'n mate het hy my blameer vir die feit dat hy weg moes gaan, soveel soos wat hy gesê het hy sal alles vir my opoffer, soos ek gesê het, hierdie was toe op die ou einde nie sy ware keuse nie. In elk geval, hy het toe by my gebly vir so vyf weke. Ons het goed aangegaan vir omtrent die eerste twee weke…maar toe bou die stress en spanning vreeslik op want sy vrou begin ons teister, want nadat sy gesê het sy wil niks met hom te doen hê nie en nie met hom ooit weer praat nie, toe sit sy 'n privaatspeurder op hom wat hom toe blykbaar oral volg en sy weet toe hy bly hier. Sy is nes hy, kan ook nie haar "mind" opmaak nie. Hulle hoort eintlik bymekaar.

PE: P is intussen prokureur toe om die egskeiding aanhangende te maak, hy vra my om saam te gaan, ek wou nie maar ek het toe saam gegaan. Die prokureur was 'n vriend van my pa en hy sou natuurlik vir P help sonder enige kostes. Ek en hy kry toe ook van haar prokureur briewe wat my 'n *paramour* noem en R150 000-00 van my eis – ek skrik my alie af, nogal vir die verbrokkeling van hulle huwelik. Dit was vir my verskriklik, verskriklik vernederend en hy kry ook iets soortgelyks waar sy hom letterlik uit roei, sak en pak. Plus ek het gedink, maar **twak** ek is nie verantwoordelik hiervoor nie en in my hart dink ek, het ek vir P blameer vir hierdie gemors waarin ek myself bevind het. Ek dink die spanning van al hierdie dinge, het dit harde realiteit gemaak en ek en hy begin toe konflik optel in ons verhouding, baklei, krapperige dinge en ons was geirriteerd met mekaar. Finansies was ook 'n probleem

want ek kon ons nie albei onderhou nie, sy het sy bank kaarte en alles gevat voordat hy weg is so hy het geen geld of inkomste gehad nie en dit was vir my baie stresvol. Wat ook moeilik was, was om hom te probeer ondersteun met sy emosionele pyn, want ek het gevoel hy het seer. Plus intussen bel sy stiefma van die Kaap af en hulle wil weet wat aangaan en die pa kom op om met hom te praat, en bly by P se vrou wat dinge net vererger het en die sussie kom op so die **drama**….jy kan nie glo nie en in alles, is ek natuurlik die heks, verleidster, straatvrou, slet.

PE: P het ook alles geglo wat sy vrou hom vertel het van hy sal nooit die kinders weer sien nie en al die goed waarmee sy hom gedreig het wat wettig nie waar was nie maar hy was emosioneel so oorbluf hy het alles geglo. Hy het nie sy regte as pa geken nie, maar wat vir my sleg was, hy het nie uitgevind nie. Dis half soos iemand wat nie wou nie en ek dink toe later dit was seker presies dit…hy **wou** nie regtig nie want hy was nie van plan om deur te gaan met die egskeiding nie. Hy besluit toe ook, sy moet die egskeiding aanhangende maak, hy gaan nie toe sê sy "fine" sy gaan dit doen. Die groot ding ook dink ek was….hy het sy kinders begin mis en sy het hom belet om hulle te sien. As hy soontoe gegaan het dan is sy en die kinders weg na haar ma toe of iewers en hulle laat hom nie naby hulle nie.

PE: Op 'n kol bel sy en sê die seuntjie van twee is baie siek, hy moet hulle kom haal en spesialis toe neem. Toe gaan hy en ek het weer begin wonder….ek het die vrees in my gehad van…ek weet nie of hy gaan terugkom nie want dit was sy patroon voorheen gewees jy weet? Ek het nooit vir hom gesê nie maar ek was bang gewees. Toe besluit sy vrou nee, hy kan nou maar kom kuier soos hy wil, die kinders mis hom ook en sy en hy het baie dinge om te bespreek oor die egskeiding en al sulke dinge jy weet. Hy begin toe weer soontoe gaan en as hy teruggekom het dan ruik hy na drank en rook wat opsig self nie vir my 'n probleem was nie maar dit het gepaard gegaan met 'n baie gemoedelike stemming want hy en sy het gewoonlik een na die ander sigaret gedeel en so aan, so het hy voorheen gesê. As hy dan terugkom en ek vra hoe gaan dit en so aan, dan het hy altyd gesê, dit gaan nog nie goed met hulle nie maar hulle is op "speaking terms". So ek het die idee gekry, of dit was wat hy vir my gegee het van dit is "polite" maar nie groot vriende nie, en hulle praat oor die egskeiding en praktiese implikasies daarvan ens. En dan het hy my ook vertel van haar wat sy gunsteling bier vir hom gekoop het en hoe lekker dit was om die kinders in die omtrek te hê waar hulle lag en speel en dit was baie lekker om hulle te sien en hy mis hulle vreeslik.

PE: Ek was baie ontsteld met hierdie "turn of events" want hy speel toe volgens my reg in haar hande, sy maak hom sag en probeer hom terugwen en ek sê toe dis nie vir my "ok" nie. Dat hy die kinders sien ja vir seker maar om sigarette met haar te deel en saam met haar te drink was nie "ok" nie, dit het my laat onrustig voel want dit was te gou, hulle gemoedelikheid terwyl hulle blykbaar oor egskeiding praat. Nie die persoon wie sy is nie en ek het dit glad nie vertrou nie. Hy troos my en sê ek is verniet bekommerd en moenie so stress nie en so aan ens. Om en by die vierde week wat hy daar was, sê hy vir my hy gaan die aand so sewe uur terugwees, hy en 'n vriend gaan 'n bier drink. Ek sê toe dis reg. Die volgende dag, gaan sit ek vir hom 'n briefie en 'n sjokalade vir hom in sy kar want hy het intussen toe juis by hierdie vriend 'n tydelike werk gekry en ek wil hom toe gelukwens met hierdie verrassing in sy kar. Ek sien toe

in die kar, hier op sy sitplek, is ‘n vaktuur. Ek kyk toe daarna en sien toe dis was ‘n vaktuur vir die vorige aand, die aand wat hy en sy vriend die bier sou gaan drink, vir ‘n kamer by die City Lodge, betaal, sy naam alles en die tyd was so 18:00.

PE: Dit was toe vir my vreemd want ek het hom dan gesien so sewe uur maar ek het nie verder daaraan gedink nie, of hom gevra nie. Ek dink ek was bang ek sou iets hoor wat ek nie wou hoor nie, so ek het dit gesien maar dit het nie regtig by my pos gevat nie. Die Saterdag daarna gaan hy om die kinders te sien want sy het toe besluit hy mag hulle nou gaan sien wanneer en waar hy wil. Hy kom toe terug, dieselfde storie, drank en rook maar hierdie keer is hy erg ontsteld maar wou nie daaroor praat nie. Ons sou nog die aand braai en ek sien toe hoe vlieg ons aand in sy kanon in. My intuisie sê vir my, iets is nie reg nie, ek voel vreeslik onrustig en dis amper asof hy besig is om te gaan. Hy was so afwesig gewees en vêr en hou net aan vir my sê moenie daaroor bekommer nie maar ons is vêr van mekaar af. Op ‘n kol sê hy toe net hy is baie “down” want hy mis sy kinders vreeslik maar dis al en wat nog vir hom lekker was was dat hy en sy lekker gekuier het en dit was soos die ou dae weer gewees, tussen hulle. Sy skoonouers het ook intussen aangekom en hulle het almal weer lekker gekuier en ek slaan toe tussen in ‘n angs sweet uit want dit klink nie asof hy “weg” is nie, maar hy stel my mos gerus, so dit moet seker “ok” wees blah, blah blah

PE:Ons braai toe en alles is toe “fine”, of so voel dit vir my. Hy sê goed soos hy kan regtig sien ek is lief vir hom en ek gee vir hom om en so aan, sommer so uit te bloute en hy waardeer dit baie, dis so lekker by my, hy’s lief vir my en ek moenie bekommer oor enigeiets nie, alles sal uitsorteer Ek dink **dit** is waar die hele “betrayal” aspek nou inkom. Hy gaan toe deur al hierdie “motions”. So half twaalf die aand, begin ons toe ligte afsit en hy ruim buite op en ek gaan maak toe intussen vir ons milo. Terwyl die ketel kook dink ek laat ek gou die boodskappe van die dag op die antwoordmasjien luister want die foon was die heel dag af. Sy vrou het baie keer sommer net gebel en iets simpels gesê of hom ontstel so ek het verkies om die antwoordmasjien aan te sit. P is intussen al op pad bed toe. Toe ek by die foon kom is daar van 18:45 tot 19:15, **sewe** boodskappe op my foon, ses van haar af en een van sy skoon pa. Die eerste boodskap, stuur so skok deur my lyf: “P, ek wag vir jou, jy het gesê jy is 19:00 hier vir aandete, ek wag vir jou, waar is jy?” Ek dog toe wat? Speel die tweede een: “P dis nou so laat, jy het gesê jy bring jou klere en is vanaand terug by ons weer as ‘n gesin, jy’s nog nie hier nie, ek wag vir jou, onthou ons braai vanaand by my ma en pa, pa het jou vanmiddag gesê”. So gaan dit aan, ek speel deur elke een. Die een bevestig net dit ander, sy raak al hoe kwater, en “obstroperous” en die heeltyd vra sy waar is hy, sy wil hom help uitpak en hulle moet ry, hulle gaan braai by haar ouers. Die finale een, nommer sewe is skoon pa op die lyn wat sê: “P, jy kan dit nie **weer** aan ons doen nie, jy het gesê jy gaan haar los en vanaand terug by jou vrou en kinders wees, so waar is jy, ons wag vir jou?”

PE: Ek moet gesê, ek het nog nooit so gevoel nie…..dit was so leë gevoel, my kamer is langs die studeerkamer maar my bene wou nie beweeg nie, hulle wou nie loop nie en my ore het gesuis. Ek kon nie voel nie, ek kon nie dink nie, ek kon niks doen nie want toe weet ek nie wat gaan aan nie. Naderhand, stap ek soos ‘n slaapwandelaar, sonder die milo na P toe waar hy al in die bed lê en ek sit so

op die punt van die bed, maar ek sien hom ook nie eers eintlik raak nie en hy vra toe vir my: “Wat gaan aan, jy is spierwit in jou gesig, is jy siek?”. Ek vra hom van die boodskappe. k dink die ergste wat hy kon gesê het, het hy gesê: “Ag jy weet hoe mal is sy, moenie daaroor bekommer nie, kom slaap nou, dis sommer nonsense dat hulle so inmeng”. Ek kon nie eers praat nie maar klim toe in die bed en lê heel aand natuurlik wakker, so leeg, so dowwe gevoel.

PE: Die volgende oggend is ek nog in ‘n dwaal en moeg ook en hy hou aan sê, “Moenie laat hulle jou so ontstel nie, ek is hier, ek is by jou en al sulke twak”. Ons gaan eet toe ontbyt en toe sien ek hy is nie homself nie, half rusteloos en kyk aanhoudend na die horlosie. Ons maak toe “small talk” wat vir my bevestig iets is nie reg nie maar hy wil niks sê nie, maak dit af eerder as om vir my te sê, iets is nie reg nie. Na ontbyt, ons is so uur of wat terug en toe sê hy nee, hy moet nou ry, hy moet uitkom en vars lug kry, sy kop skoonmaak en hy is oor so ruk terug. Dit maak toe vir my perfek sin maar hy hou aan op sy horlosie kyk. Hy is 10 minute weg toe is hy weer terug, daar was ‘n **hengse** hael storm so hy kon nie ry nie. Baie “affectionate” en maak middagete saam maar hy bly rusteloos en nie homself nie. Hy sê toe ook tussen alles deur goed soos, elke keer as hy ‘n wit roos sien gaan hy aan my dink en ek vind dit toe vreemd en ek sê nog vir hom….gee hom nog die “gap”…..”maar jy praat asof jy nie hier gaan wees nie”. Nee, dis nonsense, natuurlik is hy hier by my, hy wil maar net dit genoem het. So kuier ons deur Sondag en teen so 20:00 hou hy weer aan kyk na sy horlosie en toe sê hy, hy moet weer gaan ry, hy wil sy kop skoonmaak, hy is later terug. Ek sê toe: “P, ek kan sien daar is iets wat jou jaag….praat asb met my daaroor, ons kan dit dalk saam uitsorteer?.” Nee, moenie bekommer nie, daar’s niks nie, sien jou net nou”. Toe is hy so elf uur terug en hy sy hy wil op ‘n ander plek gaan slaap, hy wil nie hier bly nie. Toe sê ek dis “fine” maar dis elf uur die aand, is jy seker jy wil nou bly plek iewers gaan soek? “Nee, jy’s reg, ek maak vir ons iets om te drink. Ons kan môre hieroor praat”

PE: Ek moet sê op daai stadium het ek nie geweet wat om te dink nie maar wat ek begin voel het was ‘n gevoel van verligting want ek het ervaar, geweet…hy gaan weg gaan. Die stukke in die legkaart het so stelselmatig begin inpas, sy gedrag, die oproepe van sy vrou af, die rusteloosheid, die weg ry, al daardie goed het vir my gesê iewers gaan iets aan en hy gaan gaan, terug na sy gesin toe. Maar….ek wou hê hy moes vir my sê en terwyl hy by my was, was hy nog nie daar nie jy weet? Ek is vroeg op en sit toe buite, hy kom sit daar erg beswaard en al wat in my kop aangaan is….”Na alles wat jy gedoen het, na alles wat ek gegee en opgeoffer het, die **minste** wat jy kan doen is om eerlik met my te wees en te sê jy gaan terug”. Ek gaan nie vra nie, ek verwag hy moet die guts hê om vir my te sê, na alles.

PE: Toe sê hy hy wil met my praat en ek sê, “ek weet….jy hoef nie eers vir my te sê nie”. “Wat weet jy?” vra hy. Ek weet jy gaan gaan, jy hoef nie eers vir my te sê nie. Toe begin hy vreeslik huil, snikke, en trane en …maar ek voel net dood. Hy sê toe maar ek moet net weet hy gaan net vir ‘n rukkie weg.. Toe red my bietjie “sanity” my en ek skop toe vas, iets wat ek lankal moes gedoen het en ek sê toe vir hom, “Nee, as jy vandag hier weggaan, terug na jou vrou toe, moet jy weet jy kom nie terug nie”. Nee, sê hy, huil nou glad nie meer nie, en sal nog vir my tot die laaste lieg…..hy gaan by ‘n vriend bly. Ek vra nogal, watter vriend? En weet jy, hoe meer ek na hom kyk, hoe minder aantreklik word hy vir my

en ek voel toe ek moet myself mooi kalm hou dat ek hom nie net vloek en weg jaag nie. Ek kon net nie meer nie, ek was klaar. Nee, hy het ‘n vriend waarby hy kan gaan bly terwyl hy sy kop skoon kry. Ek bedoel…na al die kop skoon kry kere wat hy genoem het was sy kop in elk geval teen hierdie tyd silwer skoon ☺, en….ek moenie bekommer nie, hy gaan nooit terug na sy vrou toe nie want hy weet dit kan nooit werk nie, hy gaan by sy vriend bly vir so rukkie en dan kom hy terug. Sal ek hom laat gaan? Sal ek vir hom tyd gee om sy kop skoon te kry? Toe sê ek vir hom “As dit is wat jy wil doen sou ek gesê, het, met liefde maar ek is nie oortuig nie”. Nee, ek sal sien ek moet hom net nog ‘n kans gee. Toe sê ek vir hom : “Verstaan my mooi…as jy teruggaan na jou vrou toe is dit verby want dan is dit net die tjerrie op die koek”. Nee, nee, ek is verniet bekommerd.

PE: Toe sê hy ook hy gaan nou werk, ek moet asseblief nie vanmiddag hier wees as hy sy klere en boeke kom haal nie want dit sal vir hom te seer wees. Ek dwaal toe heeldag in die winkel sentrum rond, kon nie werk nie, gaan fliek, so half ‘n gevoel van verdwaas wees, ek beweeg maar ek voel niks nie jy weet? Dit was so seer ek kon nie eers huil nie. Toe ek by die huis kom toe sê dis huishulp vir my hy het net gery en vreeslik gehuil, toe weet ek ook…..net intuitief geweet hy is terug na sy gesin toe. En toe begin ek huil en ek kon nie stop nie, tot laat in die nag en die volgende oggend, weer kon ek nie gaan werk nie en ek het gevoel my bene wil my nie dra nie, en ek bewe, dit was iets verskriklik…ek het gevoel ek is besig om my bietjie “sanity” te verloor. Die heel tyd voel dit asof ek buite myself is, nie in myself nie, nie deel van my liggaam nie, dit was so “weird” en ek was regtig bang. Ek gooi al die goed wat hy vir my gegee het weg en skeur die briewe op en huil en huil iets verskriklik. Gedurende die oggend kry ek toe ook ‘n oproep van sy skoonma wat ek natuurlik nie antwoord nie, nie lus vir ‘n “gloating goat” ook nog nie, want my “fight” was weg en ek wou nie hê sy moes dit hoor ook nie. Sy los toe ‘n boodskap, van ten spyte van alles wat ek gedoen het om hulle huwelik op te breek, is hy weer terug by sy gesin en ek moet wegbly van hulle af….waar is my trots in elk geval dat ek so agter ‘n getroude man aanhardloop as ek kan sien hy wil my nie hê nie.

PE: Dit was verskriklik seer, ek wou eerder dood wees want soveel soos wat ek gevoel het hy gaan terug, ek het dit nie regtig **geweet** nie, jy weet? So daar was seker nog so klein deel van my wat gehoop het hy gaan na sy vriend toe want ek wou nie glo hy was so lafaard nie en dat hy dit aan my kon doen nie. Maar….met die oproep was my vermoede bevestig en dit was vir my baie, baie “bad”. Dis toe ook net drie dae later, hier stap hy in, oor die muur gespring in my huis in en ek is baie koel en kalm. Ek het ‘n mengsel van gevoelens gehad van hoe durf hy my spasie so “invade”, van teleurstelling want ek wou van hom toe ontslae wees en al die probleme en ek dink verbasing oor maar wat kom maak hy hier?. Ek dink ook dalk was ek verlig dat hy my nie net weggegooi het ook nie, jy weet dat ek nog vir hom iets beteken het want dit het nie so gevoel nie. Toe is ek so half bot maar my hart klop in my keel maar ek bly in beheer en vra hom wat maak hy daar. Nee, hy besef hy het ‘n vreeslike fout gemaak, dis hel by die huis, hy kan nie ophou aan my dink nie, hy kan nie werk of eet nie, sit en staar voor hom uit, hy mis my verskriklik en hy kan nie sonder my lewe nie. Lang, lang “sob” storie wat my net irriteer. Hy lyk bitter sleg, oë rooi gehuil. Toe konfronteer ek hom oor hy vir my gejok het oor die vriend storie wat ek in elk

geval vermoed het. Ja erken hy toe, hy was terug huis toe maar hy besef nou dat hy kan nie sonder my nie.

PE: Toe sê ek vir hom met min simpatie: "So jou ontvangs was nie so gulhartig soos wat jy verwag het nie en nou kom jy terug na my toe?" Nee, nee dis nie dit nie. Hy wil hê ons moet weer prokureur toe gaan. Nee, sê ek toe, hierdie keer is jy op jou eie. Laat my weet as dit verby is. Wil ek hom nog hê vra hy en jy sal nie glo wat ek vir hom sê nie, dis hoekom ek sê my "sanity" was "missing". "Ja, ek wil hom nog hê". Goed hy sal begin reël vir die egskeiding, hy gaan Maandag prokureur toe en hy sal my op hoogte hou en hy is weg. Toe hy weg is, toe is ek half teleurgesteld in myself eerstens omdat ek vir hom gesê het as hy terug gaan na sy vrou is dit verby en hier vat ek hom eintlik weer terug en ek was nie lus vir die hele storie weer van voor af nie. Gelukkig, kom daar toe 'n "divine intervention" glo ek die volgende dag in die vorm van die balju van die hof. Ek skrik my alie af want dit is toe so vormpie dat die balju hom in die hande probeer kry het om 'n dagvaardiging vir egskeiding aan hom te oorhandig van sy vrou af. Ek neem toe die nota en die ou vra toe P moet hom dringend bel in verband daarmee. Ek moes toe wag tot die Maandag toe P hier verby sou kom op pad na die prokureur want ek kon hom nie bel nie.

PE: Die Donderdag toe hy hier was, toe vra ek vir hom, het jy al vir die prokureur laat weet jy is terug na jou vrou toe, want dit maak 'n groot verskil aan hulle aantuigings teenoor my ens. Nee, hy het nie hy sal. Nooit gedoen nie, ek bel die prokureur toe die Maandagoggend, vertel hom P is terug en sy woorde aan my was: "What an arsehole….put on your running shoes and run like mad. He has got no back-bone, get away as far as you can from him and count yourself lucky, you got off lightly." Toe P die Maandag hier aankom, toe stop hy sy kar heeltemal weg van die huis af en stap toe na my huis toe. Ek moet sê toe ek dit sien, toe besef ek, hy is nog vas en bang vir vrou en hy het nie 'n "clean break" gemaak soos hy gesê het nie. Hy het ook nie 'n afspraak by die prokureur gemaak nie. Hy wou net kom gesels maar hy kan nie lank bly nie, hulle hou hom dop. Toe sê ek: Wat? Wie, hou jy dop? Nee sy skoonpa-hulle. Toe konfronteer ek hom weer en sê maar wat maak hy dan nog daar? Nee, hy gaan hulle net paai. Hy gaan so bietjie by hulle bly om hulle weer rustig te kry en dan sal hulle sien, hy en sy vrou kom nie oor die weg nie. En die nota van die balju – hy sal die balju bel wat ek weet hy nie sou doen nie want hy wou nie gaan teken vir die dagvaardiging nie, dit weet ek nou.

PE: En toe sê hy ook nog sommer in een asem, as ons oor so twee jaar getroud is, sal hierdie alles net 'n ding van die verlede wees. Kan jy sulke twak glo? Dit was alles leë woorde. Ek begin toe sommer lag, amper histeries. Ek kon nie die vermetelheid glo nie. Ek kon nie glo dat hy nog ooit kon dink ek glo hom nie, enigeiets wat hy sê nie. Toe kom hy agter ek is ernstig, hierdie is nie eintlik vir my 'n grap nie. Toe vra hy soos voorheen: "Sal jy vir my wag?" Ek begin sommer weer histeries lag, ek dink dit was net te veel en ek kan nie ophou nie, naderhand loop die trane van al my gelag. Ek dink ek het dit **daar** verloor, ek het histeries gelag. Toe sê ek vir hom "Nee", ek wag nie meer nie, dis verby. Jy is terug by jou vrou en nou maak jy die beste van die saak. Daar is niks meer vir ons oor nie en ek is klaar". En ek het dit geglo. Toe ek so na hom kyk toe voel ek weer niks nie. En hy is toe weg. Enige aantreklikheid wat hy nog ooit vir my gehad het was verby, hy het my eintelik regtig geirriteer. Die "penny" het

uiteindelik ge"drop". Ek het besef hy is **so** vals, hy's 'n **verraaier**, hy verraai vir my, vir sy vrou, die kerk almal. My deel daaraan het ek nie op daai stadium aan gedink nie. Ek het ook seker sy vrou uit 'n "ander vrou" perspektief verraai, maar my "issue" was met hom en ek het hom nie verraai nie, hy het my verraai, erg verraai. En basies ja….dit was my ervaring gewees.

EINDE VAN EERSTE ONDERHOUD

R: Kommentaar oor laaste deel van onderhoud en geleentheid vir verdere beskrywing van ervaring. Beskrywing ook oor hoe oor self gevoel het en uitkoms van verhouding.

PE: Toe hy weg is, was ek regtig verlig, ek het nie geweet hoe of waar nie maar ek het besef ek moes weer die stukke begin optel en ek was gemotiveerd gewees om aan te gaan. Die prokureur se woorde het ook weer opgekom en in my kop vasgehak, en ek het gedink maar wraggies, hy het 'n punt beet. Vir omtrent so twee weke het ek niks van P gehoor nie en toe begin ek "missed calls" van hom kry, wat so twee, drie keer gelui het en wat ek besluit het, ek nie op gaan reageer nie. Gelukkig ook op daardie stadium het dinge by die werk "hectic" begin raak, so my aandag was afgetrek en ek het baie besig gebly, maar die feit dat hy gebel het was baie ontstellend vir my gewees. Ek het die oproepe begin vrees omdat daar 'n patroon was van elke dag, dieselfde tyd, half-een bel hy, seker sy etenstyd gewees. Dit het my terug gehou om aan te gaan jy weet?. Hy het ook doelbewus 'n boks van sy boeke hier gelos toe hy sy ander goed gevat het want hy wou gehad ek moes glo hy kom nog terug.

PE: Op 'n kol, toe kon ek die daaglikse bel nie meer vat nie en ek het hulpeloos gevoel om dit te verander. Ek wou nie na sy werk toe bel en met hom praat nie, ek wou **nooit** weer met hom praat nie so ek het nie eintlik geweet hoe om dit te stop nie. Wat **ook** vir my sleg was, was hy was die een nog in beheer, want die oproepe was te kort om te antwoord, hulle het nie lank genoeg gelui nie. Ek kon ook nie my dag so struktureer dat ek die oproepe inwag om hulle te "vang" nie jy weet, so dit was vir my baie "bad". En ek het ook geglo dat al vang ek hulle betyds, sou hy nie geantwoord het nie, Hierdie was net om my te irriteer, om te sê ek: "Ek speel nog met jou".

R: Hoe het dit jou oor jouself laat voel?

PE: Ek het gevoel asof hy my grense wat ek gestel het, afbreek, sommer vertrap, geen respek vir my nie en ek was kwaad vir hom. Ek het gedink hy was sadisties en "mean". Hy moes sy kop iewers in 'n donker gat eerder weggesteek het en nooit weer die lig gesien het nie na alles wat hy gedoen het maar nee, hy loop pen regop rond en gaan aan. Ek vertel toe 'n vriendin van my wat aangaan en sy was net die regte een om te vertel want sy was besig om deur 'n baie morsige egskeiding te gaan en sy het mans gehaat. Eers wou sy sommer sy boeke op die sypaadjie by sy huis gaan aflaai maar ek wou nie naby sy huis gaan nie want ek het nie geweet hoe dit gelyk het nie en dit sou my nog herinneringe gee. Sy bel hom toe, maak asof sy 'n kliënt is en los 'n boodskap. Hy bel vir haar ewe soetsappig terug. Toe hy praat toe sê sy vir hom sy is 'n vriendin van my en hy moet sy goed kom haal, wanneer kom hy en

tweedens kan hy maar gerus ophou bel want as ek **ooit** weer ‘n oproep van hom afkry, bel sy sy vrou. Heeltemal ‘n ander storie, hy word hierdie pleitende jellievis, nee, asseblief, dit sal nie nodig wees nie, hy kom haal my goed wanneer moet hy daar wees. Hulle reël toe ‘n dag So ‘n **lafaard.** Ek was **so** teleurgesteld toe ek **dit** hoor en ek het vir altyd en vir ewig my streep onder sy naam getrek. Dit was in elk geval so maar ek wou nie hoor hy was so ruggraatloos nie jy weet? Toe dink ek sommer hy is ‘n “miserable creep” wat so bang vir sy vrou kan wees, ek kan in elk geval nie met so man wees nie.

PE: Toe het dit opgehou. Dit was twee jaar terug. Daar was in die tyd nou en dan oproepe op my huisfoon van Durban af. Hulle het tyd-deel daar drie keer ‘n jaar en dis wanneer die oproepe plaas vind maar ek ignoreer hulle. Ek het ‘n identicall (paranoies wat ek is ☺) so ek kan sien wie bel en P weet dit nie. Ek sou op my selfoon natuurlik ‘n onbekende nommer kon optel en dan is sy “cover” geblaas. So ek kan sy oproepe vermy.

R: Hoekom dink jy hy doen hy dit nog?

PE: Dis half hierdie ding van hy wil my laat hoop en glo hy kom terug. Ek sê dit want een van die eerste kere wat hy weg van see toe met sy gesin en skoon familie, toe sê hy hy sal net nou en dan vir my ‘n lui gee sodat ek so baken het om te weet hy dink aab my en ek dink hierdie is dieselfde. Dit beteken vir my nou niks nie, inteendeel, dit irriteer my nou, maar dit het toe. Ek het ook vir ‘n ruk gevoel nadat hy finaal weg is, dat ek bang was dat ek hom sou terug vat as ek hom weer voor my sien staan. Ek was bang daarvoor. My huis se heinings en my hekke het nie hoog genoeg gevoel om hom uit te hou nie verstaan nie? Ek was bang ek vat hom terug en die al die probleme begin dan weer van voor af..

R: **Wat in jouself het jou bang gemaak jy vat hom dalk terug?**

PE: Ek dink ek het so buite beheer gevoel. Ek het nie die persoon geken wat die ervaring so pas gehad het nie. Dit was ek maar dis nie wie ek is nie. Ek ken myself nie so nie, glad nie. So hierdie “ander” persoon, kan ek maar sê, mag hom dalk terugvat. Dit was baie “scary”. Dis amper soos jy word getrek, soos wat ‘n magneet staal sou trek, en jy kan spartel en daarteen stry maar op die ou end, het hy vir jou. Maar **nou…**en ek kan dit met oortuiging sê, daar’s nie ‘n **manier** dat ek hom **ooit** weer terug sou vat nie. As ek dink in retrospek is daar niks wat hom red of meer verskoon nie. Daar was goed voorheen gewees omdat ek nie geweet het wat sy optrede was nie, wat hom altyd verskoon het, deurlopend, maar nou is daar niks meer nie. Hy het geen troefkaart meer, wat hom kan verskoon nie. Ek het inteendeel gedink, as hy enige “dignity” of eer wil behou, is al wat vir hom oorbly *harikari*, jy weet…. om selfmoord te pleeg, net nie a.g.v. wat hy my laat deurmaak het nie maar almal, sy gesin, familie, kerk, almal. Daar was net niks meer oor nie, of so het ek gedink. Hy het dit duidelik nie so gesien nie.

R: Wat het die verskil gemaak dat jy nou so kan besluit maar nie voorheen nie?

PE: Ek dink daai tyd het ek dit onder die vaandel gesien van dit moet vir hom verskriklik moeilik wees om die kerk te los, dit was volgens my ‘n groot besluit en…..ek kon verstaan hoekom hy so besluitloos was want die kerk is ook vir my belangrik. So ek kon indink vir ‘n dominee, om sy toga op te hang, die preekstoel te los, verstaan jy..na 14 jaar die ritueel van afhandeling…ek kon net dink dit moes vir hom bitter moeilik gewees het. So ek dink ek het sy gedrag verskoon a.g.v. hierdie moeilike proses wat hy moes deurmaak. Maar dit hou nie meer water nie want hy is nou terug by haar. Dis juis wat ek wou sê. As jy dink, wat hy vir my sê is ek gaan alles opoffer, net vir jou, wat hy in effek moes doen maar die groot verskil….ek is nie eers in die storie meer nie, hy’s nie by my nie, sy keuse. Dan beteken dit hy het vir my gelieg en sy domineeskap kon ook nie vir hom veel beteken het nie. Dit was nie eg genoeg nie. Hy sou dit mos nooit net los nie as hy ‘n ware dominee was, mens los dit juis net vir redes soos egskeiding maar ook nie sommer nie, daar moet iemand aan die ander kant wees. So….wat ek sê is….jy los dit nie om sommer by jou vrou en kinders te wees nie en ander werk te gaan doen nie, jy was mos “anyway” by hulle in die eersteplek, so dit was uiters leuens en irrasioneel, volgens my. En…hy het gesê as hy skei, dan is hy uit die kerk uit so hy sou net skei as ek daar sou wees. Daar moet ‘n……. groot genoeg of ernstige genoeg rede wees. So nou sien ek….dit wat hy gesê het en belowe het is nie waar nie omdat hy by sy vrou is.

PE: Ek dink wat vir my ook moeilik was, daai tyd met die heen en weer en heen en weer verhouding, hy was nie terug en “committed” tot sy huwelik nie en hy was by my. Sy boodskap was: “Ek wil by jou wees, my huwelik is verskriklik”, verstaan jy? So…nou weet ek hy is terug by haar want hy is nie hier nie en hy is ook nie by sy vriend om sy kop sodanig skoon te kry nie. Ek vra dan maar waaroor het dit alles gegaan…vir vyf jaar is hy nou uit die kerk geskors, hy is nog steeds ongelukkig, so hoekom?

PE: Hierdie hele storie klink seker vir jou baie vreemd, wat mens sou seker dink maar dis waar hy moet wees, terug by sy vrou, maar gegewe die omstandighede, buitengewone omstandighede, het hy met my ‘n “commitment” gehad. En wat dit snaaks maak is seker…ek is die “ander vrou” of die “other woman” soos sy vrou hulle dogter van ses jaar geleer het om te sê, hulle het so oor my gepraat. Maar as jy dink wat hy eintlik van my gevra het…en ek was die aap….”.is jy bereid om die ander vrou te wees met die belofte van “commitment” dat ek deur kan gaan met hierdie hengse proses?” Kan ek vir jou een ding sê, dit gaan vreeslik snaaks klink maar dis die waarheid….as dit enige ander getroude man was, wat dieselfde van my gevra het was die antwoord ‘n groot nee. Ek sou nie eers sovêr gegaan het om een koppie koffie saam met hom te drink of hom te sien of bel of enige kontak te hê nie, want getroude mans is nie beskikbaar nie, dis hoe dit nog altyd vir my was. Ek sou **nooit** ‘n “ander vrou” gewees het onder gewonde omstandighede nie, ek **sou** nie, dis nie eers ‘n opsie nie.

PE: Ek dink ek was verkeerd en ek het vir P misgis dalk, dat die feit dat hy bereid was om die kerk te los was vir my die waarborg dat hy by my sou wees, want jy doen dit nie net sommer vir “kicks” nie,

as jy ‘n ware dominee is, wil ek by sê. En dit is ook wat ek nou sterk betwyfel, na alles…..hy was ‘n “imposter”, ‘n “con”. So…ek dink die “penny” het toe geval, so aan die einde met die besef van…..maar hy is terug by haar, na alles…so dit wat ek gedink het ek sien, die dominee en dan die man, iemand wat dieselfde “commitment” tot die kerk en die Here deel, was nie so nie, sy voete was van klei, en die “image” het begin verbrokkel. En die stories na die tyd wat in die kerk gesirkuleer het was…..ek het uit my pad uit gegaan om hulle huwelik op te breek en P uit die kerk uit te kry en ek kon nie want hy was so “committed” aan sy vrou gewees. En hulle het gesê, “Nou gaan sy seker gaan vir die ouer dominee want sy kon die jonger een nie kry nie”. Kan jy dit glo? Die storie is deur een van die lede aan my ma oorgedra. Ek is natuurlik nooit weer terug na die kerk nie en sal ook nie weer soontoe gaan nie.

R: Jy was van die begin af die “scapegoat”.

PE: Presies, van die begin af. Jy weet, hulle het alreeds ‘n slegte huwelik gehad nog voordat hulle na die gemeente toe gekom het, maar daar was net nooit ‘n “scapegoat” nie. So ek het so ewe netjies in die strik getrap en die “scapegoat” geword vir al hulle bagasie plus hierdie, plus alles. Ek het dit gedra vir hulle, vir hulle verhouding, die vriende, die kerk, vir almal en alles, die swart skaap gewees vir alles wat verkeerd was en verkeerd geloop het, tot na die tyd ook. Hy was **nooit** die vark in die verhaal, tot na alles. Ek was die een wat hom verlei het en nou genadiglik met gebed is hy uiteindelik terug by sy vrou ten sptye van hierdie listige “Delilah”. Hy kon haar weerstaan en kyk hoe “committed” en bymekaar is hulle nou. **Nou** hoor ek…”rumours have it”, hulle sukkel, nog steeds wil ek sê. Hulle het probleme weer en kry besoeke van dominees af. Toe dink ek; “O well, dis maar so, die wiel sal draai”

R: Hoe voel jy oor die feit dat mense jou in hierdie lig nou sien?

PE: Ja……ek wil half vir hulle gaan sê, hoor hier ek is eintlik nie so sleg nie….ek is ‘n “nice” mens. Ek het integriteit, ek het al daardie dinge, dis wie ek regtig is maar eintlik moet ek vir jou sê, my gedrag het die teendeel bewys, want ek **was** die “ander vrou”. P het my in daardie posisie geplaas, ek ook. As ek dan die prentjie so van buite af moet bekyk, soveel soos wat ek vir hulle wil sê, nie een ding is waar wat julle van my sê nie, het my gedrag die teendeel bewys, my reputasie is daarmee heen. Niemand ….net die mense wat my goed geken het mag wonder…maar die ander het my baie sterker veroordeel. So ek besef dit. Daar is nie ‘n manier hoe ek myself weer in hulle oë kan herstel nie, want ek was die “ander vrou”, alhoewel ek dit nooit so beleef het nie, nie toe nie. Dit was eerder ‘n “issue” van ek is “committed” tot ‘n dominee wat ongelukkig is in sy huwelik en wil graag skei as ek daar sou wees. My gedrag was so uit karakter uit en wat vir my so sleg daarvan was, was dit was wat my gepootjie het, want daar is nie manier om dit te herstel nie, ek het dit dan self bewys. Nou twee jaar later vra die ou dominee vir my ma om vir my te sê, ek moet huis toe kom. Wat? Ek dink dis plein vermetel, huis toe kom van alle dinge. Daardie kerk is nie meer my huis nie en hy laat my nou voel ek het weggeloop, maar…. hy het my dan letterlik weggejaag, sonder geestelike heenkome, niks nie.

PE: Ek moet vir ook vir jou sê…..ek kan nooit hierdie ding verstaan van vergifnis nie. Ek het vreeslik gesukkel om hierdie mense te vergewe, inteendeel ek het na alles verby was al hierdie wraaksugtige gedagtes en planne gehad van wat ek aan hierdie vroue, syne inkluis wou doen. Snaaks genoeg, ek het dit nie teenoor P gehad nie, glad nie. Toe besef ek, weet jy, jy maak jouself net siek en seer, los dit. Ek dink wat my gerus gestel het was die "missed calls" van hom af, want toe **weet** ek hy gee nog op 'n manier om, ek is nie net weggegooi nie. Dit het my gesus….toe los ek al hierdie wraak gedagtes, niks gedoen nie en toe het ek net gevoel, ek moet hulle net nie sien nie want as ek hulle sien, gaan ek vreeslik teenoor hulle uitvaar want ek was so **kwaad,** en ek wou myself nie nog verder verneder nie. Ek wou eintlik die een spesifiek met 'n "trolley" omry as ek haar ooit in 'n winkelsentrum gesien het, maar ek het gelukkig nooit nie. Dit was vir my baie sleg. Ek was regtig baie kwaad, vreeslike woede gehad. Ek wou hulle ook seer maak want ek het nooit 'n regverdige kans gekry om my saak te stel nie. Ek dink dit was die groot "issue". Ek het gevoel hulle het hom eintlik gedra.

R: Hoe dink jy het die ervaring van "betrayal" spesifiek jou verhouding met jouself geraak?

PE: Ek moet vir jou sê…..ek het myself **gehaat,** letterlik **gehaat ,** daar is nie 'n ander woord daarvoor nie. Dit was vir my verskriklik moeilik a.g.v. die kerk en……net uit 'n morele plek. Ek kon myself nie voor my eie oë verdra of myself "face" nie. Ek het half hierdie verlore ding gehad van….ek het die keuse van ek moet vir ewig wegbly uit enige kerk uit, uit skaamte uit of ek moet na 'n kerk toe begin gaan en glo dat die Here nog vir my lief is. Ek kon nie glo dat Hy nog vir my lief kon wees nie. Ek besef dit was wat ek gevoel het maar ek was so skaam, maar…… dit was die enigste wat nog oorgebly het, my gewoonte om kerk toe te gaan en so aan, so ek kon die gewoonte nie verloor nie. My verhouding met die Here was gebreek het ek gevoel maar ek moes nog daar wees. So ek het in kerke rondgeval en niks ingeneem nie, ek kon nie. Ek kon nie eers sing of iets nie ek kon net bly vaskleef aan ek moet daar wees al kan ek nie deel wees nie. Dit sal beter gaan met tyd.

PE: Ek het baie ernstig, erg, erg, erg selfmoord oorweeg, voordat ek anti-depressante begin drink het, want daar was half 'n ding van, toe die ergste woede verby was, was ek verskriklik depressief. Ek het gedink ek kan nie met myself lewe nie, want ek het myself seker ook in die steek gelaat "betray", as jy wil en kon nie myself vergewe nie. Dit was nie 'n ding van ek moet nou selfmoord pleeg nie om weg te hardloop nie, maar baie gedagtes daaraan wat sterker en sterker begin word het. Dit het gevoel daar is niks oor nie. Ek was nie uit die kerk uit gesit nie, maar ook uit die gemeenskap as't ware, "ostracised" en dit het gevoel, tensy ek trek, is daar nêrens om heen te gaan nie. Onthou ek was 25 jaar in daardie gemeente, verstaan jy? Daar was ook nie vriende wat geweet het waardeur ek was nie want niemand kon geweet het van P nie, ek moes hom ook beskerm so….dit was baie alleen ook in daai opsig. My ouers was natuurlik vreeslik ongelukkig en ook diep geraak hierdeur so hulle was nie kwaad vir my nie maar dit het spanning tussen ons veroorsaak want dit was amper nou vir hulle soos "divided loyalties" jy weet?. Hulle het aangebly in die kerk, natuurlik so ek kon ook nie met hulle praat nie, daar was net niemand nie ….ek het nie gedink daar sou iemand wees wat verstaan nie.

R: Dink jy nou dat hoe jy oor jouself gevoel het, anders sou gewees het as P by jou was?

PE: Sjoe…..ek dink ek sou myself seker nie so vinnig moes konfronteer nie, want hy sou daar gewees het en my aandag afgetrek het en ons sou miskien dink, alles ….al die hel waardeur ons gegaan het was die moeite werd "after all" en kon saam weer begin. Maar iewers sou ek myself moes konfronteer. Ek dink ek sou mettertyd, as die stof gaan lê het, baie skuldgevoelens begin ervaar. Ek dink so….dis moeilik….maar soos ek myself ken.

R: Hoe het jy oor P gedink en gevoel na julle verhouding verby is?

PE: Na die woede, was ek verskriklik hartseer, nie oor dat ek hom verloor het soseer nie, want ek besef dit was vir die beste maar omdat ek myself so verraai het ook en hy het my nog steeds "betray". Weet jy hoe het dit gevoel? Dis hoe dit gevoel het….daar was so paar jaar terug so fliek, ek kan nie mooi onthou wat sy naam was nie "Paradise" iets, die "sadste" fliek ooit vir my…maar "sad" omdat een ou was die "scapegoat" en sy vriende het hom net gelos maar hulle was saam in die ding in. Dit het gegaan oor dwelms of iets. Hy was eintlik die onskuldige een maar toe die polisie kom toe hardloop die ander weg en hulle maak hom die "scapegoat" en los hom dat hy tronk toe gaan. Dit het so gevoel. Ek en hy was saam in hierdie intense, intrige gewees en jy weet dat die wêreld gaan teen jou draai as hulle uitvind waarmee jy besig is. En ons was besig met goed wat nie reg was nie, dit is so, maar ons was **saam** in die ding in, verstaan jy?

PE: Ek het gevoel soos…..die vriend in daardie fliek, gelos om die blaam te vat. Ek voel hy het dit aan my gedoen, in die steek gelaat en…..ek was nie 'n vriendin nie ek was sy sogenoemde aanstaande vrou, ons sou nog daardie jaar trou, jy weet? Hy het my "vulnerable" laat word deur om my te vra sal jy saam met my deur hierdie ding, deur dik en dun gaan? Ons bootjie sal sink, ons gaan moet swem, besef jy die mense sal teen jou draai, besef jy…..en in al daardie goed het ek vir hom gesê ja, maar ek sal daar wees vir jou. En ek het gewys, ek was bereid om dit te doen. Ek het nie die eerste keer wat ek gehoor het ek is 'n lesbiër weggehardloop oor die leuens nie, want ek het mos saam met hom die besluit geneem. Dat dit toe erger en erger geword het en hy het my gelos en die "arme P" geword en ek die vark. So ek dink wat vir my sleg was, was die feit dat ek gevoel het en geglo het…….die wêreld het teen my gedraai en dit was erg, erg, die diepste seer.

PE: Ek self, dink ek sou sukkel om aanvaarding by ander vroue te kry want geen normaaldenkende vrou daar buite dink ek sou my posisie verstaan nie, ek bly die "ander vrou" en as ek dit daar kon doen, hoekom sal ek nie hulle huwelike opbreek nie, verstaan jy. Ek word vir hulle dan eintlik 'n bedreiging. En ek glo enige vrou sou my veroordeel…ek wil dit amper waarborg, hulle sal nie verstaan nie. Ook…..hulle sou nie my rede verstaan nie, ek dink hulle sou vashaak by iets soos jou vark….hoe kan jy so iets aan 'n ander vrou doen, nog een van jou spesie…..so ek kon nêrens gaan om dit te bespreek nie, so het ek gevoel. Dit was vir my verskriklik. Ek dink nou eers….en dit was miskien hoekom ek bereid

was om die onderhoud te doen…..het ek vrede daarmee gemaak. Ek is nou weer "ok" met myself maar dit het ook twee jaar van sielkundige behandeling gekos, om weer myself te kan "face".

PE: Ek wou nog iets gesê het van vergifnis. Na hierdie hele storie nou verby was en ek al daardie wraak gedagtes teenoor die vroue spesifiek gehad het….daar was spesifiek vyf van hulle heel eerste op my lys…toe voel ek…..ek verwag dat hulle my persoonlik om verskoning moet vra vir die "slander" en al die leuens wat hulle van my vertel het en dan eers sal ek kan sê, ek het hulle vergewe. Maar toe besef ek…al groei ek nog tande ☺ dit gaan nie gebeur nie, hulle gaan nie. Ek moes myself op 'n plek kry waar ek hulle kon vergewe en weet jy wat, toe voel ek…..toe ek besef dat ek hoef nie terug te gaan na daardie kerk toe nie, toe besef ek ek hoef nooit weer die of daai vrou se vuil kyk te ervaar nie, ek hoef nie iets te hoor wat hulle van my sê nie, ek kan die keuse maak. Toe ek dit besef, om hulle ooit weer te sien of nie, toe kon ek hulle vergewe. Ek dink ek was ook bang dat op 'n manier beteken vergewe, jy weet draai die ander wang en breek dan brood met die vyand ☺, maar dit is nie so nie. Dit beteken ek hoef nie meer die pyn van wat hulle aan my gedoen het, saam met my te dra nie. Ek kan dit laat gaan. Daardie kerk het vir my 'n plek van pyn en seer en mense wat agteraf is geword, nie 'n plek van veligheid van troos vir jou siel nie. Maar ek hoef nie terug te gaan nie.

R: **Ek stem saam..dit sal nooit weer dieselfde vir jou beteken nie en jy hoef jouself nie weer so bloot te stel nie.**

PE: Ja, ek hoef nie en dis ok vir my. Ek gaan myself nooit weer so blootstel nie daar nie, dat tonge kan gons en fone warm gebel word want dieselfde mense is nog daar. Dit was genoeg toe ek en P nog die "pose" moes hou en ek nog kerk toe gegaan het. Dit was toe al seer want ek was al klaar verneder maar ek moes daar sit en hulle "face". So nou….ek hoef nie. Die ander kerke waar ek al by was, en die een spesifiek waar ek nou heen gaan is nie noodwendig dieselfde as daardie een nie want die ou dominee kon fantasties preek maar ek kry ander goed daar……weet jy wat kry ek daar….ek kry mense, baie armer, nie so goed versorg nie maar hulle is "genuine" en "kind" teenoor my. Ek is so aan en af al twee jaar daar en nog nie een het my gevra wat doen ek nie, waar bly ek nie…hulle aanvaar net ek sit daar en laat my deel voel. Hulle wil my nie seer maak nie en ek kon weer begin. Dis wat my daar sal hou. Die "non-judgemental" houding, die aanvaarding.

PE: Ek is seker as hulle **wel** my agtergrond ken, sou van hulle baie veroordelend wees en dis net "human", maar ek weet ook daar ander mense wat my ten spyte van alles sal aanvaar. Dit was ook vir my sleg….na 25 jaar, die ou dominee het my getrou, het dit geen kredietwaardigheid gehad nie, my ouers is ouderlinge in die kerk, verstaan jy? Ek verskoon nie my gedrag nie, maar ek glo dit moes anders hanteer word. 'n Saak tussen myself, P en die ou dominee, nie al die vroue van al die ander lede van die "Sanhedrin" nie ☺. So ja…..

R: Hoe dink jy het die ervaring van "betrayal" jou idees oor verhoudings nou gevorm?

PE: Ek kan vir jou vinnig sê vertroue is 'n probleem. Ek het sedert P nog nie weer 'n verhouding gehad nie, ek kan nie….ek voel nog te bloot gestel en ek het net nie die krag of die emosionele energie daarvoor nie. Ek moet sê ek is al baie beter in daardie opsig, ek was vreeslik agterdogtig aanvanklik gewees oor wat mense vir my gesê het, ek het niks geglo nie. My grense is nou vas ingestel, ek dink my houding wat ek uit straal is, ek is nie 'n mannevreter nie maar jy gaan nie met my mors nie…ek is nie die "walkover" wat jy dalk dink ek is nie. Ek is glad nie meer so kwaad of aggressief nie, ek bedoel 'n man moes net na my kyk en ek wou hom klap, so ek het hulle eerder vermy waar ek kon. Ek het nou vrede in my hart van dis afgehandel. Met tye dink ek aan hom en wonder nog steeds oor sy optrede en al waarby ek kan uitkom is….daar moet iets radikaal verkeerd met hom wees, so ek is eintlik gelukkig hy is nie by my nie, om so "game" te probeer volhou en ook hy het nie 'n ons van 'n ruggraat nie. So ek het nog vrae daar rondom maar ek steur my min daaraan, ek gaan nou aan met my lewe, sit hierdie agter my en ek kan met eerlikheid sê, ek wil hom nooit weer sien of naby my hê nie. Ek beleef hom as gevaarlik, 'n jagter wat na prooi soek. Hy sal my seermaak en misbruik jy weet?

PE: In die algemeen is ek nog steeds versigtig vir mans, ek luister nie om te hoor of hulle vir my gaan jok nie maar ek luister baie deegliker vir hulle, so dit is seker 'n goeie ding. Ek is baie fermer met die ouens wat my kar diens byvoorbeeld, en die petrol joggies, al daai plekke waar vroue miskien vir "a ride" gevat kan word. Ek klim uit, kyk wat hulle doen, sê my sê vir die diens mense. Nie lelik nie maar ek het dit nooit voorheen gedoen nie, baie meer aanvaardend en tolerant. Ek is nie meer so nie. Baie meer in 'n "survivor" tipe mode jy weet maar nie aggressief nie. Dis half hierdie ding van…… die kans is goed jy ('n man) gaan bog praat so tot jy bewys jy doen nie, moenie met my onnodig sukkel nie. As ons kuier en iemand vertel van iets wat gebeur het of so…..luister ek en dink, dit maak sin, dit nie, so nee, die goed "jel" nie, wees versigtig. Met mans en vroue.

R: Dis asof jy meer bewus is van die moontlikheid dat iemand jou vir "a ride" kan vat?

PE: Ja, ja…ek is baie meer bewus daarvan, wat hulle sê moet logies sin maak, ek moenie daaroor wonder nie. Ek kom baie gouer agter dink ek wat mense se motiewe is, of agendas is. Voorheen sou ek gedink het "haai, dit was vreemd" en niks meer daarvan gedink het nie. Wat ek probeer sê, ek is baie gouer "perceptive" oor goed. Soos wat iemand met my praat, "check" ek gedurig of dit volg op wat hulle laas gesê het.

EINDE VAN TWEEDE ONDERHOUD